

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

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NO. 1

### A CHRISTMAS THOUGHT

*You talk of Santa Claus and Christmas,  
Of gifts and presents too;  
But do you think of Jesus,  
The God given gift to you?*

*Remember He's your Saviour,  
Your gift and present too,  
May He on Christmas Eve and morning,  
Forget not, but remember you.*

*He washed us in His cleansing blood,  
And made us white as snow;  
He leads us all in pastures green,  
The way that we should go.*

*He teaches us to watch and pray,  
And keep the solemn day;  
When brought before the kings of earth,  
He'll teach us what to say.*

*He'll ne'er forsake His children here,  
But keep them by His side,  
He'll watch and pray for them,  
Until they reach the other side.*

*Many are the carols that are sung,  
And prayers offered on Christmas day,  
But none of them are like the ones,  
He teaches us to say.*

*He came to seek that which was lost,  
And raise them from the dead;  
To present them to His Father God;  
Where no more tears are shed.*

*And when He comes to earth again,  
He'll call His children up,  
And set them at His Father's throne,  
Where they may sip the cup.*

H. O. Nash

Geneva, Ala.

Dear Elder Spangler:

I should have complied with my promise to write for the Signs, but many duties have prevented. First, I would like to say that I greatly enjoyed my recent visit to Reidsville and Greensboro Churches, and the spiritual association with those people. All were so very kind to me in many ways that shall remain as fond memories in spiritual

paths. I trust that I was added to Mt. Gilead Church in the Western Primitive Baptist Association, of Alabama, forty-one years ago last September, and began speaking there in my feeble manner in March, 1918. It has fallen my lot to try to serve as pastor at Mt. Gilead, Mt. Moriah, Mt. Carmel, Wrights Creek, New Hope, Hopeful, Ramah and Bethlehem Churches. Several years I went to six of these churches regularly, and now to five. I am thankful that there has been little trouble in any of them while I was pastor, and may the Lord continue to direct us in the paths of peace. I am so glad that He has added four able young ministers to these churches during my pastorate, and that they are seeking the peace and welfare of Zion. First, there was Elder W. A. Williams of Mt. Carmel, Coffee Springs, Alabama. He is now their pastor, a prominent teacher, Clerk of the Claybank Association, and pastor of several of its churches. Next, Elder A. B. Chumney, of Madrid, Alabama; pastor of some churches in the Chipola Association. Then, Elder William H. Smith, Graceville, Florida; also pastor in the Chipola Association, and an able teacher in our schools. Last June I baptized Brother John F. Tisdale, of Ozark, Alabama; and he has since been licensed to speak at Hopeful Church, and is proving a blessing to the church. May each of these continue in the paths opened by the Lamb and trodden by the apostles and succeeding ministers of the true church of the ages.

Among the principles I believe to be paramount in the church is sovereignty. I humbly believe that each member of the vine should have sovereign rights, and keep its house in order, watching over each other for good. I feel that God

called ministers should obey the heavenly edict, "Go ye into all the world preaching the gospel to every creature," and cry aloud unto Zion that her warfare is accomplished, her strife over. Such ministers should study to show themselves approved unto God, rightly dividing the word of truth, and feeding sheep and lambs. Too many in the past have gone scattering the sheep. All should preach the word, be instant in season out of season, reproving, rebuking and instructing in righteousness. I never want to scatter trouble anywhere. I want to walk in the paths of peace. Great and mysterious is thy way and past finding out. "I have loved thee with an everlasting love," saith Jeremiah, and he surely meant it. May such love abound everywhere in Zion today. It is pitiful to see brethren divided over minor issues. May peace be restored and brethren dwell together in unity.

Another terrible thing in the church is preacher jealousy. Some evidently think that they are all that can preach. I feel that the Lord has a purpose in the setting apart of every minister, and has a specific field for him to occupy. He makes no mistakes anywhere, so all ministers fill their particular sphere. Some members think that only one or two can preach the unsearchable riches of Christ: I wonder if such know what the gospel is.

It fell to my lot, along with Mr. J. P. Davis, and Elder E. R. Sorrells and F. A. Collins, to conduct the funeral of Elder J. J. Smith, who was truly a gospel minister. Elder Smith went quietly home on March 6, 1955. He was eighty-eight years of age, and has been active in the church for about sixty-five years; and served as minister for about fifty years. His wife preceded him in death about ten years. Both lived model lives. Final services were conducted at Ephesus, his home church, Slocomb, Alabama, on March 7, with interment in Pleasant Hill Cemetery. He served as pastor at Mt. Carmel, Mt. Gilead, New Hope and Ephesus, and perhaps other churches. Truly a good shepherd has gone to his

home.

On Saturday, as the evening shadows were falling, the writer spoke in memory of Sister Ida F. Thomley, a devoted member of Mt. Gilead Church for some fifty-five years. She reached the age of four score years and two, but the noblest act of her life was when she followed the Lamb of God in Jordan's stormy billows. Jesus said, "Suffer it to be so, for thus it becometh us to fulfill all righteousness;" and your Lord and mine was buried beneath the turbulent waters. It is precious to the believer to follow Jesus in baptism.

Brother Spangler, I remember quite well meeting you at the Staunton River Association, at Springfield Church, in 1940; and then two weeks later at Bush Arbor Church, in the Upper Country Line Association. It seemed that glory shone around and that peace and unity abounded in Zion. May the Lord lead us in the paths of peace and love, and may all wounds be healed. "My sheep hear my voice, and I know them." I believe that I love my Saviour Lord because he first loved me.

May the Signs seek peace and order everywhere in Zion. May love always abound. I hope to meet you somewhere soon, and the dear saints in your section.

Yours in bonds of love,  
(Elder) J. J. Collins

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ST. JOHN 3:16 — 6:44 — 14:6

It may be that most people are so well satisfied with their faith and belief that they no longer search for the truth. I am not that well contented. Above all things, I desire to know the truth as it relates to GOD and the Holy Scriptures. Therefore, it is a daily occurrence with me to explore so far as I can, every angle of my faith. I try to appraise for its full value the faith of those opposite me in belief. I weigh the basis, premise or reason for my belief as to what the scriptures teach. I honestly try the faith of those who hold op-

posite views from me, by the scriptures on which my faith is founded. I try my faith by the scriptures on which is based the belief of those holding views opposed to mine.

There is no conflict of the scriptures on which my faith rests, with the scriptures on which is based the views of those opposite me. There is simply and certainly no conflict to be found in the Bible. The conflict is one of interpretation, or of views of people growing out of the application of the scriptures. There are in these United States according to one encyclopedia, two hundred fifty seven different religious denominations. Search as one may; look and read, and you will find two — only two — schools of thought or teaching, as to how man becomes a child of GOD, or comes into possession of eternal life. The Primitive Baptist family constitutes one of these schools and the other two hundred fifty six denominations make up the other school. If numbers counted for anything in this matter, the Primitive Baptists would have to give up.

The two viewpoints on how man becomes a child of God or attains unto eternal salvation and eternal life, may be stated thusly:

1. Christ died to redeem from sin the Elect of the Father, chosen in Christ before time began or ere the world was fashioned, and these will inherit eternal life.

2. Christ died to make it possible for all men to be saved, God wants all men to be saved, and all who will accept the offer of salvation and take advantage of the opportunity for them to be saved which opportunity was supplied by the death of Christ, will be saved.

The first viewpoint or doctrine, as is known, is sweet, yea, sacred to Primitive Baptists. There is nothing uncertain under this doctrine because man has no part in it. The second viewpoint or doctrine is embraced by the other two hundred fifty six denominations. Weekly and sometimes more often, ministers in thousands of pulpits through-

out our land, representing two hundred fifty six denominations, exhort sinners to believe, have faith, accept Christ as their personal saviour and be saved eternally. The basis for this exhortation generally is ST. JOHN, 3:16 and a total disregard of all other scriptures which in reality tie in with JOHN 3:16, but which to the exhorters, conflicts with it and with their teaching. Arrayed against such exhortation is the beautiful and glorious language of the Blessed Saviour whose power is belittled by the exhorting of modern preachers.

“Jesus said unto him, I am THE way, THE truth and THE life. No man comes to the Father but by me. No man can come to me except (unless) the Father who sent me draw him, and I will raise him up at the last day.” JOHN 14:6 and 6:44. I do not feel that I have done violence to the scripture when I run these two verses of two different chapters together as I have done here. Christ never at any time made one statement that was not in harmony with all other statements made by Him. We need not search any further than the scripture just quoted, to find scripture to refute and rebut the teaching that the alien sinner, devoid of and lacking spiritual life, can of his own free will go to Christ, accept HIM and HIS offer of salvation, and thereby come into an inheritance of eternal life. Christ IS the LIFE, therefore, man must have Christ in order to have life (spiritual) before he can move; and being powerless to move so as to be able to accept Christ, it must be the other way round: Christ must accept the man and impart life to him without man being consulted in the matter. This language of our blessed Lord is sufficient in itself to refute or rebut the doctrine that man can voluntarily accept or reject Christ’s proffered salvation and be saved or be forever lost. No man comes to Christ unless he, the man, be drawn to Christ by the Father, and if man be drawn to Christ, his coming to Christ is not a voluntary act on his part. No man can come to the Father except by Christ who is THE

way, and the sinner has to be DRAWN into that way by the Father; and after he has been drawn into THAT way he still has no choice, though he goes gladly. The way under consideration here leads in but one direction. So, to me, it is just as ridiculous for a preacher to exhort the alien sinner devoid of spiritual life by saying "Come on; get in this way, be saved and lets go to Heaven," as it would be for that same preacher who, on his way to market and seeing a corpse by the side of the road, to say to it "Come on; get in this road with me and we will go to town."

The two verses of two different chapters of St. John in no way conflict with the 16th verse of the third chapter of St. John which reads as follows: "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." The natural man from whom has gone natural life cannot believe even on natural things. The alien sinner or natural man having no spiritual life likewise cannot believe on spiritual things. Therefore, all who believe on Christ have life (spiritual) before they believe — and in order to believe. These are they who have been DRAWN into the way (Christ) by the Father. There are not volunteers marching in his way. They are all draftees. The cause of Christ is not defended by volunteers but by drafted soldiers. The volunteer system cannot bring in one soldier.

Hubert T. Faulk  
325 West Missouri St;  
El Paso, Texas.

#### CORRESPONDING LETTER

*The Western Primitive Baptist Association, now in her seventy-ninth annual session, extends greetings to the associations with whom she corresponds:*

Through the tender mercies of an all-wise God we have been permitted and blessed to meet at Salem Church, Panama City, Florida, in peace and sweet

fellowship. Your ministers came preaching the unsearchable riches of Christ, in that he was crucified for our sins, and rose for our justification. In this salvation we glory together, ever looking to him, the author and finisher of our faith, to come again and take us home with him, where we shall ever be with the Lord.

Your correspondence has been reasonably full, and we desire a continuance of the same. Our next session will be held at Hopeful Church, Ozark, Alabama, on the 3rd Sunday, Friday and Saturday before, in October, 1956; where we hope to meet you again in love and fellowship. Until then, farewell in the Lord. (Written by Deacon H. T. Collins, Slocomb, Alabama.)

Elder F. A. Collins, Moderator  
Elder J. J. Collins, Clerk

#### APPRECIATION

(The contributions to the Indigent Fund make letters like the following possible:)

Dear Brethren:

I was indeed made happy when I read your good letter in answer to my letter, stating, "This is to let you know that we are sending the Signs of the Times on to you free." Oh, how I do thank the good Lord and you for this undeserved favor; and how obligated I feel to be to you dear children of God. It makes my poor heart tender to all of the dear saints to know and feel their love and kindness toward unworthy me: I have nothing of myself to offer as a reason the Old Baptists are so kind to me. I wish I was able to write an interesting letter explaining my feelings, but my mind and strength are not sufficient.

I have been in poor health for several years, and have had surgery at different times, and am to have an operation again next week; wife also is in poor health, and scarcely able to be up.

When you are before the throne of

God's rich grace, please remember me and mine in your petitions, for I need your prayers. I hope I am a brother; if so, I am the very least. Thanks again.

### ORDINATION MEETING

Have you ever been lifted up from this world, together with a host of your brethren and friends, and blessed to soar on the wings of God's wondrous Love into the heavenlies? Have you ever witnessed the Power and Love of God permeating the atmosphere and filling each heart to overflowing with unspeakable joy and love? Have you ever been amazed with the sacredness and solemnity of each and every word spoken and act performed? Have you ever been in a meeting when it seemed that each and every one who spoke was blessed to fitly speak the right words at the proper time throughout?

If not deceived, this was witnessed by the writer and those present at the Ordination Meeting held with Pleasant Hope Church near Atlanta, Texas, October 29th and 30th, 1955. This meeting was called for the purpose of ordaining Lic. Lloyd Wall, of Bivins, Texas to the officeship of elder.

This was truly an ordination meeting. It pleased the Lord to manifest His mercy and grace and make His power known throughout this meeting. The central theme throughout was the duties, qualifications, responsibilities, and importance of a god-called minister. No one sitting through this series of sermons could lightly consider the high and grave vocation of preaching the unsearchable riches of Christ and pastoring churches. This so impressed me that my constant prayer since has been, "Lord, qualify me for this exalted position and enable me to walk worthy of the vocation!"

The appropriate climax was Sunday. Bro. Lloyd Wall was assigned to occupy the pulpit. He called upon Elder J. T. Everett to word the Introductory Prayer. Fitly spoken words stimulated by the powerful love of God flowed fluently

from Elder Everett's mouth as he expressed thanksgiving to God for such manifestation of His loving kindness and earnestly beseeched the Lord for a continuation of His loving favors upon each and every one — especially to bless Bro. Lloyd Wall in his endeavor to speak in that trying hour. Bro. Lloyd Wall then arose and began giving an interesting account of his experience and call to the ministry. The Holy Spirit seemed to envelope him so that his countenance shined and his voice mellowed as he gave a detailed account of this wonderful experience. At the proper time he told how and when that his mother informed him that God had revealed to her before he was born that he would be a man-child and would preach the unsearchable riches of Christ.

When sufficient time had been devoted to his experience and call to the ministry God blessed him to gracefully express his conscientious convictions and belief in the power and wisdom of God relative to the complete salvation of His people. He proclaimed that the wisdom of God was complete in eternity before time began, ordaining all things to fall out in their proper time and place so as to work together for good to them who are the called according to His purpose. Bro. Wall was blessed to treat upon the fundamental principles of the doctrine beginning with predestination and closing with a full explanation of his belief and hope in the resurrection of these bodies into life immortal. When he finished speaking several minutes were used in making manifest the love, fellowship, and endorsement by the elders, deacons, brethren and friends present in clasping hands with Brother Wall.

When Brother Wall had taken his seat, we sang a hymn, and opportunity for membership was announced. Whereupon his wife, Ruby Wall, came forward asking for a home with the church. Amidst great rejoicing she was received as a worthy candidate for baptism.

I deem it proper here to insert some instances to prove that God was reigning in this affair and making manifest

His providence. It pleased the Lord to make it known to a young son of a deacon that Sister Ruby would become a member of the church that day, before He revealed it to her. I quote two different conversations in order to prove this.

A little boy startled his parents at the breakfast table Sunday morning by saying convincingly, "Miss Ruby is going to join the church today." His parents inquired, "How do you know?" The little boy answered, "I dreamed it last night." Another conversation took place during the lunch hour at church. The baptism being scheduled so early in the afternoon my wife felt that Sister Ruby possibly came prepared for the baptism. She asked, "Ruby, did you bring your clothes, or will you have to go home for them?" Ruby answered, "I will have to go get them as I did not know I was going to do this." How mysterious is the working of God to prove that He is at the helm!

The elders and deacons present organized themselves into a presbytery to ordain Lic. Lloyd Wall to the office of elder immediately after Sister Ruby had been given the right hand of Christian fellowship. The ordination proceeded in an orderly manner including laying on hands and prayer, thus ordaining him to the full work of a gospel minister. His father in the flesh as well as in the ministry, Elder T. A. Wall, calmly gave his son the grave charge including good advice and proper counsel relative to the walk and conversation becoming to a young minister, Elder T. A. Wall also warned his son of certain evils to be shunned and unpleasant experiences to be endured as a good soldier.

At two o'clock the same afternoon Elder Lloyd Wall performed his first official act as an ordained minister when he led his wife, Ruby, down into the water and baptized her in the liquid grave. This was performed in such calm and graceful manner that it is agreed by all who witnessed that he performed as though he had baptized many.

I have assisted in the ordination of

eight elders but this was the most inspiring and solemn occasion I have ever witnessed. Other young men are being brought into the ministry in this section by our God. He will not leave Himself without a witness. We shall not die. God has ordained that the true doctrine of salvation by grace through the merits of Christ will continue to be preached. Our enemies continue to say, "It will not be long until there will be none left." They wish it could be true but we CAN-NOT believe it.

E. J. Lambert

Gilmer, Texas  
November 4, 1955

Signs of the Times,  
Dear Editors:

Am enclosing check for five dollars for two years subscription, but several months have already gone on this year's subscription. I appreciate your kindness in sending the dear old paper.

If you have not already heard of the wonderful meeting we were blessed to attend last Sunday, I am sure some one will soon write you something for publication, so I will tell you only a little about it. It was the ordination of Brother Loyd Wall as a minister. His mother was shown before he was born that he would be a male child, and that he would preach. She was blessed to hear him preach; and, as he said Sunday while telling of his call to the ministry, by faith she was given to see him ordained. (She passed on in June)

After he told of some of his travels, he then preached a very comforting sermon. An opportunity for membership was extended, and his wife was joyfully received as a candidate for baptism. After the ordination it was announced that she desired her husband to baptize her that afternoon. So we witnessed something we had never seen before — a minister administering the rite of baptism the same day of his ordination.

I especially appreciated the Editorial on, Duties of a Deacon.

May God's love and mercy continue to abide with you.

Yours in hope,  
David C. Shelton

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Ruffin, N. C.

Dear Editors of the Signs of the Times:

Am sending you a copy of a letter I received from my dear companion recently while I was at the bedside of my sick child. This letter I read in tears. God has promised to supply our every need, and in my hour of sorrow I was brought to feel the need of the, "help of the helpless", to abide with me.

It is indeed a sweet comfort to feel the great omnipotent God has promised grace sufficient when that old thorn in the flesh, the messenger of Satan, buffets his little ones. Oh, dear ones, how Satan dogs my footsteps, and I am tried as in a furnace of fire. So often my little hope seems so near gone that I just have to hope I have a hope in Jesus' precious name. How our trials and afflictions bring us down to beg deliverance of him who is able to deliver. God is not slack concerning his promises as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

I am made to believe every cross we bear is needful, and a part of the *all things* working together for our good and God's glory, honor and praise, — our disappointments being only the appointments of an ever loving, merciful Father, whether we be enabled to see this or not. All our times are surely in his hands. "I will never leave thee nor forsake thee", the Lord has promised. To me, it is the most important of all things: am I his or am I not? I hope so. He brings me down to feel as one of old: "Though he slay me, yet will I trust in him." For he brought me up also out of a horrible pit, and out of the miry clay; he hath placed my feet upon a rock and established my goings; and he hath put a new song in my mouth, even

praises unto God.

May I beg all the household of faith to remember me and mine in your prayers. My moments of praise seem so few.

Dear ones, I feel you know what the truth is, so if you find this letter I am sending to bear witness with what is truth experimentally or doctrinally as taught in the Bible, and set up in the hearts of God's elect family, you may print same. To me it is evidence of grace wrought in the life of my dear companion, and was so good to me that I felt it was not only addressed to me, but also to all the household of faith, and I desire to share it with them.

In love and hope,  
Mrs. Fred Cobb

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Ruffin, N. C.

Dear Ones and Fellow Pilgrims:

It's 10:25, and I had to get out of bed, the urge to write you was so strong upon me. So much of my time lately I have felt so cold and hard, so unfeeling and unsympathetic — have felt so selfish. The scripture, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds", has been on my mind. It seems that so much of the time today we are trying to fight our battles with carnal weapons, such as malice, hate, jealousy, discord, greed, etc. If only God would give us weapons of faith, hope and love, these would pull down the strongholds of non-fellowship, discord, envy, and such, which are of the flesh. When we can feel deep love for the brethren, then we are supplied with such weapons that we fear no enemy, not even the monster death.

I have thought of the scripture, "Lord I believe, help thou mine unbelief", and wondered what it meant. Tonight it means to me that when we are blessed to really believe — the times when we are on the mountain top — then it seems we are all right, feeling his presence. But our unbelief is what bothers us so

much: Lord help us in unbelief when we are down in the valley; and even doubt that we have a conscience, we feel so cold and hard. Then, Oh, Lord, we pray take us up as little lambs in thine arms so we can rest in thee once again.

I go back to some of my experiences. It seems there have been a few times in my life when I thought of anybody but self. When papa was suffering agonizing pain just before he went to Duke hospital to have his eye removed, I went out to the stable to fall on my knees to pray for him. It was my first time to go down on bended knees in supplication.

Another time when I believe God gave me real sympathy for others, you, Louise, Sister Mabel Harrelson and myself went to Dan River meeting one night to hear preaching. There I heard dear Mr. Page, Sister Mamie Aldridge's father, tell what heartache and suffering she was going through since her son was killed. On the way back, as I was driving along, I was made to think of this sister, and shed tears. I was glad it wasn't light enough in the car for you all to see me. Some might think we can feel for others anytime we want to; but no, self "our worst enemy" stays in our thoughts so much of our time, (or I should say my time).

(I have seen this dear soul, Mr. Page, most every time I've been to town lately. It is such a comfort to talk to such a dear child of God as I feel he is. I saw him today, and he asked about you and how your poison ivy was.)

Then again I had heard one of my friends was to be sent to a mental hospital. I went to the field that day to plow, tears streaming down my face. As I was plowing, these words came to me, "Blessed are they that mourn for they shall be comforted." Shortly after we had been up to Brother Brown's and

the Pigg River Association, we had been talking how much we enjoyed being in their home. After we went to bed, I lay thinking about that I had given Joe and his little sister some change, and I didn't give Tom anything, and I shed tears over it. The next morning you said you gave Tom something, and I was greatly relieved.

This is the way I travel. If it wasn't for such experiences to look back to, I wouldn't have one ray of hope — the Bethel spots are comforting many times. So much of my time I feel to be so lacking in courage, faith and everything pertaining to godliness. God help us all, is my prayer. Amen.

Fred

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*SHOWERS OF RAIN*

BY

FLOSSIE FAULKNER

We have on hand a limited number of these books by Flossie Faulkner, of New York. This is an excellent book and we believe will be of interest to every reader of the SIGNS. It contains the personal experience of the author: how the Lord brought her in a miraculous way from another faith into the Old School Baptist Church. Also twenty-five excellent poems, composed from the Psalms and Paraphrases. This book will be of special interest to lovers of good poetry.

For a limited time, we will give a copy to anyone sending in a new subscription; or it will be mailed postpaid at the price of fifty cents. After receiving the book, if you do not deem it worth the price, return it to us, and we will gladly refund the purchase price.

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"TRIED IN THE FURNACE"

This interesting book by Elder Lambert is yet available. The price is \$3.00, and may be had by addressing:

Elder E. J. Lambert,  
306 Richardson Street,  
Winnsboro, Texas



not what a single moment shall bring forth; but our Father is infinite, and we have nothing to fear.

We had purposed to pursue these thoughts further, but upon reading the article by Elder Chick, which is published under "Voices of the Past" in this issue, we felt satisfied to direct attention to what he has written; and to conclude this with an expression of appreciation to all who have in any way contributed to the publication of the Signs during the past year, and to say that we hope the Lord will be pleased to enable the brethren to continue to write for the comfort and edification of the brethren; and that it all may be to His praise, honor and glory.

J. D. W.

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WHY NOT GIVE A SUBSCRIPTION  
TO THE SIGNS —

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LIVING WATER

Jesus told the Samaritan woman who had come to Jacob's Well to draw water, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink'; thou wouldest have asked of Him and He would have given thee LIVING WATER." (John 4:10) The woman evidently did not know either the gift of God or who He was because she began to reason with Him on procuring natural water from a deep natural well. Her reasoning and questions were based on the same principles as that of Nicodemus as recorded in the first part of the third chapter of John relative to being born again. Nicodemus thought Jesus was speaking of being born again naturally. The woman thought He was speaking of natural water. Our natural finite minds can only conceive of that which is natural. Until we are born of the Spirit we cannot conceive that which is spiritual. I am thoroughly convinced that when Jesus told Nicodemus, "Except a man be born of WATER and of the Spirit, he cannot

enter into the kingdom of God;" He was speaking of this same LIVING WATER that was under consideration in His conversation with the Samaritan woman. What is this LIVING WATER? What is its source? Through Whom does it come? What does this LIVING WATER do for its beneficiaries? These are a few of the questions in my mind. May God give us the answer in sweet meditations while we work through this treatise.

Jesus said, "The water that I shall give him shall be in him a WELL OF WATER SPRINGING UP INTO EVER-LASTING LIFE." (John 4:14) This well of water is placed in the individual. It springs up. Sometimes in our experience we may feel that it has dried up to the extent that our hopes are blasted — then, it SPRINGS UP to revive us again, which strengthens our faith, and our hope is renewed. Have you not experienced many times the SPRINGING UP of this well of water?

We read in Isaiah 12:3 "Therefore with joy shall ye draw water out of the WELLS OF SALVATION." "This LIVING WATER comes from the wells of salvation. It brings joy and gladness to those who drink it. The Psalmist said, 'There is a river, the streams whereof, shall make GLAD the City of our God, the holy place of the tabernacles of the most High.'" (Ps. 46:4) This LIVING WATER makes glad the grieved heart and brings joy to those who mourn because of their sins. It saves us from despair and gives relief to our parched soul. This water is soothing and enlivening. It is that Fountain that is opened to the Lord's people for sin and uncleanness. (See Zechariah 13:1) It proceeds from the throne of God and of the Lamb.

Has God ever showed you what He showed to John as recorded in Revelations 22:1-2? Have you seen this pure river of water of life flowing from the Throne of God through the Tree of Life? If this Tree of Life stood in the midst of the street of that River and on either side of it — surely, the river

flowed through the tree. Every stream of mercy that has ever reached you came through Jesus Christ who is our Life. Yes, this LIVING WATER, or water of life, comes from Heaven. These gifts of His grace come down from the Father through the Son to us. Every comfort received by the child of God is because of this LIVING WATER.

We have concluded from our meditations upon this subject thus far that this LIVING WATER gives to us the glorious and joyous portion of our experiences of grace. Many of the Lord's people who have been born of the Spirit have not yet rejoiced in these wonderful revelations. The first experiences of those born of the Spirit are grievous and condemning. Jesus cited two facts that must be revealed to an individual before they would ask Him to give them to drink. These two facts are that the person must know what is the gift of God and that Jesus Christ is His Son and Saviour of His people. A person learns much through tribulations after He is born of the Spirit, before he experiences these joyful experiences. A child of God must be born of the Spirit before he can SEE the kingdom of God. He must be born of the WATER before he can ENTER into the kingdom of God — before he can really experience the joys of Eternal Life. Jesus said, "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:14) It is a painful entrance into life. It is through much tribulations that we enter the kingdom. As the new-born babe comes forth into the natural realm crying; so, the new-born spiritual babe comes crying and lamenting into the spiritual realm. What does it require to constitute ETERNAL LIFE? Let us ask Jesus what is Life Eternal and listen at His answer as recorded in His prayer to the Father in St. John 17:3 — "And this is LIFE ETERNAL, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." There are two lessons to be learn-

ed in this ordeal of ETERNAL LIFE. The first lesson brings the bitter experiences; the second lesson reveals the sweet. We learn the vengeance of an Holy God upon an unholy creature in the first lesson; we learn of His mercy and grace in the second lesson. We stand condemned creatures before a righteous Judge in the first lesson; we are freed from this just condemnation in the second lesson. We learn in the first experience that we are unable to lift ourselves from the pitfalls of sin into which we have fallen; we see Jesus lifting us out without any effort of our own in the second experience. We are tried in the fiery furnace and suffer great tribulations before we come to the position to ask Him, "GIVE US TO DRINK?"

Our first lesson has been such an ordeal that we are indeed THIRSTY. We have been made willing to be a beggar at His footstool and plead to Him for mercy and grace — for LIVING WATER to cool the fiery indignation! Hungry and THIRSTY our soul faints in us. Then, we CRY to the Lord in our troubles, and He delivers us from our distresses! (See Psalms 107:5-6) How soothing is that first LIVING WATER experienced by a parched soul! Do you not remember when you plead with Him, "GIVE ME TO DRINK?" Do you recall the first time you experienced that sweet inviting command, "Ho, every one that thirsteth, COME YE TO THE WATERS, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price?" We learn in the first lesson that we have nothing with which to buy, barter, or trade. The imputed righteousness of Christ becomes that with which we buy wine and milk without money and without price.

Let us turn to Isaiah 40:6-7 for a scriptural explanation of the effect of the Spirit so that we might better understand the need for this LIVING WATER. "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass WITHERETH, the

flower FADETH: because the Spirit of the Lord bloweth upon it: surely the people is grass." The Spirit of the Lord causes our flesh to wither and our goodliness to fade away. There is exceeding dryness experienced by everyone upon which the Spirit of the Lord comes. It withers the works of the flesh to such extent that we have no confidence in it. Our faith in our merits is so withered that we can see no evidence of life. Our righteousness fades to such degree that instead of righteousness the very best becomes as filthy rags. This is the proper and appointed time for us to beg of Jesus, "GIVE ME TO DRINK."

Have you ever looked upon grass and pronounced it dead because of its withered condition? A shower of rain comes and you behold greenness and see its drooping blades begin to raise up. Life is manifested in that which YOU thought and considered to be dead. This LIVING WATER enables you to lift up arms that hang down. It steadies the feeble knees. It causes the lame to walk. This LIVING WATER gives power to the faint, and to them that have no might, it increaseth strength. It causes His people to run and not be weary; to walk and not faint.

When we are blessed to drink His righteousness it revives our drooping spirits. What a blessing to drink down greedily the streams of the Lord's mercies and to realize that the fountain can never run dry but endures forever! Yes, we drink His blood to cleanse our sin-sick soul. We drink the wine of the kingdom which stimulates us to press forward regardless of difficulties, and run with patience the race set before us. We desire the sincere milk of the word that we may grow thereby. Drinking from this fountain of LIVING WATER causes us to GROW in grace and the knowledge of our Lord and Saviour. It saves us from despair and from sinking into oblivion.

Never shall I forget the hour that I was made to vehemently cry, "Give me to drink." My faith in self was shattered

and my hopes were all blasted. I felt that I was forever doomed with the off-casts of the earth. I felt that hell was my eternal abiding place. One night God was pleased to bless one of His ministers to give me just one small ray of hope when he was blessed to preach Jesus as a complete saviour. I immediately grasped at the straw and began to plead to the Lord to have mercy upon me. I began crying, GIVE ME TO DRINK. The Lord had mercy upon me and showed me that His Holy arm was so mighty that it could reach down into the terrible pit-falls of sin and rescue a vile sinner like me, make him holy, and safely secure his final abode with redeemed sinners! He showed me that His right hand was sufficient to keep secure from all harm so that nothing could pluck me from His hand. His minister was blessed to WATER so that my hope became anchored in that which was sure and steadfast. I trust that I drank many times from that Fountain through His ministers while they were being blessed to preach the comforting doctrine of the Love and amazing grace of God the Father, the Son, and the Holy Spirit. We read in 1 Corinthians 3:6, that "Apollos watered." Seeing that it is God that gives the increase through the minister it must be this LIVING WATER coming from the throne of God and the Lamb. Your thirst has been quenched many times under the dripping of the sanctuary while feasting upon the preaching of a God-called minister. Were it not for the grand experiences of drinking this LIVING WATER while speaking from the pulpit, I feel, I would die in despair. It is an unspeakable wonder to see Heaven opened, to hear the Voice of the Son, and to feel the soothing effect of this LIVING WATER as it is calmly and sweetly applied to your soul. Oh how it does lift our drooping spirits and encourages us to persevere on our journey. Even though we feel to be lone pilgrims trodding in a desert land where there is no water — the Lord is gracious to us sometimes in directing us to an oasis where there is LIV-

ING WATER for us. Could we enjoy these precious drinks as much as we do if this water could be at our command each and every step of our pilgrimage? It is glorious when all of us can drink of the same spiritual drink — when we can drink of that spiritual Rock, Christ Jesus.

I am persuaded that it has pleased the Lord to bless us often with this LIVING WATER when we are congregated together in church capacity to worship God. Could that be the reason the Lord's people are so anxious to meet together regularly with one another in their church meetings? I have seen them from several states convened together in associations eagerly drinking that LIVING WATER as it flowed from the mouths of His ministers in such grand meetings. Such love and joy can only be experienced by the Lord's humble poor who are made to depend upon Grace for salvation to be experienced here and for eternity. I praise God that He has so arranged that His children can meet together from the different parts of the United States and worship together the King in such a demonstration of the power of the Spirit of God in these associations. God forbid that anything shall come among us to mar the chain of correspondence that exists with our people interlinking them together with the whole of the United States and the British Isles. It is my trust that before the end of our sojourn here that this LIVING WATER will draw together all the nations of the earth in such unity that it can indeed be said of us, "The Lord has done great things for them! The Lord has done great things for us whereof we are glad."

I appreciate very much the love manifested for me by the Lord's children from the rivers to the ends of the earth. My interest is in the remote places from Canada to Florida — from Washington to California — All over the globe where those of like faith and order resides.

Please pray that this LIVING WA-

TER will be enjoyed by me and mine as the Lord sees fit to distribute it to us. My wife asks an interest in your prayers. The churches of my pastorate need your prayers. If you could stoop so low as to remember an insignificant think like me — remember me when you are at the throne of God's Grace from which this LIVING WATER flows!!

E. J. L.

### VOICES OF THE PAST

"He being dead yet speaketh"

#### PSALM XXXI. 15

"My times are in thy hand."

DEAR BRETHREN:—As a traveler upon a journey often when he reaches a mile-stone will pause and look back over the way his feet has trodden, and then forward, if perchance he may gain some view of what yet lies before him, so it seems natural that when the yearly mile-stones of our lives are reached we should reflect upon the past, and think of the future, and of what may lie before us in our journey. This is true of all men in every age and clime; but it must be specially true of the christian pilgrim. He has so much more than unregenerate men to reflect upon in the past, and so much more to anticipate in the future. But whether he thinks of the past or of the future, the believer sees one thing along every step of the way that no one else sees, and that is the hand of God guiding and the will of God ordering his steps. His journey has been no uncertain wandering of a blind man groping in the dark, but the ordered pathway of a father safely, wisely and lovingly guiding or bearing his child. The Bible teaches us that no more surely is it true that God appoints and controls all the coming and going and changes of the natural elements of the world, as the seasons, day and night, cold, heat, clouds, storms, sunshine, appointing to all their times and places, than it is true that he is equally sove-

reign in all the providences of our lives, and what is still more precious to be believed, in all the spiritual mutations through which we pass.

It is sure that the child of God has a providential pathway in which to walk, as well as a spiritual travel. It is equally sure that his God has appointed the one for him as well as the other; and we have but to read the life of David, together with his Psalms, or the life of Paul in connection with his letters, to see how our providential life is bound up with our spiritual life. God has ever made the former subservient to the latter; and in the latter no more than in the former does his sovereign will and eternal purpose appear.

I have felt moved for a few years past to insist upon a "God of providence" as well as a God of grace, because there has seemed to me to be a tendency to ignore this side of the matter, to throw out of the calculation our providential surroundings, doings, willings and sufferings, and to present exclusively our spiritual exercises, where-in God leads us with sovereign wisdom and power. It is sure that holy men of old counted it joy to believe in a God of providence as well as of grace. In their view his providence entered into and appointed the minutest step of their lives. Naturally as well as spiritually they believed that they lived, moved, and had their being in God. No matter by what channel sorrow or joy came to them, they always said, "It is the Lord." Now it has seemed to me that we are in danger of drifting away from this. Instead of seeing God in all our lives, both providential and spiritual, we are prone to put him far off, and consider him not. Holy men of old rejoiced that the God whom they worshiped had ordained all their paths for them, and why should not we?

At this end of the old year I have been looking back and striving to look forward. I see much that looks dark and devious in the past, and much that seems threatening in the future. Personal trials in the past, personal anxiet-

ies for the future; and what is worse, church trials in the past, church trials for the future. Now it has seemed to me that underneath the throne of God I can see nothing to rest in; but by faith beholding the divine rule I can rest. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof."—Psalm xcvi. I do not know what may be in all the future of God's providence or grace toward me, but I am sure that he—his will, purpose, love and grace—will be everywhere. "Not a sparrow falls to the ground without him;" and surely if, as the Lord said, we are of more value than many sparrows, we cannot take one step without him. Whatever may be unexpected to us, we may be sure that nothing is unexpected to the God whom we serve; for "known unto God are all his works from the foundation of the world." So that from the beginning our God has not done one thing that from the beginning he had not appointed. With him there are no new purposes caused by changing and unforeseen circumstances. In this we may rest. We seem to be tossed by varying winds upon a restless sea; but he holds the winds in his fists, and "the sea is his, and he made it." In the midst of these various reflections upon the past and present, called up by the advent of this new year, my mind has been led to these words of David, "My times are in thy hand," and they have made me glad; and through these words I have been led into some reflections which I desire to pen down and submit to you.

First, these words of David are not only the expression of his personal faith, but are the words of divine inspiration as well. They are not only the expression of that which David most certainly believed, but are the words of God to us, so that we may count them as being most certainly true. They are the expression of the sovereign, overruling and faithful care of Jehovah for his believing child David every moment of his life. They declare that God has appointed the variety and number of

his times, and that they are measured out to him according to the one supreme will. This affirmative implies a full negative also. Our times are not in our hands. It is not ours to bid our seasons come and go at will. We cannot command the darkness nor the light, neither can we influence their coming or going. Who can bind either leviathan or the sweet influences of Pleiades? Let it be borne in mind that I speak here more especially of the providence of our God, but let it also be remembered that this is all true of the spiritual life as well.

Now, secondly, David speaks these words as though he were glad above measure. It seems to be a sort of exultant cry. The words are not the language of one who submits to the inevitable, to which he is opposed, but they express a great joy. David must have learned two things ere he could utter these words as he did. He must have learned that he could not guide his own feet safely, that he could not be trusted to measure out his own times, that he had not to look to blind chance in this matter; and on the other hand, he must have learned some things about the God whose sovereign appointment he confessed and rejoiced in. Many of the heathen believed in a blind fate; but it was David's joy, and it is ours also, to believe in an all-seeing and all-ruling and all-appointing God. In order to rejoice and exult that he—his times—were in the hands of God, David must have learned that here was to be found almighty power, supreme wisdom, infinite love, and unchangeable purposes. Leave out any or all of these things, and there could be no room for rejoicing that "his times" were in the hands of God. The word teaches us that our minds are finite, while all the attributes of Jehovah are infinite. The finite cannot comprehend the infinite, and at best it can but dimly apprehend infinite things. How much we must believe of which we can see but a dim outline or shadow! So omnipotence, omniscience, omnipresence, eternity, holiness, heav-

en, are all words expressive of truth which we must believe, and yet we do not begin to grasp the meaning of one of them; and yet it is such a Being who reigns, and of whom David could rejoicingly say, "Many times are in thy hand." Right here I am reminded that another and a greater than David, "he who was David's Lord," also said, "The Son of man indeed goeth as it was written of him" (Mark), or "as it was determined."—Luke. This he said specially of his betrayal. His God had determined the fact, and the time and the way of his betrayal. Jesus confesses this, and declares that all must be as it was written in the prophets. Jehovah had decreed this time for the dear Savior, and that Judas should sell his Lord just then; and yet Jesus said, "Woe to that man by whom he is betrayed. It were good for that man had he never been born." Concerning this I will only remark further that two things meet us in the text, viz., that God had determined beforehand that Judas should betray Jesus, and that Judas was condemned for doing this act.

But Satan may take hold of the natural unbelief of our hearts, and tempt us after this fashion. David was a great man, and he had a great work to do in the world, and therefore his times were of vast importance, and therefore God held his times in his hand, and measured them out to him; but I am but a worm, a babe; I am of little use in the world; it matters little whether I live or die; and I cannot suppose that what was true of David is true of me. But this is truly a temptation of the evil one, and is met by the testimony of Jeremiah when he said, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." This is true of all men; and so by this testimony we learn that the times of the very least as well as the greatest are in the hands of God.

But now the question comes up in my mind, What does David include in this expression? Does he leave anything out? Does he say that any of his times

are not in the hand of God? Who would venture to say that David made any exception? Who could point to any period in David's life and say, That time was not in the hands of God? From the time when he kept the flocks safely from the bear and lion, to the time when God called him home, was there one spot when it could be said, This did not come from God? The words of the text might present to our minds the picture of a child who stands waiting with expectancy the appointments of a father or guardian. All that this child can hope for or dread, that guardian has in his own control; but the child has no fear, and is well content, for he has learned to believe that his guardian is too wise to err, too good to be unkind. So he comes or goes, studies, works or plays, eats such food and wears such apparel as his guardian appoints; and because of his faith in and love to his guardian, he confidently and joyfully confesses, "All my times are in his hand. He orders all my ways, and I must and do leave it all with him." So our sovereign Guardian and Friend holds our times, of whatever sort they are, in his absolute control. O that we may, like David, have a heart to praise God that it is so!

If we turn to this Psalm, we learn (verse 4) that men were covertly seeking David's overthrow, (verse 7) that he had been having trials and adversities, (verse 8) that he had been assailed by enemies, and (verses 9 and 10) that he was filled with trouble and grief. Such times as these he had met with, and of them he said, They are in God's hands. Also, all through the Psalm he prays for deliverance and salvation; and these times of deliverance are also in the hands of God. David by this could learn submission under the afflictions, and patience while waiting for relief. Once he said, "I was silent, because thou didst it." And Job said, "Shall we receive good at the hand of God, and shall we not receive evil?" "The Lord gave, and the Lord hath taken away; blessed be the name of the

Lord." So we learn that our times of trial, in whatever garb they appear, are all in the control of the Almighty. He measures them out to us at his will; and so also the joy comes when and how he pleases. Nothing in our lives is left to chance. With Jehovah there can be no contingencies. "Known unto God are all his works from the foundation of the world." He does nothing that he did not purpose to do ere time began. He works "all things after the counsel of his own will;" all things, without exception. Unless David had believed all this he could not have said, "My times are in thy hand."

How exactly similar to this confidence of David is the language of Paul in portions of the eighth chapter of Romans. In verse twenty-eight of that chapter we hear him saying most confidently, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." Paul here takes strong ground: "We know." He takes broad ground: "That all things." He takes comforting ground: "Work together for good." He takes discriminating ground: "To them that love God, to them who are the called according to his purpose." I have just said that Paul takes broad ground. He says, "All things." Down in verse thirty-seven, in this same eighth chapter of Romans, he says precisely the same thing in other words. He enumerates tribulation, distress, persecution, famine, nakedness, peril, and the sword; and then he says, "In all these things we are more than conquerors through him that loved us." We are "more than conquerors." That is, we turn even enemies into our service; and thus all things work for our good, as he said in verse twenty-eight. God works secretly, and often we cannot see his hand, and still oftener we cannot trace out how good is to result from many providences; but his word says it all does work for good, and can we not believe his word, and trust him even when we cannot trace him?

To the sick ones this applies. Much is

said in these days about health and cure-alls, mind cures and faith cures not excepted. Much is said also about the care of our bodies, and sanitary regulations for houses and cities; but I notice that men suffer and die everywhere alike. After all is said and done, it still is true that our times of sickness are in his hand. If there be sickness, it is from his hand; and the same hand makes us well again. Each in its place and time is fulfilling the purpose of God, and working for good to his loved ones. In this faith, patience and cheerful resignation are to be found; but if sickness does not come from the hand of God, and is not meant for our good, then it is vain to speak of resignation, for we have a right to murmur at what comes from the devil, or grows out of our own folly. May God help each sick one to say, "My times are in thy hand." The faith of Job is the best faith. In his losses and afflictions he saw neither Sabeans, nor Chaldeans, nor wind, nor fire, nor Satan himself, but only God himself. My brother or sister, whatever your afflictions may be, and however long they may endure, "it is the Lord." All is in his hand.

To those who are passing through the sorrows of bereavement these words apply. A dear sister whom I know had lost an only child. While the child lay dead in the house she was filled with great bitterness, and would not be comforted, and could not weep. As the hour of burial drew near an uncle came to her as she sat alone in her room, and said to her, "Think who has done it." Her heart responded to this, and all the bitterness gave place to submission at the thought, "The Lord has done it." This time of her trouble was in the hands of God.

This word suits those who are persecuted or slandered, or whose names are cast out as evil; those who are poor and needy and distressed. On the other hand, if we are well and happy and strong, if we have friends and prosperity, if a good name and riches be ours, these words are still just as true as before. Our times are in the hands of God;

and if we believe these words we shall not be in despair when sorrow comes, and neither shall we be exalted above measure in the day of our prosperity. We receive either one or the other according to the sovereign will of God.

Our circumstances may change, but there is no change with him. With him there is nothing new. He has no new knowledge, no new purposes, but all was fixed in the infinite mind from vast eternity. He who created the ponderous world also created the mote that we see floating in the sunbeam; and so he who set bounds to nations also ordained the feeble steps of such finite worms as we. Just as carefully and omnipotently as he struck out the track of worlds in space, so accurately and omnipotently has he from the beginning struck out our pathways of joy or sorrow. Our times are in his hand.

I said in the beginning that I had been striving to look into the future, but I am glad that I cannot pierce that veil. I am also glad that all my ways of word or thought or deed, all that I shall do or suffer or enjoy, are in God's hands.

"The steps that I take, and the station I fill, My Father determined and wrote in his will."

My brethren, I send this as a sort of New Year's greeting. I wish for you all, if it be God's will, a Happy New Year.

As ever, I remain your brother in hope of life,

F. A. CHICK.

Reisterstown, Md.

(We enjoyed reading the above so much that we felt our brethren would enjoy it too. It was written by Elder Chick and published Feb. 1, 1888. — J. D. W.)

#### MINUTES OF THE PRESBYTERY

Pleasant Hope Church,  
Cass County, Texas  
October 30, 1955

Pursuant to call by Pleasant Hope Church for a Presbytery to meet on the above date for the purpose of the Ordination of Brother Loyd Wall, to the full work of Gospel Minist-

ry, the following Elders and Deacons met and organized themselves into a Presbytery; Elders T. A. Wall, R. W. Rhodes, E. J. Lambert, J. T. Everitt, C. M. Haygood and W. A. Speer. Deacons L. S. Hill, H. S. Hill, David C. Shelton, J. B. Burkhalter, A. L. Rowell, W. B. Burkhalter, J. W. Johnson, J. H. Johnson, C. E. White and G. C. Burgin.

The Presbytery elected Elder R. W. Rhodes, Moderator and Elder W. A. Speer, Clerk. L. S. Hill was appointed spokesman for the church who presented Brother Loyd Wall to the Presbytery.

After due examination of Brother Wall as to deportment, qualifications and the state of God's gift and calling in him to the Gospel Ministry to the satisfaction of the Presbytery, the Presbytery proceeded with the ordination as follows;

The Presbytery selected Elder E. J. Lambert, to word the prayer and Elder T. A. Wall, to deliver the charge. The Ordination was then conducted by the laying on of hands and with prayer by Elder E. J. Lambert, and then by charge delivered by Elder T. A. Wall.

We the members of the Presbytery commend Elder Loyd Wall, to all Orderly Orthodox Primitive Baptist as being sound in doctrine, careful in deportment and humble in the display of God's gift to him as a Minister of the Gospel of Jesus Christ.

The right hand of fellowship was given Elder Loyd Wall, by the members of the Presbytery, Pleasant Hope Church, and Brethren, Sisters and friends, and he was then delivered back to the church a duly ordained Minister of the Gospel by the Presbytery and received by the church.

Minutes of the proceedings read and approved and the Presbytery was dissolved in order with prayer by Elder C. M. Haygood.

Elder R. W. Rhodes, Moderator  
Elder W. A. Speer, Clerk

#### RESOLUTIONS OF RESPECT

WHEREAS, since we last met The Salisbury Old School Baptist Association has lost five members, to-wit: Deacons Eddie West and Alvin Powell of the Salisbury Church; Deacon Lee W. Warren of the Snow Hill Church; Sister Mildred Adkins of the Indiantown Church, and Sister Ella Le Cates of the Little Creek Church therefore

BE IT RESOLVED, that we bow in humble submission to our gracious Heavenly Father's will, desiring to be reconciled to the loss of very precious members from our midst, and

BE IT FURTHER RESOLVED, that the Salisbury Association extend it's sympathy to the bereaved families, and may the Grace of God enable them to look to Jesus for comfort

in their hour of need, and

BE IT FURTHER RESOLVED, that we send a copy of these resolutions to the Signs of the Times for publication, and a copy made for the minutes.

Done by the order of the Association, now in session with the Forest Grove Church, Oct. 20, 1955.

Elder H. M. Bennett, Moderator  
Maud T. Laws, Clerk  
William Adkins, Asst. Clerk

#### RESOLUTION OF RESPECT

At the meeting of the Middletown and Walkill Old School Baptist Church, Sunday, August 28, 1955, the following resolution was offered by Deacon William D. Chapman:

It is a sad duty to announce the death of Sister Minnie E. Hyatt, a trustee of this church for many years, and a member of the Middletown and Walkill Church for more than sixty years. We thank God for her long, useful life. She was most helpful in carrying on the work of the church; and her passing leaves a vacancy hard to fill. Her life was wrapped up in her devotion to the church, and, above all, her love for the dear Saviour.

We wish to bow to God's will in Sister Hyatt's departure; and hope and believe she has entered into the rest that remains to the people of God.

"Methinks we see her now at rest

In the bright mansion love ordained:

Her head reclines on Jesus' breast,

No more by sin or sorrow pained.

Fearless she entered death's cold flood —

Her only trust was Jesus' blood

In sure and certain hope to rise."

It was resolved that this resolution be placed on the church minutes; and was adopted.

#### OBITUARIES

##### MRS. LAURA LEE KEELER

Mrs. Laura Lee Keeler, of Middleburg, Virginia, departed this life on September 17, 1955, at the age of eighty-seven. She was the daughter of the late Francis Marion and Mary Matilda Cole. On October 26, 1892, she was united in marriage to William Ryan Keeler at Mt. Zion Primitive Baptist Church by Elder J. N. Badger. Mr. Keeler died in 1912. She is survived by two daughters: Mrs. Frank Brittlebank, The Plains, Virginia; and Mrs. Edwin C. Reamer, Middleburg, Virginia; also by two sisters and a brother: Mrs. W. Fielder Norman, Purcellville, Virginia; Mrs. Henry H. Rogers, Arlington, Virginia; and James M. Cole, Hughesville, Virginia.

Mrs. Keeler was one of Middleburg's oldest residents, having lived there almost her entire life. She was greatly beloved in her community, and for about seventeen years was postmistress. One has said of her that she grew old gracefully, and became gentler, sweeter and lovelier as the years slipped by.

She had attended Mt. Zion Church from childhood, and rarely missed a meeting unless prevented by illness. She was firmly established in the faith, and gave every evidence of a good hope in Christ. She is now at rest from the trials of life, and though she will be greatly missed by her family and friends, we are assured that our loss is her gain.

Funeral services were conducted by the writer from the home in Middleburg, where many friends were gathered, evidencing their high esteem; as did the many flowers. Several portions of scripture had been selected by the deceased to be read at her funeral, each of which had given her comfort while she lived. Interment was in Sharon Cemetery, Middleburg.

May the Lord give grace to reconcile us to his will.

John D. Wood

MRS. MILDRED ADKINS

Sister Mildred Adkins departed this life August 17, 1955. She was born July 3, 1915, the daughter of Berry and Dora Morris, near Salisbury, Maryland. She was married to William S. Adkins, of the same community, December 23, 1936; and to them were born four children: Richard S., Francis A., Ernest W., and Ethel E., who, with her husband, father and mother, and three sisters and one brother survive her.

Sister Mildred united with the Indiantown Old School or Predestinarian Baptist Church April 14, 1946, of which her husband was a member. Their home was a home for all Old Baptist at all times, and they entertained many with pleasure, and everyone was made to feel welcome. She and Brother William have meant so much to the church; for their love for it was manifested by their faithfulness and support. No matter how much they were involved in their livelihood, they always had time to render whatever service might be needed toward the maintenance and welfare of their church, and sister churches also.

She has been missed by many, yet we all hope to be reconciled to the will of God, and pray his will be done. The cause of her passing was the outcome of an automobile accident; after which she lived about twelve days.

Her funeral was conducted by her pastor, Elder H. M. Bennett, assisted by Licentiate Arthur Warren, in the Forrest Grove Meeting House. Interment was in the Forrest Grove burying ground.

(Elder) H. M. Bennett

MINNIE E. HYATT

Sister Minnie E. Hyatt, of Warwick, N. Y., was born January 6, 1868, and departed this life July 31, 1955, making her stay on earth more than eighty-seven years. She was the daughter of Thomas and Mary Elizabeth Dolson Hyatt. Surviving her are two neices, Mrs. Ruth Robinson, Middletown, N. Y., and Mrs. Rodgers Huston, Cold Springs, N. Y.; one nephew, Robert Gravel, Key West, Florida.

Sister Hyatt was a member of the Old School Baptist Church of Middletown, N. Y. for over sixty years, of which she faithfully filled her place as a faithful witness of the cause of Christ, and gave much evidence of her being called by the grace of God. She often remarked it was all of grace from first to last; and was ever ready to give the reason of her hope, and, as we see it, she bore much fruit of the Spirit, such as love, joy, peace, longsuffering, gentleness, goodness, faith and meekness; which is the fruit that is manifested in the heaven born soul, produced by the divine nature of the grace of God in the creature. She is greatly missed, for she always was at meeting unless hindered by something beyond her control. She was much loved by her brethren and church friends who knew her. Her love for Christ and his gospel was a deep heartfelt matter with her — it was meat and drink to her, for her soul was ever hungering and thirsting after the precious doctrine of Christ as the only salvation for poor lost sinners.

She was treasurer and clerk of her church, which offices she very ably filled. We feel it a blessing to love her as we did, for we feel it a blessing to have love for God's little ones — it gives us comfort to be in possession of this love. We often felt that her home, though she lived alone, was a palace, for the king's daughter lived there. Her passing is a great loss to the church brethren and friends, but we feel our loss is her eternal gain: to have her hope and faith become a reality, being with her Lord, to see him as he is, and be like him.

Her funeral was held from the funeral parlors in Warwick, conducted by the unworthy writer, her pastor. "Wherefore by their fruits ye shall know them." (Matthew 7:20)

(Elder) Amasa J. Slauson

ELDER J. J. SMITH

The subject of the obituary was born in Dale County, Alabama, January 30, 1876; and married Julia Gray early in life. To this union were born five sons: Bennie, Lee, Howard, Aaron and Lehman; and three daughters: Mattie, Sarah, and Alma — who were most dear to their parents. Both were members of Ephesus Church, Slocomb, Alabama, at the

time of their deaths, and were ever faithful to its tenets. Sister Smith was called to her heavenly home December 15, 1947, and greatly mourned by her husband and children.

Elder Smith united with Consolation Church, Coffee County, Alabama, in early youth, and immediately took an active interest in the church. He began serving as a messenger to the associations in 1892. He was soon burdened with the duties of the ministry, but fled from it. The Lord ever completes his work, so in a distant state Eld. Smith was ordained — in Desoto Parish, Louisiana, by Elders D. W. Stanley, C. Thomason, W. C. Foshee, and Clerk C. C. Owens, at Cool Springs Church in October 1908.

He was soon called to serve churches, and was a conscientious pastor and a great experimental minister of the gospel. Among the churches he served were: Mt. Carmel, Goshen, Mt. Moriah, Bethlehem, Mt. Gilead, Ephesus and New Hope — ever watching over them for good, and living an exemplary life. He was a great believer in the resurrection, and scarcely ever closed a sermon without referring to this fundamental principle.

He died March 6, 1955, and funeral services were conducted at his home church, Ephesus, by Elders F. A. Collins, J. J. Collins, E. R. Sorrels and Mr. I. P. Davis, with interment at Pleasant Hill Cemetery. Truly a great minister of the Primitive Baptist faith has gone to be ever with the Lord.

(Elder) J. J. Collins

#### MRS. ELLA M. BOGART

Mrs. Ella M. Bogart, widow of the late Brother Walter Bogart, was born December 15, 1869; and died April 11, 1955. She was the daughter of Catherine and John Swarthout, of Boiceville, N. Y.; and was twice married, first to Orlando Perry, and then to Walter Bogart. Both husbands preceeded her in death. She leaves the following to mourn her passing: Three daughters by her first marriage: Mrs. Raymond Markle, South Gate, Cal., Mrs. Nelson B. Huatt, Pleasantville, N. Y., and Mrs. Henry B. Wesley, Norwalk, Conn.; three step-daughters: Mrs. Francis H. May, Bronx, N. Y., Mrs. Ralph Snyder, Kingston, N. Y., and Mrs. A. W. Stevens, Portland, Maine; A step-son: Marshall W. Bogart, Yonkers, N. Y. (one step-son, Chester Bogart, Kingston, N. Y. preceeded her in death); nine grand-children and seven great grand-children; also two sisters: Mrs. Berlin Weeks, Kingston, N. Y., and Mrs. Benjamin Terhune, Poughkeepsie, N. Y.; and two brothers: Herman and Emmet Swarthout.

She was a life long resident of Shokan, N. Y., except the last few years since Brother

Walter's death she made her home with her daughter, Mrs. Nelson Huatt, Pleasantville, N. Y. She was in a boarding house in Kingston at the time of her death. She was a member of the Olive and Hurley Old School Baptist Church, Shokan, N. Y., and was baptized by Eld. George Ruston, December 17, 1916 — at the time of year when the water was frozen, so that the ice had to be cut for her to take the sacred step to be buried in the liquid grave; but that mattered not to her, for she must be buried from the trifling things of this world, and rise again to walk in newness of life because of the love she had for her Lord. Her faith was steadfast to the end. Funeral was held from the Connor Funeral Parlors, Kingston, N. Y. Interment was in Winchell Cemetery, Shokan, N. Y. Funeral was conducted by the writer.

(Elder) Amasa J. Slauson

#### THOMAS WALTER PRINCE

Thomas Walter Prince was born November 1, 1889, in Union City, Tennessee; and died May 7, 1955. He was the son of John D. and Mary M. (Norris) Prince, deceased. He was united in marriage to Minnie Bell Richardson on September 24, 1910; she died in 1919, leaving five children. He was united in marriage to Mary Francis (Cambell) Richardson on June 23, 1921; she died September 1, 1951. He married Maude (Floyd) Abbott on July 14, 1952; who survives. Other survivors are: two sons, John Arvin Prince, Mt. Vernon, Ill.; Clarence Hubert Prince, Bakersfield, Calif.; two daughters, Mrs. Virgil Dubois, Shreveport, La.; Mrs. Lester Harlow, Mt. Vernon, Ill.; two sisters, Mrs. Lyman P. Badgley, Mound City, Ill.; Mrs. Sam McGregor, Dawson Spring, Ky.; twenty grand-children and two great grand-children, and nieces and nephews.

He professed a hope in Christ in June, 1939, and united with Rock Spring Church, Johnson County, Ill.; and was baptized by Eld. Paul Poyner. He loved his church and lived faithful to it, attending the meetings at every opportunity; and was sound in Old Baptist doctrine, in an alwise God who rules and super-rules all things from the least to the greatest. He had many sorrows and afflictions, but God directed his steps and lifted him over the rough places, and bestowed his mercies on him. He enjoyed reading the Bible, and the Signs of the Times; and loved to sing the old songs. He has left a vacant seat in Rock Springs Church, and will be greatly missed, but our loss is his gain.

Funeral services were held at Myers Funeral Home, Mt. Vernon, Ill., by Mr. Ross Partidge; with grave side services in Golconda, Ill., by Elder Paul Poyner. He was laid to

rest in the Golconda Cemetery beneath a beautiful mound of flowers. He has entered into his rest; may God comfort all who mourn his passing, and guide us all to the end. The above prepared from information furnished by a sister,

Mrs. Sam McGregor.

WILLIAM J. BENSON

I now write the obituary notice of my brother, William J. Benson. He was the son of the late John W. and Leah Jane Benson; and was born October 19, 1869, and passed away September 5, 1955; making his stay on earth nearly eighty-six years.

He was not a member of the visible church, but was a believer in the doctrine of the Old School Baptists, and a regular attendant of the meetings at Delmar and Smith Mills for many years. He was of a jovial disposition, endearing himself to all who knew him. He was custodian at the Maryland high school for thirty-two years, resigning because of his age. After that he spent most of his time gardening, at which he was an expert. I have often wondered if he did not often think of the words, "A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed."

He suffered an heart attack August 7th, and passed away the fifth day of September. His nurse said he passed away like one falling into a peaceful sleep. I think he realized he would never be well again, for he said he had only one time to die, and if his time had come, he was willing to go. I hope I will be able to leave behind such a testimony when my time comes. At the viewing, the people just kept coming and going. Many came to have a last look at Grandpop Benson, as he was affectionately called. One of his noble traits of character was visiting the sick. If anyone in the neighborhood was sick, he would visit them, regardless of creed; thus showing that he was in possession of pure and undefiled religion. I am not writing in this manner to exalt him, for I know he would never allow this to be done; but, like all in whom a good work is begun, he confessed that by nature he was a sinner: the righteousness which he manifested was imputed.

The funeral was largely attended, and was conducted by Elder H. M. Bennett and Elder C. E. Benson, his nephew. He leaves his widow, Ida B. Benson, and one brother, the writer of this notice; and several nephews and nieces.

So, another has been taken from this evil world to rest until Christ descends to call his people from their graves: changing their vile bodies and fashioning them like unto his own most glorious body.

A. T. Benson

CHURCH NOTICES

**BETHLEHEM CHURCH**, Malvern, Alabama, meets each second Sunday at 11 A. M.

J. J. COLLINS, Pastor

**HOPEFUL CHURCH**, Ozark, Alabama, meets each fourth Saturday, 11 A. M.

J. J. COLLINS, Pastor

**NEW HOPE PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each first Sunday, 11 A. M.

J. J. COLLINS, Pastor

**WRIGHTS' CREEK CHURCH**, Slocomb, Alabama, meets each fourth Sunday, 11 A. M.

J. J. COLLINS, Pastor

**RAMAH CHURCH**, Cottonwood, Alabama, meets each third Sunday, 11 A. M.

J. J. COLLINS, Pastor

**NEW PROSPECT CHURCH**, meets each third Sunday at 11 A. M., six miles SE. of Sulligent, Alabama.

H. MATT BROCK, Pastor

**OLD UNION PRIMITIVE BAPTIST CHURCH**, meets each Saturday before the fourth Sunday, near Dozier, Alabama.

**HARMONY CHURCH**, meets each fourth Sunday at 11 A. M., ten miles SW. of Fayette, Alabama.

H. MATT BROCK, Pastor

**BEULAH PRIMITIVE BAPTIST CHURCH**, Troy, Alabama, meets each fourth Sunday, South end of Three Notch Street.

F. A. COLLINS, Pastor

**MT. PLEASANT PRIMITIVE BAPTIST CHURCH**, located two miles South of Dothan, Alabama, meets each second Sunday and Saturday before.

F. A. COLLINS, Pastor

**LITTLE HOPE CHURCH**, meets each second Sunday at 11 A. M., ten miles West of Fayette, Alabama.

H. MATT BROCK, Pastor

**EPHESUS PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each third Sunday and Saturday before.

E. R. SORRELLS, Pastor

**MT. GILEAD PRIMITIVE BAPTIST CHURCH**, meets each third Sunday and Saturday before, five miles North of Hartford, Alabama.

F. A. COLLINS, Pastor

**THE PRIMITIVE BAPTIST CHURCH**, Pratt City, Alabama, meets every fourth Sunday at 11 A. M. Meeting place at Alder Street at top of hill, first car going into Pratt City from Birmingham.

W. D. GRIFFIN, Pastor

**LIBERTY CHURCH**, meets each fourth Sunday and Saturday before at 11 A. M., eight miles South of Gordo, Alabama.

O. G. GARVER, Pastor

**MT. CARMEL CHURCH**, Coffee Springs, Alabama, meets each first Sunday 11 A. M.

W. A. WILLIAMS, Pastor

**LITTLE FLOCK PRIMITIVE BAPTIST CHURCH**, Tucson, Arizona, meets on third Sundays and Saturday before at 134 E. Prince Road. All lovers of the truth are invited to meet with us.

T. J. ROBINSON, Pastor  
MRS. J. H. DAY, Clerk

**NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. S. SPEER, Pastor

**REHOBETH OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located five miles North of El Dorado, Arkansas and half-mile West of Highway No. 7, meets second Sunday in each month and Saturday before at 11 A. M.

R. W. RHODES, Pastor  
W. A. SPEER, Clerk

**LITTLE FLOCK CHURCH**, Miami, Florida, meets each first Sunday and Saturday before, SW. 29th Avenue and 6th Street. We extend an invitation to any interested to visit us.

Mrs. J. M. Futch,  
7005 SW. 21st Street,  
Miami, Florida

**SALEM PRIMITIVE BAPTIST CHURCH**, Panama City, Florida, meets each first Sunday at 11 A. M., North end of Harrison Avenue.

F. A. COLLINS, Pastor

**SALEM OLD SCHOOL BAPTIST CHURCH**, Weise, Idaho, meets each second Sunday at 5th and E. Park Street.

**PLEASANT VALLEY PRIMITIVE BAPTIST CHURCH**, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (January, March, etc.) at the

home of Sister Verda Machesney, 516 E. Avenue C.

MRS. PHEBE CATES, Clerk

**THE LOST CREEK CHURCH OF OLD SCHOOL PREDESTINARIAN BAPTISTS**, meets first Sunday in each month and Saturday before, near Denton, Carver County, Kentucky, ten miles south of Grayson and two miles from Denton, on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins; take gravel road to church.

C. H. EVANS, Pastor

**NEW HOPE CHURCH** (better known as Lick Creek) meets every third Sunday and Saturday before at 11 A. M., five miles north of Dawson Springs, Kentucky.

R. L. BIGGS, Pastor

**THE ZION CHURCH OF PRIMITIVE BAPTISTS**, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., and Saturday before at 2:30 P. M., on South 7th Street.

O. W. PERKINS, PASTOR

**EBENEZER PRIMITIVE BAPTIST CHURCH**, Baltimore, Maryland, meets each third Sunday at 11 A. M. in the meeting house, 210 E. Madison Street, Near Calvert.

ARNOLD H. BELLOWS, Pastor

**BLACK ROCK OLD SCHOOL BAPTIST CHURCH**, Butler, Maryland, meets each first Sunday afternoon at three o'clock. Butler is on Falls Road about twenty miles north of Baltimore.

JOHN D. WOOD, Pastor

**EBENEZER OLD SCHOOL BAPTIST CHURCH**, New York City, meets every first and third Sundays at Parkside Hotel, 18 Gramercy Park South, one block east of Fourth Ave, and 20th St., near 23rd St. Sta, Lexington Ave. Subway. Take elevator to Park Room second floor. 11 A. M.-1:30 P. M.

**SIDELING HILL OLD SCHOOL BAPTIST CHURCH**, Fulton County, Pennsylvania, meets each 5th Sunday and Saturday afternoon before, from May through September, with two days meeting the 1st Sunday in May; and meets at Needmore, Pa., on 5th Sundays and Saturday afternoon before, from October through April, with two days meeting the 2nd Sunday in October.

John D. Wood, Pastor  
Orien Mellott, Clerk  
McConnellsburg, Pa.

**SHEPHERD FOLD CHURCH**, Houston, Texas, meets each first Sunday and Saturday before at 10:30 A. M. Church is located on

Little York Highway, four miles north of Houston, and one mile east of Highway 76.  
W. O. BEENE, Pastor

**BIG SPRING CHURCH**, Elgin, Orgon, meets each first Sunday at the home of Sister Elva Spikes.

ERNEST ATTEBERY, Pastor

**MT. ZION CHURCH**, Weslaco, Texas, meets every fourth Sunday at 10:30 and Saturday before at 11 A. M., at the home of E. B. Ault, on Progreso Highway, three and one-half miles South of Weslaco.

E. B. Ault, Pastor,  
Bessie Chambers, Clerk,  
Rt. 1, Mission, Texas

**SARDIS CHURCH**, Amarillo, Texas, meets first Sundays at 10:30, in the home of Deacon C. M. Toler, 119 S. Bowie Street.

C. E. TURNER, Pastor

**THE OLD ORDERLY MT. ZION (CASH) PREDESTINARIAN BAPTIST CHURCH**, Campbell, Texas, meets on Saturday before the fourth Sunday in each month at the home of Bro. J. J. Darnell.

SISTER SIMMONS, Clerk

**PRIMITIVE BAPTIST CHURCH**, Fort Worth, Texas, 1211 8th Avenue, meets first Sunday in each month at 11 A. M. and Saturday before at 2 P. M. Take South Summit car to All Saints Hospital, go one block North to meeting house.

C. Y. OSTEEN, Pastor,  
W. A. LITTLE, Asst. Pastor

**THE ORIGINAL PILGRIM REST CHURCH**, Lawn, Texas, meets each third Sunday and Saturday before at 10:30 A. M.

C. M. HAYGOOD, Pastor  
MRS. NOLA STEWART, Clerk

**AN ARM OF PILGRIM REST CHURCH**, meets each second Sunday and Saturday night before at Earth, Texas.

C. M. Haygood, Pastor,  
A. A. Chambers, Clerk

**MACEDONIA CHURCH OF PREDESTINARIAN BAPTISTS**, Rising Star, Texas, meets each second Sunday at 11 A. M. and Saturday before at 2 P. M.

C. Y. OSTEEN, Pastor

**MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS**, Stockdale, Texas, meets the third Sunday in each month at 10:30, at the home of M. J. Culpeper. Lovers of the truth invited.

E. B. AULT, Pastor

**THE OLD SALEM CHURCH OF OLD SCHOOL BAPTISTS**, four miles South of Teague, Texas, meets each first Sunday and Saturday before.

MAGGIE ELMORE, Clerk

**SAINTS REST OLD SCHOOL BAPTIST CHURCH**, Dallas, Texas, meets each first Sunday at 11 A. M., and Saturday evening before at seven-thirty, at 4614 Sylvester Street.

W. W. TAYLOR, Pastor  
JOHN T. BEENE, Clerk

**LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH**, Altus, Oklahoma, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2:30.

W. W. TAYLOR, Pastor  
C. E. TURNER, Co-pastor

**MT. ZION OLD SCHOOL BAPTIST CHURCH**, Cash, Texas, meets each third Sunday at 11 A. M., and Saturday afternoon at 2:30.

W. W. TAYLOR, Pastor

**THE PREDESTINARIAN BAPTISTS**, Memphis, Tennessee, meet in the Primitive Baptist Church, corner of Getwell and Fizer Streets, on second Sunday in each month at 11 A. M. and Saturday evening before; also on fourth Sundays at 11 A. M.

H. G. Brown, Pastor  
791 Watson Street  
L. C. Campbell, Clerk  
3347 Tutwiller Street

**LITTLE FLOCK PREDESTINARIAN BAPTIST CHURCH**, Cass County, Missouri, meets on second Sundays in the Memorial Building, Pleasant Hill, Missouri. We invite brethren of our faith and order to visit us.

L. L. SCHENCK, Pastor  
MRS. J. W. TAYLOR, Clerk  
Pleasant Hill, Mo.

**NORFOLK PRIMITIVE BAPTIST CHURCH**, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 2:30, Fairmont Park, 3023 Cottage Toll Road.

R. B. DENSON, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Richmond, Virginia, meets each fourth Sunday in their new meeting house about ten miles South of Richmond, just off of highway 360 South.

R. S. PAYNE, Pastor

**DAN RIVER CHURCH**, between Danville, Va. and Reidsville N. C., meets each fourth Sunday at 11 A. M. and Saturday before.

D. V. SPANGLER, Pastor

**DANVILLE PRIMITIVE BAPTIST CHURCH**, Danville, Virginia, meets each second Sunday at 11 A. M. and Saturday night before, on Bradley Road.

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

**FRYING PAN CHURCH**, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located on Route 28, between Herndon and Chantilly, Virginia.

**NEW VALLEY CHURCH**, meets third Sundays at 11 A. M. and Saturday afternoon before at 2 P. M., each second month (February, April, etc.), and is near Lucketts, about eight miles North of Leesburg, Virginia.

**BROAD RUN CHURCH**, Poolesville, Maryland, meets third Sundays at 11 A. M. each second month (January, March, etc.)

**MT. ZION CHURCH**, meets each fourth Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located about one and one-half miles East of Aldie, Virginia, on Route 50, between Washington and Winchester, Virginia.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 6-5091.

JOHN D. WOOD, Pastor

**LITTLE ZION PREDESTINARIAN BAPTIST CHURCH**, Chehalis, Washington, meets in the home of Sister Effie Parke, 1360 First Street, the first Sunday of each month at 11 A. M.

HOWARD EASON, Pastor

**PLEASANT GROVE CHURCH**, near Yakima, Washington, meets at 11 A. M. each second Sunday by appointment at the home of one of the members living in Naches, Washington.

A. D. Hughett, Pastor,  
Beatrice Haan, Clerk,  
Star Route, Naches, Washington.

**HARMONY OLD SCHOOL BAPTIST CHURCH**, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A. M. and Saturday before at 2 P. M.

J. R. LANE, Moderator,  
Mildred Stanley, Clerk  
Rt. 2, Huntington, W. Va.

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, Stockton, California, meets second Sundays at Fairgrounds Community Bldg. All lovers of the truth invited. Please note change

of address from Sacramento, California.

T. R. Jefferson, Pastor  
Wm. Echols, Clerk  
Chowchilla, Cal.

The **WALNUT FORK PRIMITIVE BAPTIST CHURCH**, near Cottage Grove, Tennessee, meets on the second Sunday of each month.

R. L. BIGGS, Pastor  
R. L. VEAZEY, SR., Clerk

The **WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are at 10:30 A. M. DST.

The **MIDDLETOWN AND WALLKILL OLD SCHOOL BAPTIST CHURCH**, Middletown, New York, holds monthly services on each fourth Sunday from April to, and including, the fourth Sunday in November. Meetings are at 2 P. M. DST.

**ELAM PRIMITIVE BAPTIST CHURCH**, two miles North of Goshen, Alabama, meets each second Sunday at 11:00 A. M.

J. R. GIBSON, Pastor,  
A. C. CARTER, Clerk

**ROCK SPRINGS OLD SCHOOL BAPTIST CHURCH**, Lancaster County, Pennsylvania, meets each first Sunday at 10:30. The meeting house is located on highway 222, about one-quarter mile of the Maryland-Pennsylvania State line.

John D. Wood, Pastor,  
Chas. B. Osborne, Clerk  
Quarryville, Pa.

**SECLUSIA OLD SCHOOL BAPTIST CHURCH**, Compton, California, meets each fourth Sunday at the home of L. W. Langwell, 12812 S. Williams Street.

**WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located about one mile Northwest of Tinsman, Arkansas, meets each fourth Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. A. SPEER, Pastor

**WELSH TRACT OLD SCHOOL BAPTIST CHURCH**, (the oldest Primitive Baptist Church in the United States), meets each second Sunday at 11 A. M. The meeting house is located one mile south of Newark, Delaware, just off of Highway 896.

D. V. Spangler, Pastor

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., FEBRUARY, 1956

NO. 2

### A COMFORTING DOCTRINE

403 Monticello Drive  
Wilson, N. C.

Elder Geo. L. Weaver  
Huntington, West Virginia

Dear Bro. Weaver:

I have had an impression for some time to write you in reply to your precious letter which I received several months ago, but which was lost in my files and has not yet been found. I offer my profound apology for neglecting to write you at an earlier date.

When I read your recent article, "Predestination of All Things," in the Signs of the Times, a very deep impression came over me to write you in regard to your thoughts on that sacred subject.

The older I grow, and the more I see and observe the order, mystery, and nature of created matter, the more thoroughly I am convinced of the predestination of all things. With you, I share the comforts of such a divine and sacred doctrine.

You gave many beautiful and supporting scriptural references as a basic foundation for your belief. One cannot read your article without being struck with the perfect order of all things, both in heaven and in earth, for David expressed the precious thought in the 148th Psalm, "Let them praise the name of the Lord: for He commanded and they were created"—i. e., sun and moon and stars of light. Also, note in the 8th verse: "Fire and hail; snow, and vapors; stormy wind fulfilling His word." Since tempest, destructive floods, and earthquakes abound is it not an unspeakable comfort to know they are controlled by the omnipotent power of a merciful God?

In the last words of David as recorded

in 2 Samuel, 23rd Chapter, 5th verse, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although He make it not to grow." Even though David could see the church as it stood in his day was not made perfect by the continual sacrifices under the ceremonial law, nevertheless he could by faith see and feel the pre-determined covenant, ordered in all things and sure. David felt assured that his salvation was in the everlasting covenant; it was all his salvation and all his desire. Even though he could not see the expansion and growth as he desired, yet it was all he had. It seems the older we grow the more we behold the imperfections of our old and decaying nature. A growth in grace will surely discover more of the sinful nature of fallen man.

We behold God as set forth in the scripture as an absolute God, in an unapproachable supremacy and of an unexampled love. The dictionary gives the meaning of the word "absolute" as free from imperfection; complete; perfect and free from limitations or restrictions; not comparative or relative to any other power.

When we find such meaningful and comprehensive illustrations as set forth in His blessed word as recorded in Gen. 50:20, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass as it is this day, to save much people alive," we behold the providence of God in transforming evil into good.

One cannot pursue the thought of Joseph and his brethren as recorded in the Holy Scriptures without seeing the purpose of God transforming their evil deeds into an incalculable blessing.

There is no evil that is beyond the range or control of God. "Surely the wrath of man shall praise Thee: the remainder of wrath Thou shalt restrain." (Ps. 76:10) It praised Him on Calvary, for though He died by wicked hands, yet in His death He destroyed the "last enemy which is death." (I Cor. 15:26) "Him being delivered by the determine counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." (Acts 2:23) Shall we apply foreknowledge and predestination to the crucifixion of Jesus Christ only and leave all else to gloomy chance, or the fate of men? No, indeed. Solomon speaks in majestic solemnity, "To everything there is a season, and a time to every purpose under heaven: a time to be born and a time to die." (Ecc. 3:2) Is it not plainly set forth by such powerful and extraordinary declarations that all things are under a perfectly ordered and controlled divine economy? "It must needs be that offences come; but woe to that man by whom the offence cometh." (St. Matt. 18:7)

We are all aware of a perfect physical law of gravity that absolutely governs the universe, for the inventive genius of man has so far never been capable of forming anything that could sustain itself against this law. The latest development in aeronautical mechanisms may soar out of sight and sound but finally must return to the earth. So is it with every child of the covenant race of God; it matters not how low in the earth he may fall, the spirit of life in Christ will take him or her back to the source of all comfort, the heavenly kingdom. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:2) The law of sin and death pulls down but the law of the spirit of life in Christ Jesus lifts the weary soul up and gives it access to a throne of grace.

So, Elder Weaver, I join you in the comforting doctrine of the predestination of all things. It is a doctrine that humbles the brokenhearted sinner, causes the true child of God to desire to flee

from sensual pleasures and fleshly lust, **and in no wise will one of His little ones resort to predestination of all things as an excuse for sinful practices.**

May His rich and reigning grace keep you and yours, together with the sacred household of faith, is my humble prayer.

(Elder) W. E. Turner

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### HE KNOWS HOW IT IS WHEN ONE CANNOT ATTEND MEETINGS

Mesilla Park, New Mexico

Dear Brother Spangler:

I have noticed that my subscription to the Signs of the Times is past due, so I will write a few lines and send in my subscription. Enclosed is a check for \$50.00 — \$25.00 to be applied to my subscription, and \$25.00 to apply on subscriptions of brethren and sisters unable to pay. The Signs of the Times has been so much comfort to me the last few years, that I feel I know what it would mean to me not to be able to have it, when I call to mind brethren scattered from one end of the country to the other, who are old and perhaps poor in this world's goods, but who are rich in the faith of the Son of God; and who may be shut-ins, not able to attend any of our churches, but who look forward to receiving the Signs that they may be able to glean from the truth contained therein.

I do not have the opportunity to attend meetings very often, as the nearest church is around 300 miles from my home. I attended church at Altus, Oklahoma, in June of this year (1955); also a little church in Riffe, Washington, and in California, in September. I met some wonderful brothers and sisters while in Washington and California; and had the pleasure of hearing Elder Lambert for the first time at Riffe. I feel that churches are wonderfully blessed when they have someone who can so ably declare the truth as is taught in the scriptures.

The thing that troubles me the most of late, is trouble among churches and pastors. If it were not that I know it, I just couldn't believe it; when we are taught in the scriptures to love one another: love is not puffed up, love is not envious, etc. The scriptures teach us to remove the beam from our own eye, so we can see clearly to remove the mote from our brother's eye. He that is not guilty, let him cast the first stone. We are all weak in the flesh, but do not all have the same weakness. I see among the churches how they bite and devour one another, especially some preaching brethren. The scriptures teach us how to conduct ourselves toward our country, and toward our church and brethren. In our own family, if we had a son or father who had contracted leprosy, we would not want to destroy him, but help him; and when the time came for him to depart from the family, there would be much sorrow manifested in the family. When one of our brethren have to be removed from among us to protect the whole body from being destroyed, we should feel the same way. I believe that if the love of God abounds in us, we won't have a feeling of destruction, but the opposite.

The greatest blessing that has ever been bestowed upon a man, is to be quickened, or made alive by the Spirit of God: for our perfection is in Christ, and him alone. All that ever came before him, or after, are thieves and robbers. Cursed is man that trusts in man and makes flesh his arm; the opposite is, Blessed is the man to whom God will not impute sin. The Son of God is the difference between the natural and the heavenly: it is by him, and to him, and through him, are all things pertaining to eternal life.

My prayer is that I will at all times, through the Spirit, give Christ the honor and praise that is due him. I will close, hoping the contribution is through the spirit and not the flesh.

Your unworthy brother,  
James A. Bell

Ingalls, Arkansas

Dear Editors of the Signs:

Enclosed you will find check covering two subscriptions: renewals for myself and my mother . . .

I wish I could say lovely, comforting words, or put them on paper, but I am not gifted as others. But I hope I am one who enjoys the Signs — the letters of the many gifted writers, who so ably explain the scriptures. I have been reading the Signs practically all my life, and find that I enjoy each copy more than I did the previous one, if possible. Surely the Lord must be in the matter for you and your staff of writers to be able to speak and write with knowledge and understanding as you do.

I sincerely hope the Lord will continue to bless each and every one of you to continue to declare the whole counsel of God, and to earnestly contend for the truth as it is in Christ Jesus. If the Primitive Baptists do not set forth the true doctrine of salvation, I have no hope of eternal salvation.

I desire an interest in your prayers, when you feel impressed of the Spirit of God to do so. With best wishes, I am

A friend in hope,  
Mrs. Charlie Harrod

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ELDER AND SISTER NEAL  
CELEBRATE THEIR 75th WEDDING  
ANNIVERSARY

2430 Lincoln Ave.  
Granite City, Ill.

Dear Brother and Sister Wood and readers of the Signs:

In order to let you and the brethren and readers of the Signs know and rejoice with us, praising the Lord for His kindness to our Brother and Sister in Christ, Elder John and Sister Mary Neal, 420 South 17th St., Mt. Vernon, Illinois, who observed their 75th wedding anniversary, on December 9, 1955.

Brother Neal is a constant reader of his Bible and loves to talk on the scriptures, and has a clear mind and strong

voice, and is very active in the scriptures. It is indeed inspiring to visit and hear both relate the Lord's merciful kindness to them.

They are both nearing their 95th birthdays and are both active and enjoying comparatively good health. Elder Neal was born March 11, 1861 and Sister Neal was born March 18, 1861.

Elder Neal was ordained to the work of the ministry in 1903, but due to distance and advanced age he has not been very active in the church the past few years. The last time Brother Neal preached, he spoke from Jeremiah 10: 23: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." He was given liberty and preached more than an hour, proclaiming all glory, honor, and salvation to be by free grace and free grace alone, and that not of the creature but by the finished work of Christ alone through the operation of the Holy Spirit.

This is not written to eulogize Brother or Sister Neal but merely to let you, the readers of our family paper, know the dealings of the Lord with our dear brother and sister in Christ. They live with their daughter, Mrs. Mary Neal Warren, who administers to their every worldly need. Should any feel to write then, kindly do so, as it would encourage them in their declining years.

(Elder) John F. Simpson

#### THE CLEFT IN THE ROCK A SAFE PLACE

1360 First Street,  
Chehalis, Wash.

*"And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock, and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by; and I will take away mine hand and thou shalt see my back parts, but my face shall not be seen." (Exodus 33:21-23)*

Dear God,

Let me not see behind the curtains of tomorrow

Where may be blessed joy,  
Or deepest, crushing sorrow.  
Behind it may be the rosy dawn of gladness,  
Or the salty tears of a dear one's  
Farewell sadness.  
I need not see it then, and see it also today:  
I'll wait thine own good time, dear Lord,  
While I watch and pray.  
I'll ask for strength and wisdom, Lord,  
To greet the unknown morrow;  
And ask of thee to share with me  
Its certain joy or sorrow.  
I would not see the mystery  
Far beyond the wall;  
Nor the loads of sorrow there  
Than may upon me fall.  
With thy grace my portion I'll bear well,  
Be it joy or sorrow.  
Please keep the curtain drawn, dear Lord,  
Between me and tomorrow. Amen.

I first wrote these lines some years ago, and found no use for them; but laid them aside with other unfinished, useless bits of verse and thoughts. Then on Saturday before the 3rd Sunday in August, 1955, my pastor, Elder Howard Eason, spoke in Sister Rosa Coleman's home to a few of God's believing children, so beautifully on the above scripture. While he was speaking with such liberty, and, it seemed to me, with great clarity, a great many thoughts were presented to me, and these lines above returned to my mind. I have combined the verses with the beauties I saw in his sermon, and, if it seems worthwhile, I would like to see it in the Signs.

How many times in our foolish lives do we wish to see ahead; how often do we ask in our inquiring mind, "What will heaven be like?" Will we know each other there? What is God's purpose for me? I have even heard one say, "I'd like to see God;" yet she knew as well as one could know anything, that the scriptures tell us that we cannot see God and live.

We find a great example of this in the thirty-third chapter of Exodus. To me it is an example of God's blessed predestination; for here he hid his face, his appearing, and, until He had passed by, Moses was not allowed to see him; any more than we can see and know what God has predestinated until it has already been fulfilled. We do not know

what God has purposed until it is fulfilled, (though sometimes we dare to claim such knowledge); then, when he removes his hand, we see after it is past. This is God's way of protecting us from what we could not bear.

A cleft in a rock would seem a hard place, a cold place, a dark place; but with His hand covering us, it is a **safe place** — such a safe place. Then when the glory of his wisdom is accomplished, we often can see what his purpose it. No one could see all the future as it is purposed, and live. So, I conclude that all that is foreknown and purposed by Him is hidden from us, as we safely wait in the cleft of the Rock, covered by the hand of our blessed God. The Rock I understand to be the Lord's Christ.

How good our God is to us! What a great preparation he made for us when he prepared this cleft in the Rock, placed us in it, and holds his protecting hand over us while his great glory passes by. We cannot know what God has predestinated, except the places in the scriptures where it so plainly tells us; and that is sufficient for us, both in time and eternity. It assures us of all we hope for.

Let us bow in humble thankfulness to God for the Rock, the Cleft, and his protecting hand over us, that we may not see all his glorious wisdom as it comes to pass, but only afterward when we can bear the back parts.

Yours in hope of God's mercy,

Effie Parke

Philadelphia, Pa.

Dear Editors:

I am sending you enclosed my renewal for the Signs. I am always looking forward to the coming of the dear family paper, and find much comfort in reading the letters and articles for God's chosen children.

I feel myself so wild, and my whole life so unprofitable, that I dare not count myself as one of them; but with them is where I love to be. I want to

join them in singing praises to God's marvelous love. If saved at all, it is by grace and grace alone.

Your unworthy brother,  
T. C. Koch

#### A LETTER TO ELDER FUGATE FROM HIS GRANDSON

Dearest Papa and Mom:

I received your most wonderful and welcome letter the other day. Reading it was like pouring a little water in a large sponge — it was all soaked up, and could have taken more. It was so good to read things that I have to believe is the truth. I say, have to, because I can't believe any other way; nor do I have any desire to. What is strongest in a man's heart, that will he strive after. If God be in his heart, then he will try to follow after the ways of God. If God is in his heart, how, then, did he get there? Did the man command God to enter in that he might believe and have eternal life? God speaks and it is done, commands and it stands fast. But I do not believe that any man has, or ever will, tell God what to do. "I shall work, and who shall let it." If God be in a man, then He put himself there as a free and undeserved gift. Not until then did man have any desire after the ways of God. After the gift, the man's faith is increased through experience of the beautiful blessings the Lord gives his little children. This is the way I believe, and I hope it is the truth.

Oh, the wonderful ways in which our Lord gives us faith and strength. In the farthest corners of the earth, the Lord is with his own; there is no hole deep enough, or dungeon black enough to hide the light of God's almighty truth from one of his children. It is not necessary for two of them to be together in order to taste the honey of His word; and when it is given, it is taken gladly and hungrily, with a heart full of thanksgiving and praise to God.

Oh, if I could only write some of the glorious things He has given me in my

heart, and share them with a brother or sister. Sometimes I feel that it is more than I can retain, and the abundance is too great for me alone. I must make a loud noise, it seems. I am swollen inside, and I can not hold back the tears of rejoicing. The Lord is indeed merciful to give so much food to one who deserves nothing.

I heard the chaplain say the other day, "We shouldn't have doubts about God, because that only lessens his power to help us." **It was just about more than I could stand.** When the Lord confounds a man, he surely does it up right! If I understand anything about the scriptures, then none can stay the hand of God. If a man's doubts could weaken the Lord any, then He would be in a pretty bad shape for strength. It amazes me how they can be so blind — or is it I who cannot see?

Edythe and I were going to visit you the Saturday before we left, but we got a telegram from the navy that morning, telling me to report back immediately: so I had to spend all the rest of the day, part of the night and next morning getting ready to go. It just didn't work out like I had planned — and a good thing too, as I am not too good at planning. We had too little time to do everything that needed to be done. Time is a mysterious and thought-provoking thing, isn't it? We have more of it than anything else, yet, when we really need it, there never seems to be enough. That is the story of my life.

Your grand-son and little brother in hope,

Victor  
 (Victor D. Fugate ATI  
 V-F-61, USS Lake Champlain,  
 Fleet P. O., New York, N. Y.)

WHOSOEVER BELIEVETH SHALL  
 HAVE ETERNAL LIFE

Dothan, Ala.

Elder D. V. Spangler,

Dearly beloved in the Lord:

. . . For sometime it has been in my

mind to write a few thoughts on John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

First, let us notice when Paul in Romans 11:33, says, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements, and his ways past finding out." Our God is a God of purpose: he has a purpose in all things. This everlasting life, as referred to in our text, (also referred to as Eternal Life in other passages of scripture), is life that has been stored in Christ before the foundation of the world for the objects of his love — those whom he loves with an everlasting love, and whom he draws with loving kindness.

The two verses preceeding our text reads: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life." Then comes our text. Moses was a type of Christ; and the children of Israel looked to him as their leader. They brought their desires or complaints to him, and he interceded for them. When they spoke against God and against Moses, the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died. Therefore the people came to Moses, and made their confessions and asked him to intercede with the Lord. Moses therefore prayed to the Lord for them, and the Lord said unto Moses, "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live."

Moses did as the Lord commanded him; and if a serpent had bitten any man, when he beheld the serpent of brass, he lived. It is a fact that none except the children of Israel, those chosen of God to be the beneficiaries of all the blessings, both natural and spiritual that were in store for them in that promised land, were ever bitten by these serpents. Also, none except those bitten

had any need or desire to look upon the brazen serpent. It was for their healing that the serpent was lifted up; so it was for the healing of those chosen in Christ Jesus, that the Son of Man was lifted up. None but they will ever believe on him; and they don't believe until they are born again of that incorruptible seed by the word of God, which liveth and abideth forever.

We notice in reading to the 18th verse: "He that believeth on him is not condemned; but he that believeth not is condemned already." God's knowledge was so great that it was no surprise to him when our federal head, Adam, ate of the forbidden fruit, and therefore came under the condemnation of death; even so all the posterity of Adam are under the same condemnation, because we are only Adam multiplied. Almighty God, having a people chosen in Christ before the world began to be the beneficiaries of eternal life, had already prepared a sacrifice. The objects of his love are sanctified by God the Father, preserved in Christ Jesus, and called: Called with an holy calling, not according to their works, but according to His own purpose and grace which was given us in Christ Jesus before the world began. "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together.

Every heir of promise was created in Christ, and while he was here in person, and known as Jesus, he said, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish; neither shall any man pluck them out of my hand." When He was raised up, and nailed to the cross, that is when we were all raised up, (if I be numbered with them). He did this for us (because in our depraved condition we couldn't do for ourselves), because of his love, and the richness of his mercy; and all this, that in the ages to come he might show the exceeding riches of his grace toward us.

He is continually doing that. First, Christ Jesus is revealed to us as our redeemer; then, as our merciful High Priest, always ready to intercede for us, and make us want to sing:

"Amazing grace, how sweet the sound  
That saved a wretch like me:

I once was lost but now am found;  
Was blind but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved:

How precious did that grace appear  
The hour I first believed."

I feel that I have just touched upon this subject, but will close by saying, as did the prophet of old, "Have mercy upon me, O God, according to thy loving kindness; according to the multitude of thy tender mercies, blot out my transgressions."

(Elder) J. A. Tew

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"TO THE STRANGERS  
SCATTERED . . ."

Lillie, Louisiana

Dear Children of God,  
Through the medium of the Signs of the Times:

Since I have not written you in quite some time, I have felt to do so for the last two days; from what source this feeling comes, I will have to submit that I know not whether it is of the fleshly mind, or whether it is influence of the Spirit of the Lord. If it is from this blessed source, then the Lord and his mercy and grace be praised for it.

I desire to ask the dear children of the Lord to turn and read the first five verses of the Apostle Peter's writings. The Lord has in Romans 15:4, set forth the inspired fact that whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures might have hope; so, I trust that the language of the Apostle Peter which I have asked you to read, will be of comfort to you, as it seems to me to set forth very vividly the most gracious, eternal and unchangeable purposes of God, through covenant relationship, in the unfailing election of

God to the eternal inheritance, which is incorruptible and undefiled, and fadeth not away.

The Apostle begins this wonderful and very beautiful epistle by introducing himself as Peter, and as an apostle of Jesus Christ. His apostleship was of Jesus Christ — no other source or means are mentioned; no mention is made of his apostleship of any school of earthly learning. We know according to the Bible that the Lord chose and called Peter, and that he left his occupation and followed the Lord; and that he and the other apostles began to preach and to fulfill the ministry they were called unto, as is shown in Luke 6:14-15. We also notice that the Lord testified of Peter and his apostleship in Matthew 16, 17 and 18th chapters, and in other places; showing that the Lord was the author, the teacher and the revealer to Peter and the other apostles, as well as to the Lord's children all through the scriptures.

Not only is it true of Peter and the other apostles, and all the humble ministers of God, but Peter's confession that Jesus was the Christ, the Son of the living God, was not by revelation of flesh and blood, but by revelation of, "My Father which is in heaven." And this revelation from the Father that Jesus is the Christ, the Son of God, is that rock upon which, "I will build my church; and the gates of hell shall not prevail against it." So, truly everything Peter was as a child of God, and as a minister and an apostle, was of Jesus Christ.

After his introduction, Peter makes a full statement as to whom he is writing, by saying, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia." They were scattered among those nations then, which, to my mind, is significant of all the different nationalities of the world; as we are told in Revelation 5:9, and 14:6. The fact that Peter called them strangers is significant, for the people of God are strangers in their belief, understanding and experience, to other people; that is,

the belief and understanding of the Lord's people is strange indeed to this world. Not only do they seem strange to the world, but they are often made to wonder strangely of themselves; as the poet described when he wrote:

"I am a stranger here below,  
And what I am 'tis hard to know;  
I am so vile so prone to sin,  
I fear I'm not born again.

And there are many places in the Bible where the Lord's people confess to being strangers, as did David in Psalms 119:19, "I am a stranger in the earth." So we conclude that Peter's language, calling them strangers and as being scattered, serves to identify them as the People of God.

Then in the second verse, Peter completes their identification, saying, "Elect according to the foreknowledge of God the Father." Much of the doctrine of election is opposed, but it is very evident in all parts of the Bible; if not as The Elect, or Election, then some other title or word just as strongly teaching the same doctrine. They are called Heirs of God, Heirs of Promise, the Promised Seed, the Chosen of God, and many other terms which indicate the same doctrine and relationship that the word Elect does. So Peter most certainly was writing to the Chosen people of God; calling them the Elect according to the foreknowledge of God. Then, dear brethren, I do not think that Peter meant in any way to indicate that it was fore-guesswork, but the certainty of their election, their salvation and redemption, and final deliverance. Now, what does the word Foreknowledge mean? Would, or could, anyone doubt the certainty of the foreknowledge of God? Will anything that God foreknew fail in any sense of the word? Certainly not. Then they are the elect, as Peter calls them, according to the foreknowledge of God. Peter addressed the Elect, and all inspiration is directed to the Elect, and not to anyone else, because Jesus says in Matthew 11:25-26, that these things are hid from everyone else, but are revealed to the Lord's little,

helpless and dependent ones, "Even so, Father for it seemed good in thy sight."

I would like for us to closely consider what Peter meant by the term Foreknowledge. Did he not mean that the Father knew before hand, before the world began, or before the foundation of the world, or from the beginning, as is stated in 2 Thes. 2:13, "But we are bound to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." This quotation proves that the reason Peter used the term Foreknowledge, is that God knew from the beginning, and chose them from then to the gracious and glorious eternal inheritance and salvation. So this election through the foreknowledge of God, even before the world began, is how old in the eternal purpose of God the election of God's people is. It is too old for man, or anything he has, can or will do, to have had anything to do with it, in the way of producing it. Then it is certain that it is fixed, established, settled, and will be fulfilled, because this election is through and by the foreknowledge of the Father.

Now I know that those who believe in and contend for Election, and the effectiveness and certainty of it, are often accused of advocating that the subjects of this election are saved without any of such necessary and effective means as Faith, Belief, Repentance and Obedience, and the Blood of Christ. But all such are misrepresentations, for Peter not only set forth that they were elect according to the foreknowledge of God, but they are such through Sanctification of the Spirit; which indicates, as Jesus said to Nicodemus, "Marvel not that I said ye must be born again." So the elect MUST BE born again; and the reason they are born again is that their being born again is just as certain as their being Elect was through the foreknowledge of God. Therefore, their election cannot fail, nor be thwarted in any sense of the word; neither can their

sanctification of the Spirit fail in any of the gracious work that is ordained for it to do. Neither can their obedience fail, because it all goes together with their election, sanctification, obedience, as well as the sprinkling of the blood of Christ.

Then Peter, after going through and climaxing the children of God through their electionship, their sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ, further says of them (because they are the ones, and the only ones he is writing to), "Grace unto you." Then the grace of God is unto the elect; and it shall not fail, because it has an effective part to play in the salvation of the elect. Paul says, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Then this grace comes from the same source that all the other prearranged benefits, blessings, and gracious provisions come from; and we know from Peter's language in 2 Peter 1:3, that all things which pertain to life and godliness come from the divine power of Christ.

Then there is also included, with the grace that Peter proclaimed, Peace; and it multiplied, to the Elect. By multiplication, even of small numbers, there is a great sum total reached very quickly; and in these Great Numbers, so to speak, of Election of God's people to and through these great Graces and provisions and qualifications, by multiplying them there is the grand sum total of the final eternal glorious inheritance that is incorruptible, undefiled, and that fadeth not away, but is reserved for the Elect in heaven. All these gracious provisions do multiply that Peace of God in the hearts of the Lord's people when he makes it manifest to them.

Then, in the third verse, it is shown that these Elect are begotten unto a lively hope, according to God's abundant mercy, by the resurrection of Jesus Christ from the dead. Then the great and glorious climax of the hope of God's people comes through the abundant mercy of God, through Jesus Christ and his

resurrection from the dead. Then, dear humble child of God, let me ask if there is one single hint that there is one thing that caused it, or assisted in all this multiplication of grace and peace, except the mercy, yea, the abundant mercy of God through our Lord Jesus Christ and his resurrection, together with the shedding of his blood to cleanse them from every sin. The elect are the happy recipients of all these heavenly blessings.

The inheritance of the saints is incorruptible and undefiled, and fadeth not away, — it cannot be corrupted or defiled, and fades not away, because it is all the eternal and perfect work of God our Saviour. It is not left to the keeping of any earthly being, but is reserved in heaven for you. Who is it reserved in heaven for? For the Elect, and no one else; and Peter says of these, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

Now dear child of God, to whom all these gracious things are addressed, could these things have been any more fully and assuredly spoken to you than they are? First, they are Elect (before they had any existence) by the foreknowledge of God; even though they are strangers, and scattered throughout every kindred, nation and tongue, they are the Elect, through the perfect sanctification of the Spirit, unto the obedience, and the sprinkling of the blood of Jesus Christ — which brings them to that grace and peace which is so greatly multiplied; and they are blessed and established in hope through the mercy of God, which is unfailling, abundant and complete, through the righteousness of Christ and his resurrection from the dead.

Now the next thing in the complete chain, is that all this leads to, and completely accomplishes, this inheritance — which is undefiled, incorruptible and which fadeth not away, but is reserved in heaven (which is a good safe place), for the Elect; who through this sanctification of the Spirit, and obedience and cleansing blood of Christ, are fully and

completely brought to the final and eternal deliverance into that glorious inheritance in heaven. And these Elect are also completely kept by the power of God through faith unto salvation ready to be revealed in the last time.

Dear humble and trembling children of God, is not this emphatic and assuring testimony, and of much comfort to all those who have been given to see their own weakness, sin and defilement, and who often weep and sigh because of a deep felt sense of guilt and unworthiness: all of God's elect are sinners by nature the same as all others. But Jesus assures us that he came not to call the righteous but sinners to repentance. Those who feel to be righteous as the Pharisee are not the Elect to whom these things are promised, but all the real children of God are brought to feel as the poor Publican did, who could not so much as draw nigh, nor lift his eyes toward heaven, but stood afar off, and smote upon his breast, saying, “God be merciful to me a sinner.” So then, the Elect, or the Lord's people, to whom all these things are promised, all feel to be dependent, unworthy and sinful; but they are Elect by the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; and grace and peace are multiplied unto them; and they are begotten unto a lively hope by the resurrection of Jesus Christ from the dead.

All this leads to and fulfills that inheritance, which is incorruptible, undefiled, and fadeth not away, but is reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Oh, my precious brethren, can you imagine any thing that is not amply provided in all these promises? Dear ones, do we need more than these eternal and unchangeable promises and provisions; can we need or want more than this grand and glorious inheritance? I say no! God has promised that he will supply all our needs, according to his riches in glory by Jesus Christ.

Oh, how I do long for that incorruptible inheritance that is reserved in heaven for the Lord's people! They are kept ready by faith unto salvation which is to be revealed in the last time. What a sweet and glorious heritage this is; and how long it seems to the Lord's people as they are traveling here below until the glorious Redeemer comes to call his loved ones to himself, where there can be no trouble, sickness, sorrow, nor death, but everlasting peace and joy.

Every earthly inheritance so easily becomes corrupted, and fades away, and is no more. To the richest of people, with all their money, property, pomp and show, their earthly inheritance fades away; but not so with this inheritance which is reserved in heaven — it fades not away, and is to be for the Lord's dear children forever. It is theirs as a free gift, and they shall bask in his smiles forever.

Yours in a sweet hope,  
(Elder) R. W. Rhodes

AN INTERESTING LETTER BY THE  
LATE ELDER H. B. JONES

Winnsboro, Texas,  
Sept. 9, 1934.

Mr. Geo. W. Jackson,

My Dear Brother in the fellowship of a precious hope of life eternal through Christ our Lord: — I will try to answer your most welcome letter which came a few days ago. I often feel wholly unworthy of such letters, but it is a pleasure to receive them and to try to answer them, if I could write something that would be of some comfort and encouragement to my correspondents. My heart responds, and I hope sincerely, to your experience relative to the deadness, blindness and utter depravity and helplessness of human nature to view and grasp any of the glories of Christ Jesus our Lord, and the beauties of His Kingdom; and especially I get a little comfort out of the thought that, "A dead

or blind person cannot see, nor the dead feel; so it must be a live person who sees and feels." This is certainly true, for we know that the dead know not anything, as the scriptures tells us. So the depravity, vileness and corruption of human nature must be a revelation as well as the source of salvation from it, but these two things I feel are revealed to me only in part. As I grow older, day by day, or rather, night by night, more and more of the vanity and depravity of my human nature is revealed, but I hope that also I am made to see more and more that, "Where sin hath abounded, grace hath much more abounded." But, O, when it comes to the beauties and glories of that kingdom wherein grace reigns triumphant, how little I do know; yet that little makes it seem wonderful to me.

"O, the depths both of the wisdom and knowledge of God, how unsearchable his judgements and his ways past finding out." How wonderful and mysterious is the love of the blessed Master, the Bridegroom, for His bride (which is His elect people in the world, embracing all of them from the beginning of time to the end of time.) How he finds them and manifests His love and tender compassion for them and to them, is beautifully, prophetically, and figuratively expressed in the 16th chapter of Ezekiel, as well many other portions of the inspired testimony of God. Thus saith the Lord God unto Jerusalem, "Thy birth and thy nativity is of the land of Canaan; Thy father was an Amorite and thy mother an Hittite, and as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all; none eye pitieth thee, to do any of these things to thee to have compassion, but thou wast cast out into the open field to the loathing of thy person, in the day that thou wast born. And when I passed by thee and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, Live, yea, I said unto thee, when thou was in thy blood, Live."

"Now when I passed by thee and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee and covered thy nakedness; yea, I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." Read the chapter. How beautifully He clothed her and decked her with ornaments. He said those things to Jerusalem, which I understand, in the whole of its meaning, embraces the whole of His redeemed family, and these things are true of each one of them, as well as of the body collectively.

I am now thinking of your question; Did you ever undertake a job too big for you? I guess I have just done that, and so will leave the subject, with the addition of one or two more thoughts. In our experience of our nativity, when we are brought to, "Look to the hole of the pit from whence we are digged, and to the Rock from whence we are hewn," each one is led in the particular path appointed for him. The Lord hath said, "I will bring the blind by a way they knew not, I will lead them in paths they have not known, I will make darkness light before them and crooked things; these things will I do for them and not forsake them." (Isaiah 42:16) Although each one, in a sense, has a different path to travel all his own, yet the end or design is the same; that is, they are all taught the same lesson, and all are inherent to the same sorrows and comforts, the same joys and griefs, each in his measure.

One of our poets aptly sings:

How hard and rugged is the way,  
To some poor pilgrim's feet,  
In all they do or think or say  
They opposition meet.

Others again more smoothly go,  
Secure from hurts and harms;  
The Saviour leads them gently through  
Or bears them in His arms.

Faith and redemption all must find,  
But yet, we daily see  
They differ in their time and kind,  
Duration and degree.

Some long repent and late believe,

But when their sin's forgiven,  
A clearer passport they receive,  
And walk with joy to heaven.

Their pardon some receive at first,  
And then compelled to fight.  
They feel the latter stages worst.  
And travel much by night.

But be our conflict short or long,  
This commonly is true,  
That wherever faith is strong,  
Repentance is so too.

May the blessings of the Lord rest upon you and yours. When it goes well with you, remember me, and write again.

Yours in humble hope,  
(Elder) H. B. Jones

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#### THE SAINTS ARE PRECIOUS TO HER

Decature, Ala.

Dear Editors of the Signs:

Our subscription is a little past due, so am enclosing \$3.00 for another year's subscription. Although we are blessed to attend meetings two or three times each month, we do so love to read the Signs; for we find its pages full of the wonderful things of God, which we hope to believe and love.

I was baptized into the fellowship of the church last July; and the only joy and comfort that I have is when I am among the Old Baptists. I feel to love them so, if not deceived; but, oh, how unworthy I feel to be. I often wonder if I have an experience of grace, and if I have a place among the saints of God; but I just can't stay away from them, they are so precious to me. I love the truth they preach and contend for.

Please overlook my imperfections and mistakes, and pray for me.

Your little unworthy sister,

Mrs. D. T. Leonard.

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WHY NOT GIVE A SUBSCRIPTION  
TO THE SIGNS —

516 E. Avenue C.,  
Kingman, Kansas.

Dear Brother Editors of the Signs of the Times:

It has become my sad duty to write and send you an obituary of my sister in the flesh, and I hope in the spirit also; to be published in our family paper, the Signs of the Times. Also the ordination notice of our deacons.

As my subscription to the Signs is due the first of the year, I am sending a check for ten dollars: five for two years subscription, and five for any need that appears. It seems our paper gets better every issue.

I do praise the One to whom praise is due, and try to thank Him for his most abundant blessings. May He keep you and direct your way for many more years, is the wish of a little sister in hope.

Mrs. Verda Machesney

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BY

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We have on hand a limited number of these books by Flossie Faulkner, of New York. This is an excellent book and we believe will be of interest to every reader of the SIGNS. It contains the personal experience of the author: how the Lord brought her in a miraculous way from another faith into the Old School Baptist Church. Also twenty-five excellent poems, composed from the Psalms and Paraphrases. This book will be of special interest to lovers of good poetry.

For a limited time, we will give a copy to anyone sending in a new subscription; or it will be mailed postpaid at the price of fifty cents. After receiving the book, if you do not deem it worth the price, return it to us, and we will gladly refund the purchase price.

"TRIED IN THE FURNACE"

This interesting book by Elder Lambert is yet available. The price is \$3.00, and may be had by addressing:

Elder E. J. Lambert,  
306 Richardson Street,  
Winnsboro, Texas

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?

## EDITORIALS

Danville, Va.

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TO

**SIGNS OF THE TIMES, INC.**

Route 5, Box 332F

Danville, Va.

**EDITORIAL***"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.**For it is God which worketh in you both to will and to do of His good pleasure." (Philippians 2:12-13)*

Recently I have had a request to write an article on this subject. We have, especially of late years, been inclined to ascertain whether a scripture is addressed to a church of organized believers, to individuals as believers, or whether it has reference to those who know not the truth. We cannot truly expound a subject, unless we know to whom the scripture was addressed. Sometimes a scripture would apply to a church as regularly constituted the church of Jesus Christ, and we could not apply the

interpretation to individuals: some portions of the word would apply both to individuals and churches.

The afore quoted portion of the word is part of an epistle to the church at Philippi, and was especially for their comfort, and instruction. If we examine the salutation, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." Then the writers assure the church, together with the Bishops and Deacons, of their joy and confidence in them. The prayer of the apostle was that their love might abound, more and more, thus showing that they were a church blessed with the fruits of the Spirit, and walking in the Commandments of the Lord. To try to apply this portion of God's word to unregenerated people would be a gross error, though this scripture is often quoted by workmongers to try to prove that an individual is commanded to work out his eternal salvation.

The text first shows conclusively that Paul was addressing a people that were beloved. Second, that they were a people who were already obedient. The epistle was a letter of instruction and assurance, and they are assured that in the absence of the writer, they would have problems that would require the same obedience as that already manifested. Yet he exhorts them to work them out with fear and trembling. He has reference to things they will be called to meet as a church, Deacons and Bishops. Their own salvation has reference to the peculiar problems the church may have: the trials they may be called to undergo, and their church relationship one with another. All churches at some time or other have problems and trials, and this church had been blessed more than many to obey from the heart that form of Doctrine delivered to them, yet he knew sooner or later there would be in his absence their own salvation to work out. Paul had been present with them to counsel and advise, to admonish and exhort, and in his absence, he gives them explicit instructions of what they would

need.

Work out your own salvation, (that which belongs to you as the church of Jesus Christ) with fear and trembling. How true this is that the only true mark of grace manifest in a church, is when they are favored to work out their problems, with fear and trembling. No church is prepared to transact the affairs of their body, and to judge matters among themselves, unless they are blessed with fear and trembling, knowing what a solemn thing it is to have the ordinances of God delivered to them. Surely it calls for fear and trembling, as those so led know that worldly wisdom will not supply their needs: that they must look to God for guidance and seek to know, and do His will.

If they are blessed with fear and trembling, unwilling to look to their own wisdom for guidance, but to God, they have assurance that it is the Lord working in them both to will, and to do of His good pleasure. The Lord must work the will in us before the doing is acceptable in His sight. When a body of believers are found who, both laity and minister, enter into their duties with fear and trembling, it is evident that they are a God fearing people, seeking to honor Him who has called them out of darkness into His marvelous light. This fear and trembling is not the fear of men, but the fear of God. May God bless us to not look to self, or human wisdom, in our church affairs; not to the preacher, or any certain member; and to follow no man any further than he follows Christ, that we may be found among those who tremble at His word.

D. V. S.

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#### LAYING UP TREASURES IN HEAVEN

*"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and*

*where thieves do not break through nor steal; for where your treasure is, there will your heart be also." (Matthew 6:19, 20, 21)*

As the pattern or rule of action for Israel under the law was received at Mount Sinai, so spiritual Israel gets a greater portion of her instruction from the Sermon on the Mount. The church is not in a position to dissect this sermon and say what she shall accept; for, under the ministration of the Spirit, it is all fit for use.

This commandment of the Saviour has been mishandled and misapplied by false religionists until the church of Jesus Christ has been hesitant and reluctant to do anything with it. Just because the world of unbelievers say a thing, that does not take away our privilege of saying it. The fact that subverters twist the precious things of the Spirit does not take away our right to the enjoyment of what it does say and teach. In dealing with this scripture, the world thinks that we have a source of good works that we can, in some mystical way, lay in heaven. But all that they have said to the contrary notwithstanding, we do not have any riches here to lay in heaven. We have Christ here. That is, we have Christ, if we are born from above (John 3:36; 5:24; 1 John 5:12), but we cannot lay in heaven a supply of anything that takes it all for the present. Our need is supplied, but the lesson in the wilderness forbids us to lay up the present supply (Exodus 16), for we never get more than our daily bread (Matt. 6:11).

Faith looks forward to a better day than this. In the midst of our hope we are busily engaged in laying in heaven these treasures. Herein is present salvation enjoyed. We are saved by hope, but this hope is not seen. No one is hoping for that that he already sees. Our hope in Christ is not in this life. The unbeliever has a much more rosy existence in this world than the believer. His treasures are all in this life; his heart is all in the things of this ungodly world. He may, at times, become stimulated by

the seed sown in the preaching of the gospel; he may talk about the work of grace in the soul; he may associate with the saints of God, yes, all that and even more, but his heart is not in it, for his future is based on what he can see. Only he whose heart has been wrought upon by the power of the Holy Ghost can live on hope that is not seen. Why? The Worldling, lacking faith, must lay treasures upon earthly wisdom, power, righteousness.

This character has plenty here; why should he lay treasures in heaven? In fact, this scripture does not have the least bearing on those that have God under obligation to save them; it does not apply to that professed class of believers who have the power of acceptance or rejection at their finger tips; it has nothing to do with those than can get acquainted with God and thus bring great gain to themselves (Job 22:21). If peace can be had by the sinner getting acquainted with God, we cannot lay peace in heaven, can we? All of this world is preaching exactly what Job's advise-giving comforters were giving to him. You must remember, reader, that this sermon was rigid and much to the point. Treasures were not to be laid on the earth. We readily see what happens when we lay them there. These comforters did not preach to Job: "Lay up treasures for yourself in heaven." No sir, not that at all, but they said, "Look to your earthen arm of flesh and use it to get acquainted with God and then you shall have peace **here**; you will have much good to happen to you **here**. If you will return to the Almighty, thou shalt be built up **here**; thou shalt put iniquity far from thee **here**; and thou shalt lay up plenty of treasures of gold and silver **here** etc."

Ah, my dear brethren, this is the substance of all the preaching in this world; lay up treasures **here** and use them here, for here is your treasure. It is not what heaven means; it is not that our dear Redeemer is at the throne of His Father making intercession for us, no, if you lay your hope of the treasures

there on His intercession for you, you will certainly have no treasures there at all. You must lay your treasures on the earth first, and if you lay them there **well enough**, you will then have a solid foundation for carrying them to heaven. How different is the preaching of Jesus Christ and him crucified. It does not mean anything to any except those that have already laid treasures on the earth. Do you remember the years of your life when you laid treasures in the earth? Was your treasure in heaven or earth? Where was your heart? Oh, I know, or I think I know, that you sometimes had a spell of half-heartedness towards the things of the Spirit, but you could not throw yourself into it whole heartedly. It was because your heart was not in it to begin with. They, who were in the Spirit, spoke of how blighted timely and earthly things were for them, and of how they longed to be delivered from the bondage of this earthly house that was fast falling down. But things have changed. Now the heart is not in the earth any more. You have been brought to the end of the earth; you have seen and **felt** the ravages of lurking moths (lawyers and doctors) that have wormed themselves into your best clothing (self-righteous robes). But you put your trust in them. You had put treasure after treasure into their keeping; you had laid treasure after treasure in the secret recesses of your closet (heart); you had come out time and time again shrouded in the gorgeous garments that you had so skillfully woven in the powers of the earth, and hid them in the secrets of your earthen faulty heart. But moths have done their work. They have cut to shreds our gaudiest treasures. And you have watched and **felt** the cankering effects of rust as it silently and relentlessly consumed your treasures. You had tried to ward it off; you had tried to remove this consuming and pursuing power that kept boring in and taking the choicest treasures that you had laid up in the earth and reducing them to a nonentity. And you had

felt so deeply the loss of what you **thought** you had stored up, as the thieves of the law came and stole it all away. Rest assured that the exposure of your state has been the work of God. It has ever been His glorious work in preparing his people for a reception of the gospel. That that we thought was al-right has become our undoing; the place that we thought was safe to lay treasures in, has become a place of deserts and wildernesses. And since this is the work of God to show us the folly of our hearts, we must remember that He never leaves a work unfinished. His steadfastness keeps moving on to perfection in his saints. He having started the work, will finish it.

Yes, dear brethren, the world will continue to preach an earthly treasure laying. And the earth will open its mouth and receive it (Rev. 12:16); for none of it can ever hurt those that have already experienced the fallacy of earth laid treasures. But the church of Jesus Christ will both preach and receive the Mount doctrine; to wit, "Lay not up for yourselves treasures on the earth," etc. **The hearers, and doers, of the gospel will not lay these treasures on the earth.** They have already done all of that that they have any desire for. They are fit subjects for gospel address.

Are you a poor sinner? Have you tried to arrest the work of a carnal heart? Your experience is such that you know you will never get rid of sin on the earth by any earthly treasure. Lay that expectation in heaven, lay that treasure up for enjoying in heaven. Oh, the joy and unspeakable wonder to look forward to that city where love is known in the fullest way. No rust, nor thief, nor moth will ever be there to destroy our treasures, for the law will have wrought all of its power; it will have accompanied us all the way to Christ, laying waste all of our best laid treasures, but now dead forever and left behind. I tell you dear ones that it is safe and good to lay this fond treasure in heaven — to look forward by faith to a better day than this. Every where I turn sin is at work.

It is still a principle of contrariness in me; it troubles me everywhere I go; it is mixed in my best efforts in this life. I have not found any solution to its presence, nor any defense against it towards getting rid of it. Every intention towards quitting it has failed; every aid I've sought has been helpless in giving aid. But there is no sin to be in heaven; so dear saints we have a promise that the blood will free us from sin. But the power of this blood is not completed in this life. It is at work, yes, bringing us off more than conquerors through him that loved us, and teaching us **not** to lay our treasures in a broken law, in a corrupted sinful man, in the perishing things of earth, but **to** lay them in heaven where the things of earth are not known.

Are you tired of the warfare of life? Have you sought for rest here and found that

This world is not your resting place,  
This world is not your home?

and that every time you have tried to erect an edifice to rest in on the earth, that rust has eaten it down; moths and their devastating, silent work, working in unison with thieves, have laid it low in the earth? If this is your lot, and the only rest that you have ever known has been in one that came from heaven and has now returned, then lay your treasures there; for I am sure that, since you have beheld him rise **from** the earth, and have received his promise to come again for you and to take you home to heaven, you will never desire to lay treasures in the earth; for you just do not have the heart to trust in the earth, but your heart is bound to that city whose maker and builder is God, and the binding is none other than the silky cords of the love of God.

Are you acquainted with grief and sorrow? Do you know tribulation and persecution? Has it abated? Are you becoming free from its course? Now if these things mean nothing to you, then I am not writing to you? For my mission, if I am not mistaken, is to preach the gospel of Jesus Christ; and the gos-

pel declares to an eminent apostle that sufferings shall attend his way. It declares today, as it was declared from the Mount, that no reaping will ever come from treasures laid in the earth. Those to whom this address is delivered, are today, as they were of that former day, a poor and afflicted, scattered and desolate people, whose earthly condition and life were surrounded by trials and sorrows. If you can lay treasures on the earth, you will not have this suffering. The ungodly know nothing of sorrow, as do the godly. Their sorrow is all of the earth, for they are earthly; but, oh, what sorrows and vexations do the saints have! How good that God has determined in his will, that his own should be shown the fallacy of laying treasures on earth; and how grand and glorious that the manifestation of that will in completeness is also shown us to lay our treasures in heaven. And the gospel assures us that we will do this, for this treasure laying in heaven is wrought in us (not by the earth, and in the earth, but) by the power of God, causing us to believe in him, to desire him, to desire his presence and his likeness, which are treasures unmeasured, and yet to be enjoyed in heaven in fulness; and this power is the power that God wrought when he raised Jesus Christ from the dead. And there was not a treasure of earth that assisted in the smallest way. Thus, if we are subjects of gospel address, we are subjects of that upper and better kingdom; and this world is not our home, nor our resting place, nor the cure for our sin and our sorrow. Nor does it, nor any part of it, (including these our natural bodies) contribute anything to this laying treasures in heaven. It is all done by faith. Faith is looking ahead. Faith embraces that that is hoped for. Faith is actively engaged in laying treasures in heaven. We are enjoying them now by faith, it being the substance of hoped for things; but the actual attaining of them is at the end of faith, and that end comes after this life. May God bless us to lay all of our treasures and expectations where our heart

is.

W. D. G.

**VOICES OF THE PAST**  
**“He being dead yet speaketh”**

**HATING HIS BROTHER**

Will Elder Wm. L. Beebe give through the Signs his views on First John iii. 15? Who is his brother? And how can a child of God hate his brother?

H. J. Redd

**REPLY**

While ever wishing to be ready to comply with the requests of those who ask for our views on the subject of the revealed will of our Lord in reference to the church of his redeemed people, it is always with much hesitancy that we would express our understanding of any point on which one of the ministers of Christ professes to need instruction. In attempting to comply with this request of our esteemed brother, Elder Redd, it is not an exception to this usual feeling of insufficiency. Yet, as he only asks for such views as we have, we are willing to submit our thoughts to be examined by him and all our readers, and only ask that what is written be strictly compared with the inspired test, and received or rejected as it may be approved or condemned by that only standard of divine truth. Very little value attaches to our views, or to the sentiments of any mortal, unless they are sustained by the infallible testimony of the inspired Scriptures.

The subject of the whole epistle from which our brother has selected this text is that heavenly love which identifies those in whom dwells the Spirit of Christ. In the verse immediately preceding the text this love is declared to be the evidence that we have passed from death unto life; and it is said that “He that loveth not his brother abideth in death.” As death can present no action nor motion of life, so the existence of this vital manifestation of love is often the only tangible evidence which the saints can see to confirm their claim to the possession of the life of Christ.

When they live after the flesh they may be so brought into bondage by their carnal mind that they may not be able to find any evidence of the existence in their hearts of that infallible witness of their vital unity with Christ; and then they must feel the reigning power of death as holding them captive. In this bondage they do abide in death.

“Whosoever hateth his brother is a murderer.” In view of this strong expression of the righteous judgment of God, it does seem incomprehensible that any one who has ever known the power of diving grace should be found in the awful condition described. Well may our brother ask, “How can a child of God hate his brother?” Certainly there is nothing in the work of the Spirit to produce hatred. Yet it is plain from the declarations of the inspired Scriptures that the chosen disciples of Jesus are they who are liable to this death; and they are the only people to whom the language of this solemn admonition can apply. It would be very absurd to admonish those who are dead in sin with such an appeal. As well caution the dead bodies in the cemetery against the dangers of a contagion. According to the natural idea that the saints are freed from the law of sin which prompts to all iniquity, there could be no propriety in addressing to them such a warning as is here recorded for the learning of all who have fellowship with the apostles. But to those who have to mourn their subjection to the vanity of the body of this death, the inspired declaration is but the expression of what their own experience continually teaches them. The first born son of the fallen Adam fully displayed the principle which is condemned in this expression of the word of the Lord. His example is cited in the immediately preceding context as in contrast with that message (or, commandment), which is in the law of Christ enjoined upon his followers. Judged by the law of a carnal commandment, no man was a murderer until some one had been killed; but by the law of infinite justice the thoughts and

intentions of the heart are discerned and condemned before they are developed by actual commission of the sinful action contemplated. This condemnation is felt by the living children of God in that death which they endure when they live after the flesh. It was to those whom he recognized as “brethren” and the “beloved of God, called to be saints,” that Paul said, “If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.” — Rom. viii. 13.

This language can apply to none but those who are led by the Spirit of God, yet who have a continual war in their members against that holy guidance. They are admonished to “Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” And “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?” — Rom. vi. 12, 16. This is addressed unmistakably to those whom the apostle recognized as “children of God.” It could not apply to either the natural man or the Spirit of Christ in the saints, as separate from the sinner who was subject to be led by the Spirit, or to yield himself to the service of sin. When the saints yield themselves to the service of sin, they manifest the works of the flesh, prominent in the enumeration of which is this very principle of hatred. — See Gal. v. 19-21. In the divine judgment this is the spirit of murder; and they who are governed by it are already guilty of the sin when the principle dwells in their hearts. While in the sight of men they may be guiltless, the light which shines in their heart shows all the sin which is embodied in that root of evil. They feel that all their secret thoughts are known unto their Judge. “For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intentions of the heart.” — Hebrews iv. 12. This

is the judgment seat of Christ, before which all his people must appear; "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." The perfect righteousness of Christ justifies all his redeemed people, and no charge can ever be brought against any of them by the infinitely holy law of sin and death. Yet they are under law to God in their Redeemer. In their individual experience here in time they must reap that which they sow. With unerring exactness in every thought and deed they receive that measure which they mete. "All they that take the sword shall perish with the sword." If the spirit of hatred rules in the breast of any saint, that terrible fire will burn to his own destruction. If covetousness controls one of these who are under law to Christ, the very object coveted will certainly prove the destruction of his comfort, and bring upon him the fearful rod of divine chastisement. When any professed disciple of Christ can continue in devotion to the gratification of his carnal mind without experiencing the rod of severe chastening, there is good reason for apprehension that he is not recognized by the Lord as one of those children whom he loves. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." — Heb. xii. 6. Those who have felt the rod of this divine chastening can testify that it is indeed "a fearful thing to fall into the hands of the living God."

According to the limited thoughts of man there are differences in the degrees of sin. While it seems to be acknowledged that all the family of Adam are sinners, it is quite startling to find the charge of murder embraced in the dreadful indictment which is recorded against every one who is involved in sin. This appears the more wonderful when this terrible charge is recorded against one who is included in the number of those whom the Lord has recognized as his redeemed people. Yet it is to them that James is writing when he

says, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain." There is no limit to the development of the evil which is in the carnal mind; and when the saints live after the dictates of that mind they are found guilty of all the works of the flesh. The severe charge quoted from James was against those whom he called his brethren, and to whom God giveth grace. It is not to be applied to such as never knew the love of God. The same development of the sin which doth so easily beset us is designated in the warning, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." — Heb. iii. 12.

One very definite mark of distinction between those who have the Spirit of Christ and all others consists in the cause of their trouble. While the true subject of divine teaching has continually to mourn the evil which he sees in himself, they who have never seen themselves as helpless sinners are deeply grieved because of the sinfulness of others. The fleshly mind of the saints has abundance of the latter kind of sorrow; while that repentance which Jesus gives to his Israel always shows them so much sin in themselves that they have no room for mourning over the sins of others.

"Who is his brother?" In reply to this question it might be sufficient to refer to the answer of the Lord to the parallel question of the lawyer, "Who is my neighbor?" — Luke x. 30-37. But we would rather refer to the experience of brother R., and see if he has not a perfectly conclusive solution of the inquiry in his own heart. Unto whom does your helpless soul cry out of the depth of every distress and trouble? Even when your sinfulness seems to forbid all hope for his favor, you call upon him who is that Friend who loveth at all times, and the Brother born unto you for adversity. — Prov. xvii. 17. The same bond by

which you are held in fraternity with him, also includes every one who is led by the Spirit, which is his abiding presence in each of his saints. It is not possible that they who are born of God should be led by that Spirit to hate their brethren. When the current of brotherly love is interrupted, it is always by reason of the sin which dwells in the members of the saints. It may be that the obstacle which forbids the continuance of love is in the carnality of both him who should love and him who should be the object of that love; or, it may be that the carnality of one member forbids that love. In any event there must be a departure from the law of the Spirit of life in Christ Jesus when hatred can exist between brethren. As declared in the last preceding expression of the apostle, "He that loveth not his brother abideth in death."

No clearer explanation of this truth can be given than that which is taught in the experience of the saints. When under the direction of the fleshly mind the saint has been brought to feel that he is alone in the path of obedience, and that they whom he has loved as brethren are all in error, however much he may seem to succeed in vindicating himself, he will abide in death as sure as God deals with him as with a son whom he loves. Even though the judgment of all the brethren should sustain him who is governed by a carnal spirit, he must still feel that he "abideth in death." So David says, "God setteth the solitary in families; he bringeth out those which are bound with chains; but the rebellious dwell in a dry land." — Psalm lxxviii. 6. The deadly drought of this wretched land is known only to such as have felt the consuming power of the desert sands, where there is no cooling fountain to quench their thirst, nor refreshing dew to afford relief from the burning atmosphere, in which the fire of torment is mingled with every breath. How can one whose vital element is love endure the stifling air of hatred? Well does the inspired word describe the condition of the saints under this dread-

ful power as being under "the bondage of corruption." And yet it must be that they are subject to be brought into such bondage, or they could not be delivered from it. If there were no possibility of the saints being governed by the carnal mind, they would have no need for the admonitions and exhortation with which the New Testament abounds. Yet it is not by the direction of the Spirit of Christ that they walk contrary to his commandments. With the mind which God works in them they serve the law of God, but with the flesh (that is, with that mind which is born of the flesh) they serve the law of sin. — Rom. viii. 25. It is in their effort to walk in obedience to the law of the Spirit of life in Christ Jesus that they find the perpetual warfare to which they are called. Such is the deceitfulness of sin in misleading them that the saints often suppose that they are following the law of Christ, when they are directed by their own sinful inclination. So long as they are under the power of this delusion they cannot believe that they are guided by anything but the desire to obey the commandments of their Lord. By its fruits only is the true character of this deceitful spirit exposed. False spirits as well as false teachers are to be detected by this divinely authorized test. — Matt. vii. 16. Genuine love is always discriminating. It cannot recognize a brother without the evidence that the Spirit of the Redeemer dwells in him. That evidence does not consist in any form of words, nor yet in any prescribed duties to be performed by the sinner; it is the direct revelation from faith to faith. Hence, when one is assured that the Spirit of Christ dwells in his brother, it is equally certain that the same Spirit dwells in himself. The love which goes out to embrace a brother is the present evidence that both are born of God; for none can love the saints but those who know them; and none can know them as saints but those who have obtained like precious faith with them. All such are brethren by birth of the same Holy Spirit. When one of these holy brethren

is so controlled by his fleshly mind as to hate his brother, he not only "abideth in death," but he is "a murderer." The spirit which governs him in hating his brother is the same murderous spirit which was in Cain when he committed the first murder. Hence, in the judgment of that God who tries the heart, every one who is actuated by that spirit is guilty of the sin of Cain.

We have endeavored to show how in our view it is possible that a child of God may hate his brother in the sense of this text. It is not in conformity with the Scriptures to construe this expression of John as implying that the Spirit of Christ can ever produce hatred of those who present its own fruit as evidence of their being truly brethren. But it is in perfect harmony with the whole testimony of inspiration, and also according to the experience of the individual saints, to understand the admonition as declaring just what is the result of yielding to the promptings of that spirit within us which lusteth to envy. — James iv. 5. While under the control of that murderous spirit we can never have the experimental sense of the presence of Christ is us as our eternal life. In this sense we die in our departure from the path of life in obedience to the law of love, which is the whole law of Christ. This is all in the present experience of the saints as sojourning in this world of sin and tribulation. Since their eternal life is hid with Christ in God, nothing which they do or fail to do can affect that life. That is as far above all possibility of being affected by their actions in time as are the stars which are set in the firmament beyond the reach of any earthly power. The whole context shows that this text refers to the practical deportment of the saints. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let

us not love in word, neither in tongue; but in deed and in truth."

(Editorial by Elder Wm. L. Beebe, May 15, 1888)

#### ORDINATION OF DEACONS

The Pleasant Valley Old School Baptist Church met at the usual place on the third Sunday in May, 1955, with Elder Rhodes, of New Hope Church, Lillie, Louisiana — South Ouachita Association; Elder L. L. Schenck, of Big Walnut Church, Williamstown, Kansas; and Brother Barney Evers, deacon from Bethel Church, South Ouachita Association, Union County, Arkansas. They were called together for the purpose of ordaining Brother H. F. Cate and Brother W. A. Winfrey to the office of deacon. They proceeded as follows:

Elected Elder R. W. Rhodes as Moderator. After inquiry as to qualifications, Brother Cate acted as spokesman for the church regarding Brother Winfrey's qualifications, and expressed that the church was satisfied with his gift and qualifications; and Brother Winfrey was spokesman for the church on behalf of Brother Cate, and expressed the church's satisfaction with his gift and qualifications. Whereupon the Presbytery, consisting of the above named elders and deacon, proceeded to lay hands upon them, with prayer offered by Elder Rhodes. Elder Schenck was appointed to deliver the charge, and proceeded to deliver a beautiful and scriptural charge to them jointly.

In token of acceptance of the church of this work, each extended the right hand of fellowship to the two deacons, as well as to the members of the Presbytery.

Elder R. W. Rhodes, Moderator  
Elder L. L. Schenck, Church Pastor,  
Bro. Barney Evers, Deacon Bethel Church

#### OBITUARIES

##### MRS. F. N. MORGAN

Mrs. Essie Best Morgan, age 68, daughter of the late Elder J. D. Best, died at her home near Fountain Hill, Arkansas, April 4, 1955. She was a native of Alabama. Lived near Fordyce, Arkansas, in her youth but later in Ashly County, Arkansas. She united with the Primitive Baptist Church on Saturday before the 3rd Sunday in March, 1921, and lived faithful to the cause as long as she lived. She is survived by her husband, Floyd N. Morgan, two sons, F. K. and L. M. Morgan of Crossett; a daughter, Mrs. G. W. Sanders of Monticello, Mrs. Beulah Ward, of Albuquerque, N. M., Mrs. Missie Ward, of Kedron, and six grandchildren.

Funeral services were held at the home Tues-

day, April 5, 1955, conducted by Elder W. A. Speer. Burial was in the Carter Cemetery, near Hamburg, Arkansas, with Jones Funeral Home in charge. A few days after her death a poem was found which she had recently written, as follows:

Across that dark and mystic vale,  
Borne on angel's wings and sail,  
Into that land of endless day;  
Lord, open wide thy door for me.

Into that land of pure delight  
Where comes no sorrow and no night;  
Where streets are paved with purest gold,  
My Lord and Saviour I will behold.

"I go to prepare a place for you,"  
Said Jesus in his blessed truth:  
I am coming now dear Lord, to see  
That glorious place you have for me.

Of friends and loved ones it is farewell;  
Grieve not for me, nor in sorrow dwell.  
The road is narrow and the way strait  
That leads to heaven's golden gate.

But somewhere in the vast beyond  
You'll find me when this way you come.

Written by her husband,  
Floyd N. Morgan

#### MRS. LAURA POWELL ROUNDS

The subject of this sketch, Sister Laura Rounds, was born near Powellville, Md. January 29, 1873. The Lord took her unto Himself on October 30, 1955, at her home near Salisbury, Md. She was married to E. Henry Rounds November 4, 1891, and to this union was born six children, five of whom survive: Mrs. Emma Benson, of Wilmington; Mrs. Lida Twilley, of Quantico, Md.; George Rounds, Harry E. Rounds, and Joseph Rounds of Salisbury, Md.

In 1896 or 1897, Sister Rounds united with the Indiantown Old School Baptist Church, and was baptized by the pastor, Elder T. M. Poulson. She later moved her membership to the Salisbury Old School Baptist Church, and remained a faithful member until death.

Our beloved Sister died in the faith she embraced many years ago, adorning her profession in Jesus, with an orderly walk, and a Godly conversation. The home was indeed a pleasant home to visit, both before her husband's death, and afterwards. Her delight was to hear the Gospel of Jesus, to converse in the Word of God, and to join in singing the songs of Zion. Many pleasant hours have been spent in this good home, and on each visit one felt amply repaid in a spiritual way.

She will be greatly missed by her family, church and friends, but we believe for her it

was far better to depart and be with Him whom she loved so well.

Her funeral was conducted by the writer from a funeral parlor in Salisbury, Maryland, on November 1, 1955, after which her body was laid to rest in the City Cemetery, to await the coming of the Lord.

D. V. Spangler

Dear Brethren:

The following notices were written at the request of Sister Bessie Lewis; will you please publish them. She has lost by death her husband and son in a very short time.

Viola Lewis

#### WARDEN RUFUS LEWIS

It is with a sad heart that we attempt to make a few remarks concerning the death of our beloved Brother, Deacon and Church Clerk, Warden Rufus Lewis. He was born April 20, 1886, the son of Darcus and Benjamin Lewis; and was married to Bessie A. Cayton June 21, 1908. To this union were born ten children, four sons and six daughters. His wife, Sister Bessie, and nine of the children survive; also many grand-children, and one brother, W. D. Lewis, Elizabeth City, N. C.

Brother Warden united with Goose Creek Island Church in August, 1926; and was set aside for deacon in May, 1929. He suddenly fell asleep on August 27, 1955, while at the church. He was laid to rest in the family cemetery near his home, after the funeral services by Elders James Gaskill, Carl Edwards and W. B. Barnes.

We believe that he was much wrought upon by the divine spirit of God in his last years; also that he is asleep in Christ Jesus, and that our loss is his eternal gain. He had a well ordered walk and a godly conversation.

also

#### IVAN OTTO LEWIS

Ivan Otto Lewis was born October 15, 1913; son of Warden R. Lewis and Bessie A. Lewis. He was married to Ruby Grant in 1943; and to this union were born two children — one son and one daughter.

He passed away November 12, 1955, after a long illness, and was laid to rest in Fox Hall Cemetery, Norfolk, Virginia. He is survived by his wife and children, his mother, and three brothers and five sisters.

He was a loving, devoted son. Sweetest thoughts will always linger. Everyone who visited him during his illness spoke of how patiently he bore his afflictions.

Viola Lewis

## MARTHA HERNDON BOND

Martha Herndon Bond, wife of the late Elder C. W. Bond, of Island City, Oregon, passed from this life May 1, 1955. Sister Bond was born in Alton Station, Kentucky, March 8, 1872; making her stay in this world more than eighty-three years.

She was married to Elder C. W. Bond in 1894. She was a member of the Old School Primitive Baptist Church since the month of December, 1893; and was baptized by the late Elder P. G. Lester. Sister Bond moved to Oregon, near Baker City, in 1908; lived on a homestead, and reared her family. Then moved to Island City where she spent the remainder of her life. She leaves four sons and two daughters: Champ and Lester, Haines, Oregon; C. W., Jr., Island City; Turner, Ontario, Oregon; Mrs. Princess Ledridge, Island City; and Mrs. Joann Boyer, Haines, Oregon. (One daughter, Elizabeth Badsky, was called from this life June 30, 1953.) Surviving also are two brothers and three sisters: John F. and Bayard Herndon, of Kentucky; Mrs. Sue Gritton; Mrs. Nan Vawter and Mrs. Essie Martin, all of Kentucky.

Sister Bond was a member of Big Spring Church, Elgin, Oregon, since 1935. She will be missed very much by the little church, and especially by the writer, who was very dependent on her as an adviser. She was greatly blessed in spiritual understanding, as well as natural; and was enabled to be reconciled to God's holy and divine will in all things. We feel that she could have said with Paul, for it was plain to see that she had, "Fought a good fight, I have finished my course, I have kept the faith." We feel that she shall receive her promised inheritance.

Written by one who shall miss her very much.

Ernest J. Attebery

## MARTICIA (HARDY) FOX

Marticia Isabelle was born June 25, 1875, in Crittenden County, Kentucky, near Salem; the third daughter and eighth child of Elder James B. and Wilabour Jane (Wood) Hardy. When she was nine years of age, her father moved his family to Kiowa County, Kansas, where she grew to womanhood, and married Winfield Scott Fox on December 27, 1893. To this union were born a daughter and a son: Marticia Eva, and Winfield James. They lived near her old home until their children were through grade school, when they moved to Emporia, Kansas. After the children had finished their schooling, they moved to Hodgeman County, Kansas, near Burdett, where, on January 10, 1940, her hus-

band passed away; after some years she moved to Burlington, Colorado.

On Saturday before the 5th Sunday in August, 1936, she asked for a home in the Pleasant Valley Old School Baptist Church, of Kingman, Kansas; was received and baptized the next day by her brother in the flesh, Elder J. R. Hardy, then of Dallas, Texas. She was a firm believer in salvation by grace, and grace alone.

On August 18, 1955, she wrote an unusually cheerful letter to the writer, and that night she was stricken in her sleep, suffering a light stroke; but complications developed and the end came quickly on September 14th, at the age of eighty years and nearly three months. Funeral services were conducted by the pastor of the Methodist church, Paul E. Holland, at Burlington, Colorado. She was laid to rest by the side of her husband in the Haviland Cemetery, Haviland, Kansas, after a graveside service by Brother Wm. A. Winfrey, a licentiate, who gave a good talk on John 5:24-30.

She leaves to mourn their loss, the daughter, of Sheridan, Wyoming; the son, of Denver, Colorado; six grandchildren and fifteen great grandchildren; three brothers: J. E. Hardy, Inglewood, Cal.; J. B. Hardy, Perryton, Texas, and H. M. Hardy, Lamar, Colo.; two sisters, Mrs. Bertha Clark, Edinberg, Texas and Mrs. Verda Machesney, Kingman, Kansas.

It is so hard for the flesh to give her up, but the spirit rejoices that the Lord called her quickly to come up higher where there is no more trouble nor pain.

Our sister has gone to her rest,  
Where suffering and cares are no more.  
Her spirit has gone back to Christ,  
Where it was hid so long before.

Her flesh will go back to dust;  
"For unto dust shalt thou return."  
But some day she'll come forth, we trust,  
From the grave, without our concern.

And we shall e'er long meet again;  
Where parting and sins are no more.  
It will be all praise and rejoicing,  
With the Lord on that heavenly shore.

When on that bright and joyous day,  
And we from the dust shall arise,  
And victory o'er the grave is won;  
We'll meet our sister in the skies.

What a glorious time that will be,  
When we together our praises sing,  
To the One we've longed to see:  
Our God, our Saviour and our King.

Written by her sister,  
Mrs. Verda Machesney

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*'The Sword of the Lord and of Gideon'*

VOL. 124

DANVILLE, VA., MARCH, 1956

NO. 3

## THOU ART THE WAY

Thou art the Way; to Thee alone  
From sin and death we flee,  
And he who would the Father seek,  
Must seek Him, Lord, by Thee.

Thou art the Truth; Thy Word alone  
Sound wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

Thou art the Life; the rending tomb  
Proclaims Thy conquering arm;  
And those who put their trust in Thee  
Nor death nor hell shall harm.

Thou are the Way, the Truth, the Life;  
Grant us that Way to know,  
That Truth to keep, that Life to win,  
Whose joys forever flow.

(Selected by Sister McPhail, of Canada)

McLeod, Texas

Dear Signs of the Times:

I am enclosing a letter I received from Brother Taylor of Dallas, Texas, when I was burdened over the death of my daughter. She was killed in a car wreck. I would like for Brother Taylor's letter to be printed in the Signs. It was so comforting to me, someone else may get comfort from reading it.

I am very thankful to be permitted to read this good paper; I hope I can read it all my life, for I love to read the good letters and precious experiences which God gives his dear people. I hope God sees fit for the Signs to continue throughout all time.

A little unworthy sister,  
Mrs. Bylla Taylor

COMFORTING ONE IN DISTRESS

Dallas, Texas

Dear Sister Taylor:

Greetings in the faith and comfort

of God's love through Christ unto his dear children.

Having heard of your recent sorrows, I have had you on my mind almost continually since; though I know not why, as I feel too weak and insignificant to give any help. While I feel a sense of condolence, yet knowing that I am not able of myself to comfort you, I shall endeavor to commend you to God who is able to care for all of his people, creatures and things: As Paul said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

What had Paul committed unto him? Yea, his gospel labor, or rather the results of it, as well as his life and soul. Oh, how sweet it is to be given to feel the keeping power of God's love at any time, and especially in time of trouble. It was a time of trouble with Paul: he was a prisoner, persecuted beyond measure. Therefore it was a wonderful experience to be given to feel that God was able to keep that which he had committed to him.

Is it not just as sweet to us today as it was to Paul then? Oh, yes, just as sure as we believe as Paul did, just that sure we have the same assurance. Now, Sister Bylla, I feel that I do know something of the uplifting power of God's grace of love and mercy, as he has lifted my weary head many times; Yea, called me to look far beyond the things of this life, and see the sweet comforts of saving grace through Christ, if I am not deceived. Wherefore, I try to speak unto you, trusting that God will show forth his gracious care leading you to the fountain of comfort.

This thing which you have been called upon to undergo, is surely grievous, but

surely we can still say that God knows what is best; and is too wise to error, and is too good to be unkind. I feel sure that your daughter had finished her course here on earth, whereupon she departed this life at the call of the death angel, which God does command. Now, shall we be reconciled unto God's holy will? Oh God, give us of thy Spirit that we may see and understand why, and be conformed unto thy will. Amen.

My mind has wandered back over the days gone by — back to 1941, when I first met you people. I visited in the home of Mrs. Land and her husband; and I shall never forget the kindness they showed me, a poor worm of the dust. I also spent the night in your home during the same meeting, the association at Pleasant Hope. How pleasant it was then! I served on the presbytery in the ordination of your beloved husband. It was a time when joy seemed to fill the air. Now many events of time have passed, and we have all met with many a change in this life, and conditions in general. I was then a young, dark haired single man; but now my hair is well sprinkled with gray, and I have traveled many a mile; and have met with many a heart-ache, trial, persecution and woe. You too have met with many sorrows and changes of conditions, but there is one thing we must surely know, and that is that God has not changed, and never will change. He is a present help in time of need. So, may we turn unto him for aid, trusting in him for all things.

I know that the comforts of this life are but few, and I would to my God that we could look away from this life, yea, the things of this world and this carnal nature of ours, and see the glory of God shining forth in all his works and ways. Though many times we may feel cast low, and feel forsaken, remember that, while our trials are fiery and our afflictions are great, they only serve to burn out more of nature's dross, and give room for more of the grace of God.

Would we have ever known the joys of comfort had we not known the dis-

tress of suffering? Would we have ever known the glory of exaltation had we not been debased? Could we have ever enjoyed the grace of God's love had we not felt distressed and forsaken? Surely, we could have never known the glory of being carried away into the mountain of the Spirit had we not been cast low in the dark valley.

I know it does hurt to have the ties of nature broken, but they must be broken. If we could always have and enjoy the ties of nature, we would never want the grace, mercy and love of God.

Moses cried unto the Lord, saying, "Show me thy way, O Lord, that I may know that I have found grace in thy sight." Another writer tells us that we are made perfect through suffering. So, surely our sorrows, pains and woes are needful, if we could only understand it; and God alone can give us such understanding. Many times he teaches us by experience; yea, I feel that I know by experience that the bitterer the suffering, the sweeter the deliverance through the grace of God.

Now, I cannot write as I would like, and must come to a close. I hope I have not worried you with this. I do not want to trouble anyone, but want to quietly live in the spirit of meekness and humility, serving God's people; for when I serve the children of God, I serve my Lord. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." So, surely the way I treat God's people, is the way I treat my God.

May, God take you into a sacred nearness with him, teaching you, guiding you, and protecting you according to his will, as long as you travel life's road. Let me hear from you when you feel like writing. Farewell for now — may God bless you. Written in Christian love, if not deceived.

Unworthily yours in hope,  
(Elder) W. W. Taylor

(We regret the delay in publishing the above — Ed.)

DO WE HAVE GREATER THINGS  
TO TALK ABOUT?

Redwood, Virginia  
June 28, 1955

Dear Brother Spangler:

It being time for me to renew again for the Signs, and am sending a check for \$5.00 for two more years. Sister Perdue and I have become greatly attached to the Signs. We love and esteem the contents of this book as being very dear to us, and feel its value to God's children is next after the Bible.

Believing the experimental truth and fundamental principles of the doctrine set forth by the Signs is according to a "thus saith the Lord", we feel well persuaded that you dear editors, together with the host of able contributors to its pages, will feed the flock of God. We greatly enjoy reading the many good experiences of grace that are being published in the Signs; as we believe our testimony bears witness that all born again children of God, when clothed in his Holy Spirit, greatly enjoy the fruits of reading one another's experience — both their joys and sorrows. While in this life, will God's little children ever have greater things to converse and comment on than their experiences of grace? We may have all things else, and be void of this gift (grace), and we have nothing; for it is by grace, and grace alone, that the Lord's people have divine stability. We are glad also to read the good ancient editorials and experiences of grace in the Signs.

Oftimes we have been made reconciled in our feelings as to our much certainty in the grace, loving attributes, and testimony that we have in our dear Saviour; but many times do we fall into great doubts and fears as to whether we have ever known the joys of the Lord. We, like Paul, can't go beyond hope in this life; unless it be in our last moments as in Paul's dying declaration, he used hope no more; for he said, "For I am now ready to be offered, and the time of my departure is at

hand. I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing."

With Paul, I certainly do believe that all of God's saints will pass from this life in glorious triumph of faith, even without fear of death or hell. For the Lord has sealed so many sweet and lovely promises unto his little flock: He will never leave them, nor forsake them; and he will be with them even unto the end of the world. He says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Which will be a magnificent home in eternal heaven, with all of its grandeur and everlasting beauty: the new Jerusalem, and blessed abode of our dear Lord and Saviour, prepared only for them that truly love and fear God.

In conclusion, dear Elder, please cast a mantle of charity over this imperfect scribble. May the Lord bless you and all his dear saints everywhere,

I hope, a brother in bonds of love,  
J. A. Perdue

(Since writing the above, Brother Perdue has passed away. See obituary and his "Requests" in next issue.)

HOPE; AND THINGS WE KNOW  
BY REVELATION

Quite a few of our people seem to be more or less anxious as to our hope, and the things we do know by revelation from God; and seem to fear that if we know a thing, it would destroy the hope we had for the very thing hoped for.

Now, as I see it, it does destroy the hope as and when we come to know a thing — the hope for that very thing most surely ends. But that is just what we wanted it to do; so at God's own good time, he gives us to know what we hoped for; and we like that. The knowledge of, or to know things is the assurance that our hopes have come to

be realities. So knowing what is hoped for never makes us unhappy — it always makes us happy, if so be that the things hoped for were motivated by the Spirit of God.

Now the Holy Spirit's revelations to us are perfect always as to the mysteries of heaven after death. Yet, being human and sinful creatures, we are compelled to look darkly through the glass; therefore we do not in these revelations see the mysteries of God in its fullness as it is in heaven. And in our inability to see clearly through the glass, we do not see these revelations as we will see them in heaven after death. Therefore, the part we do not see of these revelations in this life, we do hope for; but will not see the fullness of these hopes until after death. We do get all the knowledge of our hopes here in this life that is good for us: the balance is retained with God until after death. At death all the fullness of heaven is made known to us: because we will be like Jesus — He being the head of the body, and we being the other parts of the body. So, being like Jesus, that will be heaven to us; as we will see Jesus and know him as we are known of him.

Being very much interested in Hope, and what we do know, I wanted to speak of the matter as it is to me; knowing, too, that I could be mistaken, but I do not think so. Now, I feel sure we do know (in the Spirit) the things that the Holy Spirit reveals to us, as is good for us in this life. Yes, we do have doubts, but they are not of the Spirit but of the flesh; and is very poor evidence that we do not know what the Holy Spirit reveals to us: so poor to me that it is not outstanding or reliable at all. Therefore, I do know what the Holy Spirit reveals to me, because that is what God gave me to know; and I feel sure that I do know in that light. And I feel that I get much rest in this knowledge. Surely this knowledge is of and through the great mercies of God. Otherwise we could not get anything out of our hope and knowledge of these

things.

At times, I feel so sure that the whole machine is perfect; and has, will, and is now working for the child's good. Why? Because God told me he would do all things necessary for the good and comfort of his children; and I trust that I believe what he said. As long as God gives me grace and mercy, I feel that I will on through life want, and be delighted in, all things just as God hands them out. Yes, I feel to be in love with all that God does; let it be chastisements, or on the mountain top of his love, I feel to rejoice in all of it.

G. A. Paul,  
Homewood, Ala.

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#### DIVINE ATTRIBUTES OF GOD

I lay down the following position: God is, and always was, so perfectly wise that nothing ever did, or does, or can elude his knowledge. He knew from all eternity, not only what he himself would do, but also what he would permit others to do. "Known unto God are all his works from the beginning of the world." (Acts 15:18) Therefore, God knows nothing now, nor will know anything hereafter, which he did not know and foresee from everlasting. All things, past, present and future, are naked and open unto the eyes of him with whom we have to do. (see Hebrews 4:13)

The foreknowledge of God is not uncertain; if so then it would not be foreknowledge. Whatever he foreknew to be in the future shall come to pass; for his foreknowledge can no more be frustrated, or his wisdom deceived, than he can cease to be God. The Deity is possessed not only of infinite knowledge, but also absolute liberty of will: so that, whatever he does, or permits to be done, he does and permits freely, and of his own good pleasure.

Although the will of God, considered in itself, is simply one and the same; yet in consideration of the present capacity of men, the divine will is properly distinguished as secret and revealed.

Thus, it was his revealed will that Pharaoh should let the Israelites go; that Abraham should sacrifice his son; and that Peter should not deny Christ. But, as was proved by the event, it was his secret will that Pharaoh should not let the children of Israel go; (Exodus 4:12) that Abraham should not sacrifice Isaac; (Genesis 22:12) and that Peter should deny his Lord. (Mat. 26:34) The will of God respecting the salvation and condemnation of man, is never contrary to itself: He immutably wills the salvation of the Elect, and *vice versa*. Nor can He ever vary or deviate from his own will in any instance whatever, so that anything should be done which he willed not, nor anything not be done which he willed. "My counsel shall stand and I will do all my pleasure." (Psalms 46:10) "The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations." (Psalms 33:11) "He is in one mind, who can turn him? And what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him." (Job 23:13-14)

Abraham would have committed sin had he refused to sacrifice Isaac, and (looking at God's secret will) would have acted contrary to His revealed will: So Herod, Pontus Pilate, and the reprobate Jews, were justly condemned for putting Christ to death, inasmuch as it was a most notorious breach of God's revealed will that, Thou shalt not kill. Yet, in slaying the Messiah, they did no more than God's hand and counsel (secret will) determined before should be done. (see Acts 4:27-28)

God's hidden will is absolute, and therefore cannot be hindered from taking effect: every man may do things contrary to God's revealed will, but so great is his wisdom and truth, that he directs all things into those channels which he foreknew.

No free will of the creature can resist the will of God, for man cannot so will as to obstruct the divine determination, or overcome the power of God. It

cannot be questioned but that God does all things, and ever did, according to his own purpose. The human will cannot resist him so as to make him do more or less than it is his pleasure to do, since God does what he pleases even with the will of men. Whatever comes to pass is by virtue of his absolute omnipotent will. ". . . for thou hast created all things, and for thy pleasure, and for thy pleasure they are and were created." (Rev. 4:11) "He doth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35) The will of God is so the cause of all things as to be itself without cause, for nothing can be the cause of that which is the cause of everything.

So, the divine will is the object of all our inquiries — when we ascend to that, we can go no further. Hence, we find every matter resolved into the mere sovereign pleasure of God. "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." (Matt. 11:25) "Of his own will begat he us with the word of truth." (James 1:18) "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13)

God has no other motive for what he does than his own free will. Which will is so far from being unrighteous, that it is justice itself, since the determining will of God, being omnipotent, cannot be obstructed or made void. It follows that he never did will that every individual of mankind should be saved. If it were his will, not one single soul could ever be lost, (for who hath resisted his will), and he would surely afford all men the effectual means of salvation, without which it cannot be had. This mightily offends our rational nature: that God should of his own will leave some men to themselves, harden them, and sent them strong delusion, that they should believe a lie, that they might be damned who believe not the truth, etc.

(2 Thes. 2:11-12) And, (verse 13) "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." So, He has mercy on whom he will have mercy, and whom he will he hardeneth.

As God did not will that each individual of mankind should be saved, so neither did he will that Christ should die for each individual of mankind. Yet, had God willed it, his blood would have been sufficient for the redemption of all men; but in consequence of his Father's appointment, he shed it for the Elect only. All those for whom Christ died are saved — only the elect are saved.

The apostle in the eighth chapter of Romans wrote, "Who shall lay anything to the charge of God's elect: it is God that justifieth, who is he that condemneth? It is Christ that died." etc. The plain meaning is that those whom God justified, for whom Christ died, are redeemed and cannot be condemned.

In consequence of God's immutable will and infallible knowledge, whatever comes to pass come to pass necessarily. Though, with respect to second causes, and to us as men, many things are unexpected, and seemingly accidental. Whatever man does, he does necessarily, though not with any sensible compulsion: he can only do what God from eternity willed and foreknew he should. Which will of God is effectual, and his foresight certain. The absolute will of God is the cause of his people's salvation. Such was his eternal choice of them to eternal life, that the eternal covenant of grace was entered into by the Trinity in their behalf. The incarnation, obedience, death and resurrection, and intercession of Christ for them, are so many links in the great chain of causes, that not one of them could be taken away without marring and subverting the whole purpose of salvation in Jesus Christ.

We see then that the free, sovereign will of God is the root of the tree of

life, which bears so many glorious branches, which yield their delicious fruits. He loved the elect, and ordained them to life; having predestinated them according to the good pleasure of his will. (see Ephesians 1:5) God's covenant for his people, and promises to them, comes in the infinite merit of Christ's righteousness, for we were chosen to salvation in him as members of his mystical body; and through him as our surety, and by his obedience to the law, and submission to its curse and penalty, all whose names are in the Book of Life, are heirs of God, and joint heirs with Christ. In this was manifested the love of God towards us, because he sent his only begotten Son into the world that we might live through him. (see I John 4:9) Since this will of God is both immutable and omnipotent, we know that the salvation of every one of the Elect is most certain, and can by no means be prevented.

The whole of what I have set forth fortifies the people of God against the attacks of unbelief, and the insults of spiritual wickedness in high places.

Yours in hope of eternal life,

(Elder) B. B. Walston  
Kinwood, Texas

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FROM THE LATE BROTHER  
DOUGLAS ALSTON TO  
SISTER McPHAIL

Atlanta, Ga.  
March 20, 1950

My dear Sister McPhail:  
Dutton, Ontario, Canada

Your very sweet letter written to Carolyn and myself was received by her and forwarded on to me here in Atlanta. I have always hesitated to think that anything I have written is fit for publication. I have always feared that I might have said the wrong thing and that some dear saint might be disturbed by it, or be misled. But, you may be the judge in the matter, and you may ask anyone else there about it, and if you see fit and think it alright, then you

have my permission to send it to the Signs for further screening, and publication, if they see fit.

I am so very full of errors, and I am so ignorant of the things of God and of His Word. However, I feel to know that if there is any good in what was written, then it was the Lord who gave it, and it is His and not mine. Therefore, I am disposed to say, let it be in the hands of the brethren to judge, and let me be at their feet and be judged by them.

My dear sister, if we have been so blessed as to be given a second birth, a spiritual birth, then we have a natural and a spiritual being. And they are ever at enmity the one with the other. As Paul expresses it in Galatians 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Every child of grace is brought to feel this conflict within himself; and to feel Godly sorrow because of it. Jesus cried unto the Father three times in the garden "O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." How can we understand this, when we are told that God cannot deny himself? Let us remember that Jesus on earth was the Christ-Man: He was both God and man. When we are born again of the Spirit, we partake of that same state in a small way. A small portion of Him and his Divinity dwell in us, and is the Living Bread spoken of in John 6:51, which is the Life within us that keeps alive our souls. When Jesus prayed the Father that the cup might pass, it was the man that was crying, and not the Spirit. Indeed, He came upon the earth for that purpose and to that end. The Spirit, in the same breath, was praying "not as I will, but as thou wilt." Again, as He hung upon the cross, wearing the crown of thorns upon his head, and bearing the chides of men, it was the man that cried out: "My God, My God, why hast thou forsaken me?" The man part of Him would have come down from that cross and that suffering. But the Spirit

came to that end and the Spirit never flinched. I would thank God for these things; for this night I would pray the Lord for a peace of mind and a relief and an ease in the matters of the church; but straightway and in the same breath, I have to pray, Nevertheless Lord, if it means a deadness of soul and a leanness of Spirit, I would not have it. Is not this both the body and the Spirit speaking and fervently crying unto the Lord? The body crying for release from its burden: the soul praying for its very life? There is the conflict: and they both express themselves in the same breath. As our Saviour came on earth in this dual nature, so are we here in like manner.

In obedience to the command of God, Abraham took two servants and his son Isaac and went to make the offering. The servants went most of the journey, but they could not go all of the way. When they came to the foot of the mountain, and Abraham looked and saw the place from afar, he told the servants to wait here with the ass, while I and the lad go yonder to worship and return. (Gen. 22:7) "And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together." There they went climbing up the mountain; it is a struggle to climb up a mountain empty handed, for it was "afar off." (verse 4) They had a long way to go. But Isaac could not go up empty handed or unburdened: he had to carry the load of wood. The wood was his burden; and that load of sin under the just and holy law of God which would have burned him to destruction. He had to bear his burden of guilt up the mountain. A sacrifice had to be made; someone had to bear the flames, which is the wrath of the broken Holy Law of God. The ram, caught by the horns, represents the Lamb of God, the Lord and Saviour Jesus Christ, who bore the flames, who paid the penalty for our guilt that we might go free. At the passover, Pilate would release one, and so he asked,

"Shall I release unto you the King of the Jews? But they all cried, Not this man but Barabbas. So Jesus was crucified and the robber Barabbas went free. Now this robber, Barabbas, represented you and me. Jesus died, paid our penalty under the Law of God, and we go free from that guilt and that eternal death.

But, I must close. I would pray that the Lord's richest blessings, his love and mercy, rest with you and the brethren there, and with your dear Pastor who goes in and out among you. I wish that it might be my privilege to know you people better than I do, but I trust that we are one in the Spirit of him that liveth forever, eternally in the heavens. May that Spirit keep us, direct our every step, and finally bring us unto Him whom to know is life eternal. Yours in that sweet hope,

A. D. Alston

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#### VIRTUE OF KEEPING QUIET

Covin, Alabama  
June 15, 1955

Elder and Mrs. C. M. Haygood,  
Ballenger, Texas

Dearly Beloved Brother and Sister;

If I know my heart I would always do those things that are well-pleasing to our heavenly Father. Thus we feel a desire to communicate with you two dear pilgrims. "For to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16) I want to keep in contact with the children of God, for we are on a long journey in a long, wearisome wilderness road. How sad and weary it can become when we are left to travel alone without the companionship of our blessed Redeemer and his chosen people.

I do not believe that a child of God can hate his brother or sister. Hatred of sin wherever found is right, for every quality of God is to be found in his offspring. Likeness begets likeness. God has eternally hated sin, and every son and daughter that has ever been begotten by him, has had instilled in them a

hatred of every evil and lustful principle. The thought that God's people love sin as well as they ever did, is not only of the devil, but it is repulsive to every heaven born soul. The Spirit has not given us directions to let our sins be an excuse to wink at the sins of our kindred in the Lord. We have all heard it put this way: "I can not afford to raise any charge against my brethren because I am so sinful myself." Did the apostle use that as an excuse? No! No, not at all. He said that he was the chief of sinners, but he never did use that as a deterrent to severely rebuking sin wherever he found it among the churches. But this hatred of sin in our brethren will not cause us to hate them. Our efforts to discipline erring members of the church must be done in love for them.

We love one another for we are born from above. God is love and we cannot help but love him that has begotten us from the dead to life in Christ; neither can we help loving our Father's children, our brethren and sisters in the Lord. This kind of "can't-help-it" doctrine will never harm anyone. If this love of God is born in us as fruit of His spirit, it will show. You cannot hide love. You may try to hide it, but it will show in your eyes, your words, your actions. A love that can be suppressed is of the earth, for the love of earthly things, including men and women, can be broken by other earthly things, but not so with the love of God. It is from above, and things below cannot stop or deter things from above. The Bible decree is "that the elder shall serve the younger" and it has not been abrogated by the Lord, much less by earthly vessels of wrath.

If I know my heart I desire to love my Father's children. I am sometimes afraid that I do not love them with that devoted, fervent, enduring love of God; and then again I feel that "I have passed from death to life because I do love the brethren," and that I desire them before myself: that I desire their welfare and happiness ahead of my own.

Joseph has ever been intent on the welfare of his brethren, even though they have ever been intent to destroy him and his possessions. (Gen. 37) And the true Israel of God have ever loved one another and have ever endeavored to serve one another.

It was soothing and relaxing to sit down together and talk of the things of the kingdom. I hope that I did not come among you sowing any discord in doctrine and practice, neither to lay waste the borders of the kingdom by slaying her watchmen. I do not remember of a single conversation on the whole trip that was derogatory in any way to a child of the heavenly Father. It should always be thus, but I am guilty of it not always being so.

I may be wrong in what I think that I see, but right at this time I think that the ministry in the lower Southeast and Westward is at a oneness in the things pertaining to the Old Baptist church. It is true that things have happened that are unpleasant, and things that ought not to be among the saints, but it appears that the brethren are showing themselves to be good soldiers of Jesus Christ and are bearing hardness for his name's sake. I well remember our old father in Israel here in the Hopewell Association, Elder G. W. Berry, who told us boys in the ministry one time, "Boys do not fight when you are evil spoken of. If somebody tells the truth on you about your wrong conduct, quit whatever you are doing that is wrong, and be quiet. If they tell a falsehood on you, just live quietly and peaceably with one and all, and prove that it is a falsehood. If you are a fighter, you must remember that the goat gets his head down in the mud to attack. Keep your heads up, boys, keep your heads up." I feel that I have too often talked back when I have been falsely accused, but I hope that I have been given a stronger desire of late "to keep my head up" and let things go as they are, if I am sure that I am not guilty of the accusation.

Dear ones, we have something to be

joyful about, and it is so wonderful that the Lord God Almighty, the Holy One in Israel, imputed our sin to Jesus Christ our Redeemer. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them"; and surely, surely, none of us have done that, all having sinned and come short of the glory of God, but let not your heart be troubled about this, for verily God has raised up a Prophet of ourselves and every child of God has heard him. (Deut. 18:15) It was an awful night when Sinai was shrouded in smoke and flames and the Lord God of heaven and earth thundered his righteous and holy law in our frightened ears. We knew that it was more than we could measure up to. We said so, and entreated Moses to go and hear and receive it for us. God told Moses, "They have well said, they cannot hear it and live." Isn't it something to be glad about that we are the anti-type of that people that said well, and that our saying received the approval of God Almighty. The curse never was on us; the sins of a broken law never were imputed to us; our sins and iniquities never were remembered against us. Our Prophet was made a curse for us. He, being made a curse for us, has redeemed us from the curse of the law. We were due by the law to be forever cursed; he by transgression was not due to be thus cursed. It is thus so wonderful: the just dying and becoming a curse for us, the unjust; and we going free. It was us that were due to hang in ignomy on a tree, vile transgressors to be ridiculed and made a public gaz- ing-stock; it was he that inhabited eternity as the eternal Son of God, that, in a prepared body of flesh and blood, pulsating with the life and blood of the heirs of promise, suffered the pangs and agony of a broken law, hanging in our place, bearing all of our jeers, our taun- tings, our railings.

Every pain that we have ever had; every falsehood that has ever told on us; every loss and cross that we have had to count before him and in his pre-

sence, is in no sense worthy to be compared to the suffering of the lowly Christ Jesus. My, dear companion in the ministry, and your helpmeet in this world and in the church, suffer a word of exhortation: Never open your mouth when you are evilly spoken to, OR ABOUT, for there is no sin as the sin of retaliation and vengeance taking. The creature is to be replied to, and will be replied to, in every petition at a throne of grace, or every departure from the truth, or every step in wrong doing, by our God; but there is never, NEVER AT ALL, a time when we are to reply against the trials that we are brought through; against the providential and parental care of our heavenly Father; against those that persecute us for Jesus's sake. Before we can have a good case for replying to those that despitefully use us, we must remove from the Bible the fact that he opened not his mouth. I have never known a case where a persecuted child of God held his peace that it did not bring him or her in sweeter fellowship among the saints. It WILL NEVER GET YOU IN TROUBLE, DEAR BROTHER, TO KEEP QUIET, but it will always increase your trouble to do a lot of talking in defense of yourself in the midst of persecution. I have always felt that the child of God that made a lot of noise when persecution came (as he or she would call it), was not being persecuted at all for righteousness sake, but that his or her sin had found them out.

Dear saints let us press on and up. The children of God must go on to perfection. Where else is there to go? Surely we do not need to go towards imperfection, for if we are what we sometimes hope, we are imperfect in all of our ways, and have had a fill of that.

We hope that you all can come to see us at some future date.

Write when you have time and a fruitful mind.

Your brother and sister in precious hope,

W. D. and Lois Griffin

Farmerville, La.

Dear Brother Wood:

I hope you find the enclosed writing is the truth. If not, please correct me in the matter. If it is the truth, then I feel to say that the Lord guided and directed my pen to write; and that all praise belongs to the Lord, and not to this poor, vile sinner.

I am going through many trials and tribulations these days. I thought I would find relief by writing, but no relief has come.

If you feel to do so, please remember this poor one in prayer.

An unworthy sinner,  
Woodrow W. Hudson

(We take the liberty of publishing the above, along with the following article Brother Hudson has written, for our people are much interested in the exercises of our brethren. Brother Hudson is a young man, and has recently completed his military service. We are glad he is home again and can be associated with his brethren, and hope he will find much comfort and consolation in the further dealings of the Lord with him. — J. D. W.)

#### SO GREAT A SALVATION

Farmerville, La.

Dear Editors:

My mind has been on this text for the past few days: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." (Hebrews 2:3) But the question is, will the Lord bless and guide me to write on this Great Salvation.

I want to say, dear children, that this is a great and wonderful and glorious salvation — a salvation that is of the Lord and not of man. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) I pray, dear ones, that we do not

neglect this great salvation: A salvation that shows the power and wonderful works of the Lord; a salvation that shows that the Lord is almighty and just concerning his promises; a salvation that shows that the Lord's council shall stand forever; a salvation that shows the weakness and sinful nature of men, and that it is beyond their power to perform.

There seems to be many salvations preached today: that salvation is made possible by man's good works, and certain conditions to perform; a salvation that claims that God wants people to be saved, if they will just let him into their hearts; a salvation that claims that man has the power to save himself, or that the preacher has the power to save.

I want to ask, if man had the power to save himself, who would he praise when he entered heaven? Why, of course he would praise himself for his good deeds and his ability. But all the praise will be the Lord's for this Great Salvation. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." This salvation, dear brethren, is the work of the Lord. It is God that works the good works in you.

Wordly churches preach that salvation is made possible by performing certain conditions — they believe that man can perform these conditions of himself. But I believe that God performs these unto his little children, and I desire to point them out: works, faith, hope, repentance, love, belief, baptism of the Holy Ghost and confession.

James said on one occasion that, "Faith without works is dead." And I want to say that these works he is speaking of, are not of man's carnal nature. They are the Lord's works. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should

walk in them." (Ephesians 2:10)

Man cannot get faith himself, because it is the gift of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Ephesians 2:8) "Now faith is the substance of things hoped for, the evidence of things not seen." (Hebrews 11:1) Since faith is the gift of God, I must say that the Lord gives his little children a hope of this Great Salvation. This hope seems to get very small at times, but it still clings on; and, as Paul says, "Which hope we have as an anchor of the soul."

Man cannot seek repentance of himself. Esau sought it carefully with tears, but he couldn't find repentance. "For ye know that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." (Hebrews 12:17) Repentance comes from the Lord. It is only through the Lord that repentance is made possible. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31) Therefore I conclude that repentance is a gift of God.

Can man baptize himself with the Holy Ghost? Can a preacher baptize anyone with the Holy Ghost? "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:37, 38) Note that Peter was talking to those who were pricked in their heart. And notice that there are no "ifs" in this scripture. Peter did not say, "If you repent and be baptized, then you will receive the gift of the Holy Ghost"; but Peter said, "Ye shall receive the gift of the Holy Ghost." Where does the gift of the Holy Ghost come from? I believe that it comes from the Lord. "Unto whom it was revealed, that

not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into." (I Peter 1:12)

Can a dead alien sinner believe the truth? Christ said, "Ye believe not because ye are not of my sheep." A man who does not believe cannot come unto the Lord. Christ said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44)

Can a man love the Lord of his own carnal nature? If it were so, then love would come from man. But love comes from the Lord: "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God." (I John 4:7) Can a man refuse to love if he chooses? The answer is, "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (I Thes. 3:12)

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." (Romans 10:9, 10) I ask, dear children, how can a man confess if he does not believe, and how can a man believe unless it is revealed unto him? How can a man confess that he is nothing and less than nothing, and that he is vile and sinful, and that his good works are as filthy rags in God's sight, and that he is doomed unless he is saved of the Lord, except these things be revealed to him?

Dear ones, I hope and pray that you have been made to believe that these things: faith, hope, works, repentance, love, belief, baptism of the Holy Ghost, and confession, are all of this Great and Wonderful and Almighty God; who said, "I am the Lord, I change not, therefore ye sons of Jacob are not consumed." And again, "If I were hungry, I would

not tell thee: for the world is mine, and the fulness thereof." (Psalms 50:12)

**Is not this a great salvation!** The world is doomed because of sin. But God has a people whom he sent Christ to redeem. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1:21) While Christ was dying on the cross, he said, "It is finished." His work is finished: his people are saved from their sins.

Man is sinful and wicked in his carnal nature; therefore, all men walk in the ways of the world, and are dead in their sins. But, God has a people whom he quickens and works the good works in them and gives them salvation. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13)

Dear children, have you experienced the fact that you are nothing and less than nothing, and that your good works are as filthy rags in God's sight? Have you felt to be in that horrible pit, and stuck in that miry clay? Have you felt to be the chief of sinners, and dead in your sins; and that Hell will be your doom? Have you felt that you couldn't do anything good of yourself, and every-time you tried to do good, evil was with you; and felt too unworthy to pray, and all you could say was, "Lord have mercy upon my soul"? Have you felt to say, as David said, "Save me, O God: for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God"? (Psalms 69:1-3)

But, when you felt all was lost, this almighty and wonderful God lifted you up, and put your feet upon a Rock, and put a new song in your heart, did you not sing praises unto Him who was merciful to you? Then you could say with David, "I waited patiently for the Lord: and he inclined unto me, and heard my cry. He brought me up also out of an

horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." (Psalms 40:1-3)

**Is not this a great salvation!**

In hope,  
Woodrow H. Hudson, Jr.

Ballanger, Texas

Dear Brother Spangler:

Just a few lines along with our subscription payment. We feel God is surely in the matter of preserving the Signs through the many years of publication.

We are sending a letter from Elder W. D. Griffin for publication if you see fit; also a little writing of a sixteen-year old boy whom we feel the hand of God is directing, and who in due time will be a blessing to God's humble poor.

We had looked forward to meeting you at the Sulphue Fork Association last fall. We hope the Lord will direct you this way sometime.

In bonds,  
(Elder) C. M. Haygood

**WEIGHTY THINGS FROM A  
YOUNG MAN OF SIXTEEN YEARS**

What are the bare facts about Adam? When God created the world, did he ask any architect just how he should build it, or did he just speak and it was done? When God created man, did he say, Adam, do you want to be created; or did he just speak and it was done? Did God confer with man about anything He did? Is there any place in the Holy Writ that God got together with man and did anything? Can you find it?

Is man responsible for being here, or was it God's eternal purpose? Does God have an eternal purpose, or was creation just guess work? If a person is trying to live right, is he trying to be a part of any kind of gamble?

Modern Christendom is teaching that God has no purpose, and that the death

of Christ on the cross was that some might be saved; not that a multitude would be saved. Are you are a part of this blasphemy? Or do you believe in an alwise God, an omnipotent God — a God with an Eternal Purpose?

Dan Simmons,  
Midland, Texas

**BLASPHEMY AGAINST THE  
HOLY GHOST**

In so far as blasphemy against the Holy Ghost is concerned, or any other manner of sin, it doesn't confine itself to any one certain people. There never was, nor will there ever be, a sin committed but what will not be against God; and God is the Holy Ghost. So, if blasphemy be a manner of sin against the Holy Ghost, every human being in the world stands guilty. The mountains that one must surmount to prove that blasphemy is more than any other ordinary manner of sin, is to prove that it is no sin at all. And when it's once discovered that it can't be done, I am going to contend it to be a manner of sin; and Jesus says all manner of sin shall be forgiven the sons of men (elect). The children of God are forgiven all their sins, be it blasphemy, or what not. The Elect have never committed a sin of any discription, nor never will, but what Jesus has atoned for; and there is not a sin, regardless of it's name or nature, that the children of God have not committed. Every sin they ever did or ever will comitt, will be directly against the Holy Ghost. God, and God only, is all that sin in it's every propensity of nature, can be against. Sin, or sins, are all just one sin, and is only of one nature; and all it produces is that which is wrong — and the wrong is the fruit of every shade of sin, and covers no more ground.

God saw no difference in the nature of Esau and Jacob. Both were sinners, and their sins were alike against God the Holy Ghost. God didn't choose Esau as a figure of the non-elect because his sins were more repulsive than Jacob's;

but he said he did it that, according to his purpose, election might stand. If this be true, then it is indifferent with God which is the greater sinner; because the sins of either were not the issue in this election. The defeat of Esau in this election didn't cause his sins to become any greater or more powerful against God. The choice of Jacob did not by any means cause his sins to become more acceptable with God.

In short, the result of the election did not destroy one sin from Jacob's allotted number, nor add one to Esau's. In the sense in which it reads, the children not yet being born, neither having done any good or evil, justifies the conclusion that God had nothing against either one of them, save only in their sins as being against God. But now, since the election, God requires nothing from the hands of Esau, not even obedience or disobedience; for he is clean out of the picture — the election doomed him; he's no longer in the picture — never was.

Was it thus and so with Jacob? No! Jacob was held accountable for his sins, as every other child of Grace is, but since Jacob couldn't meet the account, there had to be an envoy sent down from the high court of Heaven, and take upon himself the sins of Jacob; (Israel, the Elect) and bear to the cross; and there in death satisfy the account (the demands of the law). But he didn't bear Esau's sins to the cross. It would seem God was a little partial herein, as there was no difference in the nature of their sins. But Jesus saved His People from their sins; that is, from the punishment: taking all their punishment upon himself, and thereby separating them from their sins as far as the East is from the West — to be remembered against them no more forever.

Yes, He took all (before, after and ever onward) their sins in their every name, sense and hue, and placed it behind him in a land of forgetfulness. They still sin; but He is standing between them and the bar of justice; for he says, All manner of sin shall be for-

given the sons (elect only) of men. As in the case of Esau and Jacob, not one sin was added to Esau's portion, nor one deducted from that of Jacob's; even so it was with the death of our Lord on the cross, it didn't erase one sin from His people, or by any means block it's further progress. So all humanity sin against the Holy Ghost; and if blasphemy is not a manner of sin, please explain "why and how."

But the Elect are forgiven of all their sins, past, present and future; and in addition, have an attorney at law standing at the right hand of the Father in their behalf. But the sins of the non-elect against the Holy Ghost have never forgiveness neither in this present world, nor in the world to come, due to the fact that they were not chosen unto salvation. In other words, they were not subjects prepared for salvation; which brings us to the two worlds under consideration, but I am going to quit right here.

(Elder) W. A. Little  
Fort Worth, Texas

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#### ATTENDED THE HOPEWELL ASSOCIATION

Pleasant Hill, Mo.

Dear Kindred in Christ:

I have wanted to write you ever since my husband and I returned from Texas, where we attended the Hopewell Association of Old School Baptists, near Winsboro; and where Elder E. J. Lambert and wife reside, and also where sister J. R. Hardy lives, and in whose home we were so lovingly entertained. It seemed so wonderful to be among so many lovely Baptists — all a oneness in the faith of our fathers which we are taught in His word, and not shunning to declare it in love.

There were fifteen ministers present. Elder A. D. Wall is the Moderator, Brother Green, the Clerk, and Elder Lambert, Assistant Clerk. On Friday there were an estimated five hundred-fifty in attendance; and on Saturday and Sunday, six and seven hundred, respective-

ly. The singing was beautiful, and the preaching all in harmony.

We were blessed to hear Elder W. D. Griffin preach the Introductory Sermon, and it was wonderful; as were the following: Elder W. A. Speer, Eldorado, Arkansas; Elder R. W. Rhodes, Lillie, La.; Elder Haygood, of southern Texas; young Brother Wall, son of the moderator, who has since been ordained to the full work of the ministry; Elder McCool, of southern Alabama; and Elder E. J. Lambert, and others in opening and closing. Truly a lovely band. I could but wish that our pastor, Elder L. L. Schenck, of Williamstown, Kansas, could have been with us to hear and also be heard. So we are never satisfied in this life, but I did wish to be, for we were so wonderfully entertained and cared for.

I felt the dear Lord guided our footsteps, taking us safely there and returning us safely home; and I did feel such a desire to thank and praise Him, but it is so short lived. I can't control my thoughts, and that being so, how can I control anything? So, all is of Him from first to last: who works and none can hinder, commands, and it stands fast. "The steps that I tread, and the station I fill, my Father determined and wrote in his will."

May he ever keep me mindful and humbly at his feet, and at the feet of my brethren. I so enjoy all the letters and articles I read in the Signs. May it be His will for it to continue. With love to all the household of faith, I am

In an humble hope,  
Mrs. J. W. Taylor

Kilgore, Texas

Dear Editors:

I am enclosing \$5.00 to renew my subscription to the Signs. We hope we will never be without it as long as we can see to read.

Thanks to the editors for such a wonderful paper. May God's richest blessings rest upon you dear editors of the Signs.

Mrs. G. W. McDuff

EDITORIALS

Danville, Virginia March, 1956

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TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

EDITORIAL

We are re-publishing in this issue, under "Voices of the Past," an article entitled **Retrospection**, by Elder Gilbert Beebe. This was written at the close of the 44th volume, and published in December, 1876.

Should there be any among our readers who are not familiar with the circumstances under which the publication of the Signs of the Times was undertaken in 1832, this article will acquaint them with those trying times among the Lord's people. They were not trying to them because there was any indecision or doubt as to the truth of the doctrine and order which they firmly held, but because there was a distinct departure from this doctrine on the part of many who were among them.

Those who stood firmly against such innovations believed, as do we, that to

know the truth, and to be firmly established in it, is the work of the Spirit in the hearts of men and women. For this reason those who do not believe the truth, or who apparently depart from it, do so for the lack of such teaching of the Spirit. So it was indeed trying to those to whom the doctrine of the Lord meant everything, to see that there were those who had risen up among them who were contending for things entirely foreign to this doctrine — men who taught new things; men who would have the church be conformed to the world. No wonder, therefore, that those brethren were sorely tried, and could no longer remain silent and passively give their consent to such things.

This, of course, was the reason for the meeting which was held at Black Rock Church, near Baltimore, Maryland, in 1832, where the brethren opposing the innovations issued their "Black Rock Address" — in which they clearly stated their position against the new things. The outcome was as stated by Elder Beebe in his **Retrospection**. We sincerely believe that the spirit that motivated the brethren at Black Rock was the same spirit that the apostle had when he said to the Roman brethren, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16: 17-18)

(The writer has been trying to serve Black Rock church since the death of Elder Topping in 1947, and while the membership is small, the congregations are faithful, and the many friends have united in keeping the building and grounds, including the cemetery, in excellent condition. Many of these are descendants of those who took part in the Black Rock meeting in 1832. We are glad to say that the doctrine and order is yet maintained there.)

The church from the beginning has

been troubled with men rising up among them who brought in strange doctrines, properly called heresies; and she has been tried as by fire. But the Lord has preserved the truth in every age, so that it is far from being extinct in the world. Pelegianism (the holding and maintaining the doctrine of free-willism and its connected principles), later called Arminianism, has never had its place in the doctrine of the church. We readily understand that such belief is a part of the "way that seemeth right unto men," for such is the belief of an unregenerated person, but no person can hold to such who has been brought out of darkness into the marvelous light of the Son of God; and experimentally brought to the end of his own strength.

We feel it well to mention these things again, since we know that there are many who are not familiar with these facts; and especially, many among those who hold to free-will doctrines who have had no opportunity to know whether there be any other doctrine, or that there ever was a separation among the Baptists; or, if perhaps they have heard of it, to know the true causes of separation.

Elder L. H. Hardy once wrote, "A grayheaded wrong is not right." Just as traditions among the Jews at the time the Lord was on the earth, had great weight with them, superseding much that the Lord delivered unto Moses, just so do traditions in doctrine hold first place in the religious world. There is much said about "old-time religion" in these days, and the need to return to it, but old-time religion was not based upon "decisions for Christ," or "dedicating one's life to God." Rather, it was based upon, "how great things the Lord has done for us." David said in his 66th Psalm, "Come and hear, all ye that fear God, and **I will declare what he hath done for my soul.**" And the language of Jesus to the man "clothed and in his right mind" was, "Go home to thy friends, and **tell them how great things the Lord hath done for thee, and hath had compassion on thee.**" But it is not

to be supposed that any can give a reason of their hope, if they have no hope. (see I Peter 3:15)

To affirm the continued stand of the Signs of the Times on the first Proposals for its publication, we quote Elder Beebe: "... maintaining inviolably the following scriptural sentiments:

1. **The existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah — the Revelation which God has given of himself, as Father, Son and Holy Ghost. "These three are one." (I John 5:8)**

2. **The Absolute Predestination of all things.**

3. **Eternal, Unconditional Election.**

4. **The Total Depravity and just condemnation of fallen man.**

5. **That the Atonement and Redemption of Jesus Christ are for the Elect only.**

6. **The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regeneration and Quickening the Elect of God.**

7. **The final Preservation and Eternal Happiness of all the sons of God, by Grace.**

8. **The Resurrection of the dead, and Eternal Judgement.**

9. **That the Church of Christ is composed exclusively of Baptized Believers — that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.**

10. **That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.**

The Signs of the Times will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, etc., making war with the Mother, Arminianism, and her entire brood of Institutions."

J. D. W.

*"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Timothy 2-15)*

There seems to be a fanciful notion among many that the above admonition of Paul to Timothy, meant for him to study books as a Doctor would the science of medicine, or as one would study the legal profession in order to become proficient in his line. This kind of a deduction seems to me to be foreign to what the Apostle meant.

The Apostle John said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." If we preach that which we have read in books, and not "That which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;" then we are preaching the other fellow, and I feel sure that would not meet with the approval of God, because it would not be our work, but that of another.

Paul said to Timothy, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." This is the Book of all books. It is the Book that God's people, and especially the ministers of Christ should read and study as God gives them light. And I'm persuaded that the Spirit will impress all called ministers to read this book, and if they are impressed by the Spirit to read, there will be a little light given, a little crumb dropped, the crumb may not be very large, but it will suffice for the time and circumstance. This book is given to God's people to read, and is a book of knowledge, but the Spirit must give an understanding of it.

Preaching of the letter is becoming

more and more commercialized. Men are becoming more of the opinion that by the art of study they can teach others to know God and the gospel of Jesus Christ. Men are trying, they say, to so simplify the wording of this book, that children may understand it. I say, that if they ever get to where even adults can understand it without the Spirit of revelation, then it will cease to be the word of God.

Preaching of the gospel is a work. And Paul said to Timothy, "This is a true saying, if a man desire the office of a bishop, he desireth a good work." Then the apostle lists some of the qualifications that fit him for the work he is to do. Read the third chapter of first Timothy.

One of the qualifications that the apostle list is, that the bishop must be apt to teach. God could reveal to men and women His entire word and work if it was His will to do so, but it has pleased Him to call men and place them in His vineyard to work and to cultivate the plants which He has set out in it. If there were no work for the minister, then there would not be any called to the ministry, and no qualification given.

The Eunuch had been to Jerusalem to worship, and as he "Was returning, and sitting in his chariot reading Esaias the prophet. Then the Spirit said unto Philip, go join thyself to the chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readeest? And he said, how can I, except some man should guide me? And he desired Philip that he would come up and sit with him." Philip did as the Eunuch desired; "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Many of the children of God can not interpret their experience, and thus "oppose themselves." But God sends a workman in due time to help them lay in place their diversified experiences, thereby, giving strength to the weak hands, and confirming the feeble knees.

The same one that said to Timothy,

"Study to show thyself approved unto God," also said to him, "I Charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

The study that Timothy was to do, was not just to show what he knew, but to prove what kind of a workman he was by the proper division of the truth. Both the law and the gospel are Scriptural truths, but they are to be placed in their proper category. The ministers of Christ are not to be like the Ninevites, "That cannot discern between their right hand and their left hand." The right hand signifies strength and the left hand weakness. The left hand the law and the right hand the gospel. And the minister who makes the proper division proves himself to be a good workman. But if he seeks to please men, then he is not the servant of Christ. Paul says, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Paul meant, I think, the same as John when he said "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

I do not feel that we would do any harm to the subject if we extended this study to the household of faith, especially to the ministers and deacons. We

would do well, I think, to familiarize ourselves with the articles of our faith, gospel order, decorum of our church, and the constitution of our association, so that when any thing came up among the churches and associations, we could give documented advise. If all would familiarize themselves with these fundamentals, no doubt, many of our local disturbances could be nipped in the bud, and gospel order maintained.

Some of our ministers fail to hold communion at the regular time because of the absence of a deacon. There were ministers before deacons, and there is no Biblical reason with which I'm apprised, that the ordained minister should not pass the bread and the wine.

A workman is known by the kind of work that he does, just as a tree is known by the kind of fruit it bears. However ambiguous the word "study" may seem to some, I trust that if I haven't said any thing to clear up, if there be any ambiguity of the phrase, that what I have said will, perhaps, cause others to study and search for its right interpretation.

To divide the word of truth is to make the right application of the word of truth. Many seem to think that by the distribution of the Bible, and the reading of it, that men and women could come in possession of Spiritual life. But Jesus said to them who so thought, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." He didn't say that eternal life would be found in the scriptures, but that they thought it could.

To rightly divide the word of truth, is to give the true meaning of the subject from which we are speaking, without taking any thing from it or adding any thing to it, but to declare the whole counsel of God. Not holding back something that we fear might offend some one, but to hue to the line and leave the results to the Lord. Some say that we should feed soft food to the weak, and hard to the strong. But if they grow up without any solids, they are liable to

continue in their weak state and have no firmness about them. We should not try to make the Scriptures mean what we would like for them to mean, but to present them in the light which the Lord gives us of them, and not wrest the Holy Scriptures unto our own destruction: but give full proof of our ministry. I am glad however, that our misinterpretation and application of them does not change the true meaning of them. If so, I doubt if we would have one today that could be relied upon. And without the grace of God, and the Spirit of revelation, no one will ever be able to present them with any understanding. And may God, "Who commanded the light to shine out of darkness," shine "in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Without this knowledge, no man will ever be able to comfort the children of God, or rightly divide the word of truth.

We say in our articles of faith, that, "We believe that the Scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice." Let us study them with the ability that God gives. Paul said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." May God give us grace and a mind to heed this admonition, that we may not be ashamed.

H. O. Nash

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#### ADDITIONAL CHURCH NOTICE

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 1:30 P. M. Also meets each 4th Sunday at 1:30 P. M. from December through February.

A. J. Slauson, Pastor  
Mrs. Neva Brooks, Clerk

VOICES OF THE PAST  
"He being dead yet speaketh"

RETROSPECTION

It has been our practice at the close of every successive volume of the Signs of the Times to review the way in which the Lord our God has brought us, and to call attention to the preserving goodness and tender mercy which have followed us all our days. Prophets and other inspired men have frequently recorded the former loving-kindnesses of the Lord to them, and it certainly becomes us to bless the Lord, and forget not all his benefits.

Forty-four years ago, under very trying circumstances, with much fear and trembling, we were induced to issue proposals for publishing the Signs of the Times, to be devoted to the Old School Baptist cause. A brief summary of the leading sentiments of those who at that time were so called, was published in our Prospectus, and cordially indorsed by the Convention of Primitive Baptists that met at Black Rock, in Baltimore County, Md., in the same year, who recommended our proposed paper, a specimen number of which had been issued, and was then and there carefully examined and approved, and commended to the patronage of all Baptists who desired to maintain the ancient doctrine, order and ordinances of the gospel, as established by Christ and his apostles on the day of Pentecost, and who repudiated all the religious institutions of men, including numerous organized societies which professed to be auxiliaries to the church of God, and to have in view salvation of souls.

From the time, early in the present century, when the heresies of Andrew Fuller began to be disseminated in the United States, and to be entertained by such Baptists as could not endure sound doctrine, it became clearly apparent that there were two discordant, conflicting and irreconcilable elements in our churches; and while the one party con-

tended earnestly for the faith which was once delivered to the saints, and continued steadfastly in the apostles' doctrine and fellowship, the other party embraced Fuller's theory of an **indefinite atonement, offered salvation, and gospel condemnation.** This last item was explained to mean that the atonement provided salvation for all the human race who would accept it on certain conditions to be by them performed; that these conditions embraced faith and repentance, and that the ministry of the gospel commanded all sinners to repent and believe the gospel, as conditions or means by which they could secure salvation, and that this they must accept and perform on pain of damnation. Thus representing that sinners are condemned and damned, not for being sinners, condemned already by the law of God, but for refusing to repent and believe. This delusive but plausible doctrine, being of the world, the world and all worldly religionists were ready to receive it, and it soon became exceedingly popular. Moreover, it opened the way for the introduction of Mission, Tract and other kindred societies, with Sunday and Theological Schools, as a sort of machinery for converting sinners and for evangelizing the world. It was not claimed fifty years ago, by even the most zealous advocate of these institutions, that there was any authority or precedent for them in the bible, or in the former practice of the Baptist Church; but it was claimed that as the world was making great advancements in arts and sciences, that the church must keep pace with the world by improving on the institutions of our Lord Jesus Christ; and all such Baptists as would not patronize the new improvements were reproached as **old fogies**, as clogs and hinderances to the advancement of religion, and of the salvation of souls.

The spirit of this new departure from the ancient doctrine and usages of the Baptists spread like a pestilence throughout the breadth of our land, and in every church and association that

was not fully given to the idolatry, divisions and contentions ensued. Numerous professedly religious societies, in the name of benevolence, and as auxiliaries to the church, were formed, offering memberships, directorships and life memberships for money to all, without distinction of character, who would pay the amounts demanded; and even successful horse-racers were politely solicited to invest of their illgotten gains for prominent offices in the directorship of these new institutions; while the poor only were excluded from a place among them. This new policy found immense favor with the world, and the churches governed by it were soon filled up with a most graceless and carnal membership. The pulpits of churches who adopted the new order were soon filled with graduates from Theological Schools, and the doctrine which had formerly distinguished the Baptists no longer rang out from them. Doctrines of men, suited to the taste of the world, now became popular, and no other would find favor with them.

Under these circumstances the remnant whom God had reserved to himself, as in the days of Elijah, who could not be induced to bow to this modern Baal, were stigmatized as enemies to the spread of the gospel and to the salvation of sinners, and they were denounced as clogs and hinderances to the evangelization of the world.

At the time of the commencement of the publication of the Signs of the Times, the new order had in the field a large number of periodicals, in all of which the position, doctrine and order of the Primitive Baptists who protested against the new doctrines and practices of the popular party were misrepresented, ridiculed and persecuted; and those who stood fast in the truth, being few and far apart in their localities, having no medium of general correspondence, and being denied the columns of the New School, in which to repel the false, malicious calumnies of their enemies, or to publish words of cheer and encouragement to their persecuted breth-

ren, who were so greatly scattered at that time as to make them, in many instances, fear that the few in their own respective localities were all that had not bowed to the modern Baal, and that their lives also were sought by all the well fed prophets that ate at the table of their pious Queen Jezebel.

At this trying time there was not an Old School or Primitive Baptist paper published in the United States, nor was there any Baptist of our order found that could be induced to undertake, in the face of fiery persecution, and with very faint prospect of being sustained pecuniarily, the seemingly hazardous task of publishing a periodical devoted to the Old School Baptist cause, and to be used as a medium of communication and correspondence among those who could no longer hold in, even a nominal or implied fellowship, those who had so greatly apostatized from what they once had professed to believe and practice.

The issuing of our proposals to publish the Signs, with a plain, emphatic declaration of our religious sentiments, and of the object of the publication, and our determination to oppose all innovations on the doctrine and order of the Primitive Baptists, together with the whole brood of the modern religious societies, brought down on us such an outburst of wrath and storm of denunciation from all the New School papers and associations, conventions, etc. as served to thoroughly publish our proposals where we had not the means to publish them, and by the aid of our bitterest opponents, whose indignation was turned in our favor, we were encouraged to begin publication; but not without many fears on the part of our friends and hopes of our enemies that it would prove an utter failure. Our circulation soon arose to about six hundred copies in the year 1832, and gradually increased from year to year, checked from time to time by the publication of other papers in various localities, dividing the patronage and reducing our circulation.

Those who have read our paper for the past forty-four years, and those who have seen the first and second volumes of our reproduced Editorials, will not need to be informed that we have encountered no small amount of opposition from the open enemies of the cause we advocate; nor have we been able to give entire satisfaction to all our friends. That our enemies have denounced us, was no more nor less than we expected; but that the friends of truth and righteousness have found occasion to blame us, is to us a matter of deep regret; yet, knowing our own weakness and imperfection, we have no cause of surprise that dear and loving brethren should detect imperfection in our best performance. But we have received from time to time the most cheering assurances of the hearty concurrence of a very large majority of our brethren and sisters, which have been fully appreciated by us.

Brethren, we have spent much the greater part of our life in trying with such ability as God has given us to make our paper edifying and profitable to you. We have not knowingly shunned to declare to you all the counsel of God, so far as that counsel has been made known to us. And now, after forty-four years of incessant labor, it is a comfort in our declining days to recall the wide acquaintance we have formed with those of the household of God throughout our extensive country, and the thousands also whose faces we have not seen in the flesh, whose correspondence has assured us of sweet and delightful fellowship in the doctrine of God our Saviour, and in the order of the gospel of our Lord. Now our personal labors are drawing to a close. The vigor of youth and manhood with us is past, our sun is declining, soon to set, when we shall cease to labor, and we hope to rest from all labor, and to be with Jesus in the realms of immortal glory. Of the seventy-six years of our mortal pilgrimage, sixty-five have been spent in the fellowship of the saints, as a member of the Old Order of Baptists, and about

fifty-eight years in the work of the gospel ministry, and forty-four in editing and publishing the Signs of the Times. We have great reason to thank God that our health and activity are well preserved, and we are still able to labor in the good cause.

We have, as our readers are aware, associated with us in the publication of the Signs and the general business of the office, our youngest son, Benton L. Beebe, who is also a member of the Old School Baptist Church, who, having spent his lifetime in the office, is perfectly familiar with every department of the duties and labors of the work. This arrangement, while it greatly relieves us from much of the pressing care and toil, gives assurance that the work will still go on, and with greater facility for improvement, both in the mechanical and editorial departments.

(The above is an editorial by Elder Gilbert Beebe, published December 15, 1876.)

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#### ONE SOLITARY LIFE

"Here is a man that was born in an obscure village, the child of a peasant woman.

He grew up in another village. He worked in a carpenter shop until he was 30; and then for three years, he was an itinerant preacher. He never wrote a book; he never held an office; he never owned a home; he never had a family; he never went to college; he never put his foot inside a big city; he never traveled 200 miles from the place where he was born; he never did one of the things that usually accompany greatness, — he had no credentials but himself.

While he was still a young man, the tide of public opinion turned against him; his friends ran away; and he was turned over to his enemies. He went through the mockery of a trial, and was nailed to a cross between two thieves. While he was dying, his executioners gambled for the only piece of property he had on earth — his coat. When he was dead, he was laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone; and today he is the central figure of the human race, and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched; and all the navies that were ever built; all the par-

liaments that ever sat; and all the kings that ever reigned — all these put together, have not affected the life of man upon this earth as that one SOLITARY LIFE.”

Selected by Elder O. J. Croker, Hiram, Ga.

OBITUARIES

MRS. MARY LUCRETIA DRAKE CARTER

The Lord was pleased to take another one of our good friends and strong believers unto himself, Mrs. Mary Drake Carter, on September 26, 1955. She had lived in Leesburg, Virginia, since 1910, when she was united in marriage to Mr. Paul H. Carter. She was born near Woodsville, N. J., May 9, 1886, the daughter of the late Elisha Hunt and Lucretia Phillips Drake. As a young woman she attended Hopewell Old School Baptist Church with her father and step-mother.

She is survived by her husband, one son and five daughters: Richard, L. Carter, Leesburg; Miss Mary V. Carter, Leesburg; Mrs. James B. Blitch, Springfield, Va.; Mrs. Ira D. Hudgins, Franklin, Va.; Mrs. Milton A. Nichols, Purcellville, Va.; and Mrs. Joseph Taylor, Falls Church, Va. Also by eleven grandchildren, and a brother, Joseph Drake, Boonton, N. J.

Though she had not united with the church, Mrs. Carter was a strong believer and was a regular attendant of the meetings near Leesburg; and she is greatly missed in our congregations. When she was hospitalized at the beginning of her illness, she remarked to us, that if she did not live to get out of the hospital, that all was well. This assured us of her faith and hope in the Lord, the Saviour; and we feel that our loss is her eternal gain.

Funeral services were held at the Colonial Funeral Home, Leesburg, by the writer and her son-in-law, Mr. Ira Hudgins; and she was laid to rest in the Union Cemetery at Leesburg. The large concourse of friends at the funeral and burial, and the many beautiful flowers, attested to the high esteem in which she was held. May the Lord give reconciling grace to all that mourn her departure.

John D. Wood

MRS. CATHERINE MARTHA SHOCKLEY

Sister Shockley, at the age of 67, passed away on July 21, 1955, after a long illness. She was born in Hot Springs County, Arkansas, July 7, 1888, and lived there all her life. She was married in 1930, and was a member of Macedonia Primitive Baptist Church at Malvern, Arkansas, and had been a faithful member for many years. She was a firm believer in salvation by grace for both time and eternity and rejoiced in the Doctrine of God our Saviour. She was survived only by her husband T. F. Shockley of Rt. 1, Malvern,

Arkansas.

Funeral services were held at Lono Baptist Church, Sunday, 3 P. M., July 24, 1955, conducted by the writer. Her body was laid to rest in a cemetery near Lono, there to await the coming of the Lord when He shall descend with a shout, with the voice of the archangel, and with the trump of God, when the bodies of the dead in Christ shall be raised in His glorious image.

May the God of all grace bless and comfort her bereaved husband and all who mourn her passing.

(Elder) W. A. Speer

JAMES PAUL AVERILL

Brother Paul Averill was born March 29, 1894, and died September 17, 1955, after several months of illness and confinement to his room at the U. S. Public Health Service, in Memphis, Tennessee, Hospital. He had been in the U. S. Service for several years.

He was married to Clara, daughter of Mr. and Mrs. Fred Floyd, of Golconda, Ill., by Elder C. O. Kerley, Moderator of Rock Springs Church in Illinois, March 16, 1945. He united with the Primitive Baptist Church at Soldier Creek, Marshall County, Kentucky, near Benton, July 10, 1948; and was baptized the following day by Elder O. W. Perkins. He lived very close to his brethren and sisters — not only filling his seat at his home church, but each Sunday he and his dear companion, an ardent believer in the same faith and doctrine, would drive mile after mile to some meeting of the same faith, and mingle with the saints of God in sweet fellowship. One could not be with him many minutes without knowing what he believed and in whom was his hope. It was a great joy to visit in their home, where prayer, singing and divine services were often held and enjoyed.

His funeral was held at his home near Golconda by Elder Paul Poyner, assisted by Elders J. T. Henson and O. W. Perkins; after which he was laid to rest in the family burial plot near the Old Grand Pier Primitive Baptist Meeting House. His parents had passed away, and he had no children; he is survived by his wife. The presence of his brethren and sisters of the different churches testified that he had a lovely family in the Lord, who would sadly and sorrowfully miss him.

Peace be to his memory, which will live long in the hearts and lives of those who called him brother. We know our loss is his eternal gain. To his beloved and dear companion, we would say, may God give you grace, and extend his loving kindness to you. Brother Paul wanted to live only for your sake, yet believing that God would be your father, and keep and guide

you through your journey here in the world. Written by request of his wife, Clara Averill, by a sister in the church:

Effie Bowden

#### MRS. MATTIE MORRIS

Mrs. Mattie Morris died April 24, 1955. She was born February 14, 1858 near Fryeburg, Louisiana. She lived in the vicinity where she was born all her life. She was blessed to live a long and beautiful life and died in a good old age, full of years and gathered to her people, being 97 years, 2 months and 10 days of age at the time of her death.

The information is that in early life she united with a Baptist church that long ago ceased to exist. She never placed her membership elsewhere but by her walk and her conversation she was a firm believer in salvation by the grace of God through the redemption that is in Christ Jesus and rejoiced in the doctrine of salvation by grace. She was loved and highly esteemed by all who knew her.

In her life time, and not long before her death, she selected and requested three hymns for her funeral service; "Amazing Grace;" "How Firm a Foundation," and, "On Jordon's Stormy Banks." (Number 3, 411 and 275 of Lloyd's selections): A wonderful manifestation of her belief in salvation by grace through the merits of Jesus Christ and her hope of Glory.

Survivors include one son, Martin J. Morris, Dubberly, La.; a daughter, Mrs. Effie Garrett; six grandchildren; three great grandchildren; a brother, Lewis Jones, and one sister, Mrs. Oliver Stewart, of Sibley and a niece, Mrs. W. I. Bobo, of Ringgold, Louisiana. Funeral services were held at Madden Church, near where she lived, Tuesday, April 26, 1955 at 11 A. M., conducted by the writer. Her body was laid to rest in Madden Cemetery to await the glorious resurrection when the bodies of all the saints shall be raised in the glorious image of the Redeemer.

May God bless and comfort her loved ones and all that mourn her passing.

(Elder) W. A. Speer

#### JOHN CALVIN LITTLE

My precious brother in the flesh, and I hope in Christ, departed his earthly home July 14, 1955, to be with the Lord for evermore. John was the third son and sixth child of nine children born to Elder William M. and Nancy Morton Little. He was born March 10, 1879, making his stay here more than seventy-six years. He was born in the vicinity of Egypt, Mississippi; and in December, 1890, the family

left there and settled in Texas.

On December 20, 1903, he was married to Miss Dora Tacker, who passed away August 16, 1936. He leaves one son, Bunyan Little; and one daughter, Mrs. Lila Barger, of Teague, Texas; six grand-children and three great grand-children; two sisters and one brother; Elder W. A. Little, Fort Worth, Texas; Mrs. Naomi Weatherby, Shreveport, La.; and the writer of this notice, to mourn his absence.

John was strong in the Old Baptist faith, believing in the doctrine of predestination of all things, the absolute sovereignty of God, and that we are saved by grace through faith, and that not of ourselves but the gift of God — that indeed salvation is of the Lord. He received a sweet hope in Christ many years ago, and I once asked him (not long ago) if he had ever had a desire for a home with the Old Baptists. His answer was, "Oh, yes, for forty years; but I am not fit: too mean and vile to even ask for a home with them, and fear I'd feel more unworthy should I be received. No, no! so great a blessing is not for old John Little." He was known far and wide for his sweet, melodious voice; and about three weeks before his passing he led a song at church, saying that he had led his last song.

Except for two or three years he had made his home near Teague since a boy of eighteen, and was well known and respected and loved by young and old. He was honest and upright, meek and humble, and loved the brethren. He had been sorely afflicted for many years; and on the 14th day of July, 1955, God's purpose for him here in this world was finished. Oh, how we miss him, but we feel that our loss is his eternal gain. He has but gone on before, and is sleeping in the tomb until Jesus, who is the resurrection and the life, comes again: 'till He raises these vile bodies and forms and fashions them like unto His own glorious body. Then we shall be like him and be satisfied.

Funeral services were conducted by two ministers, their names I failed to learn. We would liked to have had an Old Baptist minister, but were unable to reach one. The floral offerings were abundant and beautiful, showing the love and esteem in which this dear one was held. He was laid to rest by the side of his beloved companion in the Union Cemetery, near Teague, Texas.

May God comfort and reconcile all who mourn; may his richest blessings abide with all who were near and dear to him. And may it please the Heavenly Father that we meet again in the world that knows no end, and ever be with the Lord of Glory. Written in deep sorrow by his little sister who loved him so deeply — to whom he was precious.

Harriett Little Gray

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., APRIL, 1956

NO. 4

### A PRAYER

Thank you, dear Lord on high  
For all the evil deeds that try  
To crush my heart and make me cry,  
And protest to them that I would die.

And thank you kindly that I see  
It's not my body that would glee  
Nailed to a cross or rugged tree,  
But thy Spirit you gave to me.

Most kindly thou hast been to cheat  
These evil deeds, that seek to reap  
My soul in utter misery, and treat  
Them by thy vengeance sweet —

As jewels in peace and morsels rare  
Of thy protection and loving care.  
Thank you for this flaming sword I heir  
By thy promise to me in prayer —

That keeps without the things that trod;  
And keeps within the things of God:  
By thy bounteous hand of love  
Double you give from heaven above.

Thank you, Amen

Margaret Baggett Lassiter,  
Veterans Hospital,  
Fayetteville, N. C.

### THERE IS NO GREATER LEGACY THAN THIS

O'Donnell, Texas,  
March 10, 1952

To my children in the Lord:

I know that I must soon quit these mortal scenes and go the way of all the generations before me, and you and your children will be the only witnesses that I ever lived in this world, after the little estate the Lord blesses me to accumulate shall have been distributed, and merged into your own earthly possessions.

When I think of giving up the course of life I have pursued over a long period, I am not sad, but desirous that the pride and joy of my life shall know a secret which has been ever present with

me in all the tribulations and joys of these past years; and as I venture across the dark river of death, it points the way to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for me. In life I tried to set an example of honesty, thrift and industry, which all of you are wisely following; but these only build for you the temporary blessings of worldly independence which tribulations and age cannot ward off.

First of all, I commend to you the Bible, the Sacred Scriptures; and not as the various religious sects interpret them, but as God himself applies them to his saints. He is the same yesterday, today and forever; and holds the destiny of everything in his hand. In his Son Jesus Christ He has chosen all his saints to be heirs of salvation; and through the power of his Holy Spirit, He makes this known: and no heart is too hard for His power to penetrate and bring to repentance. The knowledge we have of him, and his mercy and grace bestowed upon us, are his teaching, and not something we have thought up ourselves, or that some person has taught us. The greatest falsehood of the many religious preachers and teachers of the so-called churches today, is that God is waiting, pleading and drawing mankind, but it all depends on man's acceptance and choice whether he is to be an heir of salvation.

This is not the God I worship: my God speaks and it is done, he commands and it stands fast. He rules on the throne of Heaven, and his power reaches to all the ends of the earth. He doeth his will at all times, and no one can stay his hand, or say unto him, "What doest thou?" This has been my faith for several years now as you all know; and

your dear old Daddy stood rooted and grounded in this same faith: We walked together in this faith as long as he lived — walked and rejoiced in the same truths, and worshiped the same God. And I am hoping today that all my dear children will some day stand free in the same faith; and trusting you may know the truth which God alone teaches his children; and that the light of this truth may shine out to the glory of our Heavenly Father and Jesus Christ, who is our Redeemer and Elder Brother.

I feel a desire to admonish you in many things, but space will not permit to remind you of all these desires. I am persuaded that you all know the truth which is in Jesus Christ who loved us, and called us with an holy calling, that we, his children, might believe his truth and have everlasting life. I know the Signs of the Times is a wonderful church paper which has stood for over an hundred years. I would like for all of you to read it — I always find comfort and consolation in reading it. The Bible should be your chief counselor. Let no man, or preacher, mislead you by false teaching. Fear God, and keep his commandments, for this is the whole duty of man to God. I commend you all in hope of a blissful immortality, the wish and blessing of your mother; and if your daddy could speak, it would be his the same as mine.

Now dear children, one and all, as you know, this is my belief as it was your Daddy's. It has been my meat and drink, and I hope the dear Lord will feed, and direct my feet and mind to the blessed truth until the day He calls me to leave this low ground here below; and my hope is that I am one of his chosen people, and that He will say to me, and all his chosen, "Come — blessed are those who die in the Lord;" and will lead them to that blessed home forever and ever, is my prayer.

Now dear children, this blessed truth is my meat and drink; but my little hope gets awful dim at times. Yet the little ray of light he showers on me at times is so sweet I wouldn't give it for

all this world — I wouldn't give it for the world and all that is in it. My hope, and the love I have for the saints, is something no man can take from me.

Now I bring this to a close. There is so much of this blessed truth that, once you get started, there is no ending to it. It is like Jesus himself: it is the beginning and ending of all things. Now and forever, fare you well, my children. Grieve not for me when I am gone, for my hope is to be at rest with our blessed Lord and Father forever. Wishing for you all that God's love and guidance be with you all through time and eternity. May He bless you is the prayer of your sinful mother. My love I have had for you all through this sinful world is one of the jewels I have prized in my poor heart. May God bless you to believe in the Lord, the only one who can save. May he be your guide here, and land you in his rest at death. So fare you well, my children.

Yours, Mother  
(Mrs. Callie Rushing)

P. S. This is poor writing — if you all think it worth keeping, each can copy it. (See obituary this issue — Ed.)

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#### THEY ENJOY THE SIGNS

San Juan, Texas

Very Dear Editors of the Signs:

Received your card asking if I was still getting my Signs. Yes, I have not missed a single copy; and you can never know how much I do appreciate it. I know I should have written you before this, but five years ago I fell down some steps and have been so crippled since then, and so nervous I could not do much toward writing to the dear old Signs, which to me is the best paper printed. I do ask your forgiveness for not writing. It is not because I do not care, for I feel like I would be lost without it. I read it through before putting it down, when I get a number. May God's richest blessings be to you, and may He enable you to keep it up. We are getting to be

old and cannot get out to our meetings like we used to.

I would like to tell you of our last meeting, which was on Christmas day, Friday and Saturday before. Two young preachers were ordained on Christmas day: one of them a member of our church here, and the other brother lived 250 miles from here. Both churches came together and ordained them. It was surely a beautiful sight. We are having some wonderful meetings here in the Valley — another brother has been liberated to preach. We live within three miles of our church; our meeting time is Saturday before and the fourth Sunday in each month. We have brotherly and sweet fellowship one for another, for which we hope we are thankful to the giver of every good and perfect gift. I only hope I am one among them, but they all seem so much better than I am that I fear to claim brother or sister with God's people. I fear so much of the time that I have deceived them. I know they can live without me, but what would I do without them. When God renews his salvation to me, then I can say as did one of old, "My soul doth magnify the Lord."

When you are at the throne of God's rich grace, please remember us, for we need the prayers of the righteous. An enclosing \$1.00 for the use of the Signs, and wish it could be more. My husband is in very poor health; he sends his love to the household of faith. Yours in hope of a better life beyond this veil of tears.

Mrs. J. B. Reid

#### ABOUT ALL THE PREACHING HE GETS

320 E. Beckham Street,  
Sulphur Springs, Texas

Dear Editors and Readers of the  
Dear old Family Paper:

Just a few lines to let you know that I am still getting the Signs, and appreciate it, as it is just about all the preaching that I get. My eyes have gone back on me, and I have to have someone read

it to me, but I surely enjoy it very much. I am now eighty-three years old; and my health is good except I have rheumatism in my left arm — I lost my right arm forty-two years ago.

I feel, dear readers, to write a few lines for publication. I want to say that I believe in the God of all power: a God who doesn't want for anything. I hear some say that God wants you to do this or that, and you just won't do it; or that God wants to save you and you just won't let him. But I believe in a God that has only to speak, and it is done — a God that commands and it stands fast; and who does his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand. I believe that Jesus saved his people, for the angel told them that they should call his name Jesus, for "He shall save his people from their sins." He did just that, and did not fail in anything. I believe that he saved every one that was in the covenant of redemption; and that in due time it is revealed to the elect or chosen people.

I do not know whether this meets with your approval or not, but I don't believe that anyone is being saved nowadays, but that God is only revealing his salvation to his chosen. Some ask, if preaching does not save any, what do we need with a preacher. Well, I reply that it is to comfort His children. We notice in the 40th chapter of Isaiah that the Lord says, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." I am glad that the Lord said he would do all his pleasure, and I feel that if God wanted everybody saved he would do it.

There are a lot of people who are still trying to build that tower — trying to work their way to heaven; and I guess they just can't help it, for they have ears and can't hear; eyes and can't see, hearts but can't understand.

I have written more than I thought.

Please remember a poor sinner when at the throne of grace.

J. J. Sanders

Ruffin, N. C.

Dear Editors of the Signs:

Enclosed you will find check for \$3.00 to renew my subscription to the Signs for another year. We have enjoyed very much many of the Editorials, articles and letters which we have read. We heartily agree with Elder Weaver's article on "Predestination." It was, as we hope we believe, to the praise of the God of all power.

I am also enclosing a poem written by my companion in memory of Elder Sam McKinney. You may publish it, if you think it worthy of space.

Here's hoping for many more years of your publishing the Signs of the Times containing the truth.

In hope,  
Fred Cobb

Stockdale, Texas

Dear Editors of the Signs:

I am sending \$5.00 for subscription which is overdue; this is just some more on the shortcomings with which I am filled.

I would like to extend an invitation to any Old Baptist in this part of the country to come and meet with us. Elder E. B. Ault is our pastor, and our meetings are on the third Saturday night and Sunday in each month. Mt. Olive Church will be one hundred and one years old the 4th Sunday in June this year (1956). She has never been a big church, and has had her trials and tribulations along the way. Sometimes it has seemed as if she was about gone: older members would pass away, and only a few remain; then quite unexpectedly, some more would come to take their places. Sometimes she would be without a pastor, when visiting ministers would be sent us; and so she has

held out by the Lord's help to this day.

We have lost several members in the last few years: Elder J. B. Bowden; Deacon J. W. Culpepper and sister Alice, his wife; Sister Nannie Culpepper; Sister Ollie Culpepper and Sister Elizabeth Boyd. These deaths have left a void in our ranks: and my mother, Sister Mattie Hawk, is now almost ninety-three years of age, and very feeble.

We have our encouragements too: the fourth Sunday in December 1955, Brother H. L. Ballard was ordained to the full work of the gospel ministry; and on Sunday, January 1st, an arm of this church at Justiceburg, Texas, was constituted into a church with eight members. Elder J. W. Shipman and Sister May Shipman are charter members with them. They (Brother and Sister Shipman) have been with us a few years, and we love them very much for the truth's sake, and regretted to give them up. They have promised to keep visiting us when they can. An arm of Shepherd Fold Church at Houston, located at Marysville, Louisiana, has been constituted into a church, also. Another encouragement to us was the ordination of Brother W. W. Fleet to the ministry at Mt. Zion Church, Weslaco, Texas. We are glad to see these younger brethren taking up the work to which their Lord and Master has raised them up.

I must close, asking anyone who so desires to come to see us, and come to meeting. Do not let this crowd out better matter, I just wanted to send my renewal, and ask the Baptist to visit us.

May the Lord's richest blessings abide with all, for Jesus's sake.

Mrs. Lela Culpepper

#### THE GREATEST OF ALL SUBJECTS

*"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the*

*vision and prophecy, and to anoint the most Holy." (Daniel 9:24)*

Inasmuch as information is essential if we are to understand the Bible, the Scriptures of God's eternal truth, we clearly see that the Bible is not silent but plainly gives us the source of the correct interpretation, since it tells us it was written by revelation; and must be received as did the Apostle Paul. (Galatians 1:12) "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." We readily see that we come far short of God's holy requirements, as the law demanded a perfect obedience to a perfect law which they could not render in and of themselves.

It is clear beyond all dispute, that God is eminent over His creation. (Psalms 33:9) "For he spake, and it was done; he commanded, and it stood fast." The same God is today ruling in the armies of heaven and amongst the inhabitants of the earth; and the Scriptures tell us, He changes not. Therefore, without a shadow of doubt, God determined in the annals of eternity these things to come to pass at His appointed time, and the manner of its fulfilment and all in his own appointed time and way. It gives us a profound respect for our Creator and the wonderful kindness of our God when we are brought to read or meditate upon his Holy Scriptures, or, in our weak way, brought to remember the persecutions of Christ on whom all our hope, faith and trust depend. Yet He tells us for this cause came I unto this hour.

The wonderful exposition of the predestination of God, and the manner of its fulfilment, is foretold; and is no different to the hidden mysteries of our God which are brought before our eyes, and our hearts given to understand by faith, how Christ died on Calvary's rugged cross for the sins of all whom the Father gave Him.

Many have undertaken to explain the "SEVENTY WEEKS" and have given different versions, but one thing we do know: It has reference to the greatest

of all subjects, that is, the coming of Christ, his rejection, crucifixion and resurrection.

If we but study the Scriptures, we find this to be one of the many prophecies foretelling the coming of Christ; even as to the length of time it would be, and to where his coming would be; and to His fulfilling each of the SIX requirements, one as important as the other. If one was not fulfilled, all were not fulfilled. We have proof, for Christ tells us in Matthew 5:18, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Then we must acknowledge Christ to be spoken of; and Christ to be the one, and only one, with power to save to the uttermost. We see that God has given us the time and given the measure of it, and the fulfilling by His Son, our Lord and Redeemer, Jesus Christ.

From this portion of Scripture, we at once notice there are SIX predictions and each are to be fulfilled, and each prediction is bound to each other by the conjunction "AND", clearly signifying the connecting requirements in the fulfilment by Christ the Son of God.

First, "TO FINISH THE TRANSGRESSION." If we go back to our federal head, we find Adam and Eve transgressed God's holy law by their disobedience, as God had plainly told them. (Genesis 2:17) "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Adam and Eve transgressed God's holy law and died in trespasses and in sin: thus all the offspring of Adam and Eve are of the earth earthly and dead in trespasses and in sin.

The commandments were given by a perfect law giver; and God's law being perfect, as it came from God a perfect law giver, it equally demands perfect obedience. All the Old Testament prophets were made to confess as did Jonah: "Salvation is of the Lord." May it ever be brought in our hearts to re-

call the words "IS OF THE LORD." (Daniel 9:10-11) "Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him." Daniel acknowledged all Israel to have transgressed God's law. Do we believe that? Not only believe, but to acknowledge it in application.

The unbeliever is like the Pharisee in Matthew 23:28, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." From this we see all who deny God's work, and His plan of salvation, which is finished by his Son and our Lord and Savior Jesus Christ. Man is still attempting to establish his own righteousness by his own goodness (of which there is none, as all man's righteousness is as filthy rags). The more of man's righteousness, the bigger the pile of filthy rags.

Beginning with, "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight," the Bible tells us that John the Baptist was filled with the Holy Ghost, even from his mother's womb; and he was sent in spirit and in power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Christ was born under the law to redeem from under the curse of the law. (Romans 8:3-4) "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Again, turn to Galatians 3:21, "Is the law then against the promises of God? God forbid: for if there had been a law given

which could have given life, verily righteousness should have been by the law." The Scriptures plainly declare Christ the Son of God to be born under the law, yet without sin, but He became a sin bearer and took upon himself under the law all their sins and has redeemed from under the curse of the law all whom the Father giveth Him. They are not under the law but under grace, as the law is fulfilled in them by Christ. They are dead to the law but alive in Christ; they are new creatures by being born again. Not a physical birth, as in our physical birth we become partakers of human nature, but a new birth born of God, partakers of Divine nature; a new birth, not of this world but of God. We see it is in Adam we died, but in Christ we are born again. Thus the transgression is finished in being born again in Christ.

Second, "TO MAKE AN END OF SINS." Under the law there was a perpetual sin offering, which was yearly by the sacrificial offering of the blood of bulls, and of goats, etc., but Christ came after the order of Melchisedec, not an earthly priest as was the priest under the law. Christ the Son of God, by the shedding of his own blood, made a perfect offering which was accepted by God the Father. Therefore, no more offerings are required. Christ made one offering, and that perfect. Christ's offering was for each of God's children: all whose names were written in the Lamb's book of life before the foundation of the world. Where Christ is, there is no sin.

Third, "AND TO MAKE RECONCILIATION FOR INIQUITY." Christ the Son of God set up his kingdom to bring pardon, and to reconcile all his people in his kingdom as a willing people in the day of his power, atoning for their sins. Christ the Son of God without sin, yet taking upon himself all their sin and bearing them to the cross and was crucified for the sins of His people. Christ said, "My kingdom is not of this world;" thus it is a spiritual kingdom and not tangible, and it cannot

be imparted from one individual to another. One must be born in God's kingdom, not of flesh but of the Spirit — born of God. They are new creatures, bought with a price and that price is the shed blood of Christ. Christ is their hope, faith and trust. In Christ they are brought back to God and reconciled by His manifesting love in their hearts; giving them to cry, Abba Father.

Fourth, "AND TO BRING IN EVER-LASTING RIGHTEOUSNESS." God being perfect in all his attributes, he demands perfection in his presence. For the want of perfection our federal head Adam and Eve were driven from the Garden of Eden. (Romans 5:19-20-21) "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." From this we see that where Christ is, there is righteousness. Christ in you the hope of glory: our hope, our faith, our righteousness.

Fifth, "AND TO SEAL UP THE VISION AND PROPHECY." To seal up is to make secure. Noah was made secure when the Lord sealed him in the Ark. He was in the Lord's hands and like Noah of old, if we be of that lot for which Christ shed His blood, we are secure since we are kept by the Lord's power through faith unto salvation. The truth as it is in Christ as recorded in the Bible, is sealed. The world cannot understand it as their eyes are blinded to the truth. (Acts 28:26-27-28) "Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal

them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."

Sixth, "AND TO ANOINT THE MOST HOLY." It was Christ that anointed the eyes of the blind man and said unto him. "Go wash in the pool of Siloam;" he went and came seeing. (2 Cor. 1:21-22) "Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts." The anointed one is Christ the most Holy. It is Christ, which sends the Holy Spirit with power from on high. (2 Peter 1:21) "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Isn't the Bible holy to us today? A book written by numerous men, written on two continents, in three languages, and written over many centuries. Yet, in spite of all these, we find God to be sovereign over his creation. The individuals could only write as the Spirit of God moved them. Therefore, the Bible is in perfect harmony, and every question necessary to our salvation is asked and answered in the Bible, if we are blessed to have the eye of faith and the heart to understand it. Thus the Holy Bible tells us of the Most Holy One: Christ the Son of God and the only name given among men whereby we must be saved.

Having been brought by experience to believe that the Lord God of heaven and earth brings his will to pass at his appointed time and way, the Spirit of God bears witness with our spirit, giving us to be acquainted with Him, by being brought to depend upon Christ the Son of God for our every need, whether they be temporal or spiritual.

May our hope of eternal life rest ever in the finished work of Christ, who was foretold by the prophets, and is today made manifest in believers; who acknowledge Salvation is of the Lord, through the shed blood of Jesus Christ.

(Elder) John F. Simpson  
Granite City, Illinois

“HOW STRANGE IS THE COURSE A  
CHRISTIAN MUST TAKE”

1720 North I Street  
Fort Smith, Arkansas

Dear Editors:

Enclosed is check for a year's subscription to the Signs of the Times, which I enjoy reading. I receive comfort from so many of the articles and experiences. I have many copies of mother's papers. She was the late Susan M. Moore, who died December 7, 1954; she had a hope of eternal life through our Lord and Saviour Jesus Christ, as Elder R. W. Rhodes said at her funeral. "Blessed are the dead who die in the Lord." Oh, how I miss her! But am made to feel that my loss is her eternal gain. How wonderful it must be: sweet peace after this sinful world, where there is no more sorrow, sickness, disappointments, etc., if we are God's chosen. I do have that hope but feel so unworthy. . .

Ever since I can remember, mother was an Old School Baptist; and I used to, as a small child, enjoy going to meetings and hear them sing, and hear the preachers. We would go several miles in a wagon. There was a large family of us, sixteen children; of course by the time I was seven or eight years old some of the older ones were married, or in service, or school, or working. Those sweet memories still linger, and how well I remember mother singing those sweet songs.

I have been an awful sinner, and still am, even though I don't do some of the things I used to do, drinking, dancing and such worldly things. It seems that when I would do good evil is present, as Paul said. "In me, that is in my flesh dwells no good thing." If I have ever done good, it was through the grace of God; and he is to receive all the praise.

In March, 1948, I was called to Memphis, Tenn., for the funeral of one of my nephews, who died from injuries in an accident. It was a sad occasion, as my sister and her husband had lost

their only other child a few years before. After I came home, all the next week it seems these words were before me, "Seek ye the way of the Lord." I was working at a soda fountain, and worked on Sunday, and went to church that night — a Missionary Baptist church. When the preacher asked for new members, I joined, for it seem then that it was the thing to do. Afterwards I was not satisfied, and would lay awake at night, crying and praying; and felt that I was lost forever, and would surely die in that condition, for it seemed that no one in my condition could be saved. But I kept on going to church and reading the Bible. I enjoyed part of their sermons; but when the preacher would get down to the last part, sometimes he would say, "Give the Lord a chance to save you." Then the scriptures would come to me that God has all power on earth and in heaven, and did not need any help. I kept on in this way five or six years, but quit going to church for about a year. When I would go down to mother's, she would ask me if I was still going to church out there, as I had told her how I felt. When I started going back to church, some of the members wanted me to go to Sunday School; and I thought maybe I had better, since the preacher was really "pouring it on," saying that the ones who were not attending were not much Christians. One Sunday morning, our lesson was on "Hope." I spoke up and said that I had that hope of eternal life. The teacher said that if we were true Christians we didn't have to have hope, that we knew we were saved. I thought, well I don't know, so I guess I am doomed; and I thought I would not go back any more, but something seemed to say, Go back and let them know how you feel. . .

Now, during the years I had been a member of this church, I would go down to mother's, close to Dardanelle, Arkansas, to preaching at her home: she being old and not close enough to the meeting house so she could attend often, some of the brethren would come

up once or twice a year — Elders Rhodes, Britt, Smith, Speer and others, and mother enjoyed it so much, and was so thankful to the Lord the giver of all things. I don't believe that I missed a one of these meetings, and I would sing, and cry for joy. What a blessing! It seemed the true gospel to me. I would talk to mother about how I felt and about joining, and she would smile — but I did not know whether they would have me.

Then on June 6, 1954, after preaching by Elder Rhodes and Elder Britt, Elder Rhodes asked if there was anyone present who desired to unite with the church. I offered, telling them that if I was accepted I desired my membership with Rehobeth Church, near El Dorado, Arkansas. I was accepted, and after lunch we went to a creek for baptism. That was the last time mother ever went with me anywhere. She had to sit down, as she was not well. I cannot remember the song she suggested they sing, but it was sweet to me. Afterwards I wondered, Have I done wrong? It seemed to me that everything would be alright; but later my troubles and sorrows were many. However, I am made to believe that they are for a purpose. Once when it seemed when my troubles were so great that I could not stand them longer, and as I was lying on the bed crying, I spoke out, "Lord have mercy on me." Afterwards the scriptures came to me where Jesus and his disciples were in the ship, and Jesus was asleep. The waves were almost covering the ship and the disciples were afraid, and they came to Jesus and awoke him, saying, Lord, save us: we perish. And He said, Why are ye fearful, O ye of little faith? Then Jesus rebuked the winds and the sea, and there was a great calm. So, no matter how great our troubles are, there is one who can calm them, if it is his will. I thank and praise him that things are calm for me at present, and that His grace is sufficient.

I have been led to search the scriptures and have been comforted in them;

and in Brother Rhodes's letters, in which he quotes the scriptures and gives words of kindness and advice. It seems that my tribulations were a blessing, for, "All things work together for good to them that love the Lord, and who are the called according to his purpose." I do not get to attend meetings very often, but was blessed to attend at Rehobeth last February; and in September to attend the association at Bethel Church, and hear some good preaching. It was good to me, and my cup runneth over; it was a heavenly place with the brethren and sisters. Remember me when at the throne of grace.

Yours in hope,  
Ellen M. Sellars

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"I WAS GLAD. . ."

Farmerville, La.

Dear Editors:

Here are some thoughts that came to me a few days ago. I feel that it would be selfish of me to keep them to myself.

"I was glad when they said unto me, let us go unto the House of the Lord." (Psalms 122:1) This scripture sounds sweet to my poor soul.

Dear children, isn't it wonderful to go to church and sing praises unto this Almighty God and eat and drink of that Spiritual food and water? During these precious moments all of our troubles and sorrows are left behind, when we go unto the House of the Lord.

Many times I feel to be lifted up and I can hardly hold back my tears, when the dear brethren and sisters are singing, and when the preachers are preaching by the direct operation of the Holy Ghost.

Oh! How those wonderful songs seem to fit my experience. Many times I stop trying to sing, and listen; and, oh, how sweet the singing sounds to my poor soul. During these times, it is very hard for me to control the flow of tears. I don't believe any musical instrument could make the singing sound any sweeter.

Many times I feel to be spell-bound by the preaching. It seems that I see a light above the preacher and I feel that this light is the Spiritual light and this light is putting the words into the preachers' mouth. The preacher doesn't seem to be preaching of himself, but he seems to be preaching by the Holy Ghost.

The only church I can get any comfort in going to is the Primitive Baptist. I was in Korea for 16 months and oh how I missed the meetings! I didn't get any comfort into going to any of the worldly churches.

How wonderful it was to my soul when I went to church at Spearsville, La. on the first Sunday in November, 1955. It was the first time in 18 months that I had been to a Primitive Baptist church. I was very glad and wanted to sing praises unto the Lord because I had the opportunity to go to the House of the Lord!

In hope,  
Woodrow W. Hudson, Jr.

To the Redeemed:

*"Look unto Me and be ye saved, all the ends of the earth: for I am God and there is none else." (Isaiah 45:22) "He brought me also up out of an horrible pit, out of the miry clay, and set my feet on a Rock, and established my goings." (Psalms 40:2) "As ye have therefore Christ Jesus the Lord, so walk ye in Him." (Col. 2:6)*

Dear little child of God, how did you receive Him? When I was young, I heard a preacher tell of a young, rich man who was very proud, wore fine clothing and high priced jewelry, became converted, joined the church, and still wore fine clothing. Some of members told him, that now being a Christian, he should not be so proud and wear such high priced goods. He quoted this scripture saying, that this was the way he received Christ, so he was going to walk in him this way. Do you agree? I did not; but I did not know what this scripture meant until I asked my pastor.

Then how are we to walk in Him? When the spirit of the Lord enters a sinner's heart, it shows him that he is a sinner. Before this he thought he was a pretty good person: some think they are real Christians, but, oh, what a shock! All his good works are as filthy rags, his best righteousness is as black as the darkest night, he is lost without any hope, sinking down under a heavy load of sin. He feels to deserve banishment from God, and that he is just in sending him to eternal torment. But, with all this in mind, he cannot keep from begging for mercy. After doing all in his power to work himself into God's favor, he sees his strength failing, till it seems that he is at the door of Hell: all strength gone, he gives up. cannot pray, but he tries once more to beg for mercy. How does he do this with all his strength gone? "His right arm is under my head, and His left arm doth embrace me." His everlasting arms are always under his people, but they did not know it. Here the spirit intercedes, and with Christ's spirit, he cries, "Lord, have mercy." Here, He lifts the lost one out of the miry, noisome, clay pit and sets his feet on a Rock. It would take a lot of water and soap and scrubbing to get all the sticky clay off, but God lifted him out clean, washed whiter than snow in the blood of the Lamb.

When He set the child upon the Rock, He did not say, "Now I have saved you with an everlasting salvation, now you can work out your own salvation, obey my commands and enjoy the blessings I have stored in Christ for you, or disobey and lose them." Could you love, trust and worship such a God as this? I could not. He never leaves nor forsakes His children. Now how do we receive Him? "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." (Isaiah 45:22) Your strength is gone, your earthly strength at the ends of the earth, so you cannot look anywhere but to God, you are a new born infant. Now, as you have received him, so walk ye in

him. You have not done anything for yourself: he has done all for you. Now you can see how He can be just and save the worst sinner. You want to praise him the balance of your life. You are still helpless to control the spirit, and must look to Christ to lead you, keep you, and help in all your needs.

He has set your feet on a Rock. What next? "Established my goings;" The everlasting arms are still under and around you, supporting you, and leading you in the way of truth. "I am the way, the life and the truth." "Follow thou me." "I in you and you in me and I in the Father." Can there be a safer place? "This is the way, walk ye in it." Dear little child, do you want to walk in that way? Then read your Bible, notice carefully the way in which our Saviour walked. He and the disciples lived separate from ALL worldly innovations, institutions and orders. Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." (Jer. 6:16)

Christ has never led one to walk in the wrong way, and there was never an humble child, desiring above all things to live in honor and praise to His holy name, who bowed on his knees and asked God to lead him, that ever went into any worldly institution for worldly gain and popularity. He feels that, "A day in thy courts is better than a thousand." "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." (Psalms 84:10) Christ taught His disciples to pray for their daily bread. I believe He meant natural bread as well as spiritual. Lay not treasures up on earth. "Having food and raiment, be therewith content." He knows our every need and has promised all these things that we need, not all the luxuries we want. When we want more than he promised, and told us to pray for, we have to go elsewhere for them. We cannot go to God for them for he has not promised, so there is no other place

to go but to Egypt — the world, darkness. When we are not content with the things He gives us, we are guilty of coveteousness, which is idolatry. This is not walking in the old way — the Way, Truth and Light; not walking in Christ as ye have received Him.

Many saints who walk in him are poor, looking for bread day by day, going hungry much of the time, but they love their saviour too much to look to the world for bread. Many children have been put to bed, crying with hunger. The parents would tell them, that God will send us food. Then get on their knees and beg the Lord for his love and mercy, and to be submissive to his will. Soon there was a knock at the door, and they would have a feast, then their hearts overflowed with love and praise, and they went on knees again to thank Him. How many of God's people are walking in Christ as they have received Him? How many are praying each day for daily bread, rather than dwell in the tents of wickedness? How many suffering persecution for walking in Christ? There has never anything caused me more sorrow than to see the Lord's people walking in forbidden paths. May He yet visit us to draw us closer together in the way, the truth and the light.

In hope of rest in the beyond, but unworthy,

George W. Jackson  
East Point, Ga.

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AN INTERESTING LETTER BY THE  
LATE ELDER JAMES W. LINN

Hammond, W. Va.

Elder J. R. Hatcher,  
Lyles, Tenn.

Dear Brother:

We still agree. I will write you a few lines on the Scriptures, and my subject shall be: "Today if ye will hear His voice, harden not your hearts as in the provocation, when your fathers tempted Me in the wilderness."

They provoked God to anger back in the wilderness, and He destroyed many of them because of their unbelief. Now remember, this was done in unbelief and under the law of Moses. But listen. Yesterday is past, and today has come. Yes, today is the day of salvation. Yesterday was the day or night of works. The law covenant. But the law covenant is past. Well, today, if ye will hear His voice.

This address is made to the hearer, and the hearer is His sheep, and His sheep follow Him. So you see the command is not to harden their hearts. And when He speaks it is done, and when He commands it stands fast.

Then harden not your hearts as your fathers did, when they tempted me in the wilderness. Oh, no; this is the day of salvation. It is not the night of works; for the law is put under the woman's feet, and ye are no longer under the law of works; but ye are under grace; and grace has freed you from the law.

Now, when you hear His voice, harden not your hearts, for today is the day of salvation. I will bring My salvation nigh; yes, place it within you; and I will take away the stony heart, and give you a new heart, a heart of flesh, which is tender. The stone is hard material.

So you see that the law could not do this, it was weak; but Christ came to do for us that which the law could not do; therefore, I will put My Spirit within you, and it shall lead you and guide you into all truth. It shall teach you and you shall follow Me; for TODAY is the day of salvation.

Now is the accepted time. Not yesterday, under the law; when your fathers tempted me to anger; for mine anger is turned away. I have established a better covenant with you, O house of Israel. I will be merciful to your sins, and your unrighteousness. I will blot out, and remember them against you no more forever. Now is the accepted time. I will accept you now. The day of salvation is come. The year of Jubilee has come; return, ye ransomed sinners, home. This

is the accepted time. Jesus died for you, and the GOSPEL day has come. The new covenant is here, and you have heard His voice, and now the accepted time has come. You are made fit for My use. My Son did the work. He died for your sins, put them away by the sacrifice of Himself. You are now reconciled to Me by My Son, and I will accept you.

Oh, see that the Arminians are not in this matter. It is the sheep that hear, and Christ said of the others, "Ye are not of My sheep, as I said unto you. My sheep hear My voice, and follow Me; and ye hear not, as I said unto you. Ye hear not because ye are not of My sheep, and My word has no place in you."

Now, then, your fathers tempted Me. I gave them the law covenant, and they did not keep it. I did not write My law in their hearts. I did not give them a new heart; but I wrote their law on the table of stone, and that law was: if you will do, I will do also; but if ye refuse, then I will turn you away. The soul that sinneth, it shall die.

But in that day I will make a new covenant with the house of Israel. I won't make it like the one that I made with your fathers; but I will write this covenant in your hearts, for I will give you a new heart, and ye shall be My people, and I will be your God. And this shall be My covenant with you: I will be merciful unto your sins. Ye shall live, and not die; for I shall give unto you eternal life, and ye shall never perish.

Oh, dear brother, this is not the teaching of the Arminian, and this is not the teaching of their god. Oh, no. for all people shall (not may), but all people shall walk in the name of their god; but we will walk in the name of the Lord our God forever. That word "we" implies all the children of God; but we know that we are of God, and that the whole world lieth in wickedness. This is the whole entire world: the whole world of the ungodly.

There is the godly world and the ungodly world, the righteous world and the unrighteous world; and John said, "We

know that we are of God, and the whole world lieth in wickedness. The "we" here is the church, the children of God. As I have said, John was moved by the Holy Ghost and could say that we know "this."

Like when Christ came and demanded baptism. When John saw Him coming he said, "Behold the Son of God, the Lamb of God that taketh away the sin of the world." He did not say, take away the sin of this evil present world; but the sin of the world. Did not say, to take away the sins of the ungodly world; but only the sin, in the singular; because the sins of the whole ungodly world, of the unrighteous world, were not taken away; because they still lie in their wickedness; but He did put away the sins of His people.

Well, then, there is no redemption for the disbeliever, or in other words, the unbeliever; because John said again, "As Moses lifted up the serpent in the wilderness, also must the Son of man be lifted up, that whosoever believeth in Him should not perish." Now, notice what Christ was lifted up for! He was lifted up for the believer, that he, the believer, should not perish, but have everlasting life. Who is a believer? Well, it is the living, and not the dead.

Now turn back to where Moses lifted up the serpent in the wilderness. What did he lift it up for, and to whom did he lift it up for? Now, though the children of Israel be as the sand of the sea shore, yet a remnant shall be saved; for they are not all Israel who are of Israel; for Isaac was the promised child; but Ishmael was the son of the bondwoman, and these who are born after the flesh are not the children of God; but they who were born after the Spirit, like Isaac was. He came by promise, and not by a fleshly birth only.

Now, the children of Israel yonder in the wilderness murmured and complained until God sent fiery flying serpents among them, and many of the children of Israel died.

Now, remember, it is always the living that is the believer, and remember

now that many of the children of Israel were already dead. Then those who were still alive came to Moses and said, "We have sinned. Pray ye the Lord to take away the serpents, lest we all die."

Now they all had sinned, but all were not dead, and now after they had all sinned and many were already dead, it was then, Moses lifted up the serpent on the pole; those who were dead could not look up and see the serpent, for they were dead already, before the serpent was raised up.

So you see that there are some dead Israelites as well as the living Israelites. These dead Israelites had eyes and ears; but their eyes were closed in death. They could not look upon the serpent, and they could not hear, for life was not in them. So these represent the children after the flesh, for they have eyes and see not, ears and hear not, and hearts and understand not.

But the living here, who cried to Moses, saying, "Pray ye to the Lord to take away these serpents from us lest we die," are the living Israelites, born after the Spirit, and they have eyes and they can see, hear and understand.

So it came to pass that when any of them that were bitten looked upon the serpent, they were healed and did not perish, but had life. They lived and were healed. So you see that all Israel are not alike. Now if God had treated them all alike, they would all be dead.

Oh, see His electing grace and love. They were preserved, and Moses lifted up that serpent right before their eyes, where they could see. So also the Son of man must be lifted up in the same manner and purpose. It is to the living Israelite. The quickened sinner feels his need; feels he has sinned, and for fear that he will die also, he cries out. So you see that there are two classes. One class claims that they have a chance to be saved.

They claim that they can see. But Jesus said unto them, "Ye say ye see; therefore your sins remaineth." You have no cloak for your sins. Now you see that they are still in their wickedness,

in their sins and have no cloak for their sins, but their sins still remain; but you see, the living sinner, the children of Israel who were living, they cry out for fear that they will die also, and their cry is for mercy, for to be spared. Yet they do not feel like saying, "We see. We can go to heaven! We do not fear death! We have a spark of life in us, and all we have got to do is to kindle it into a flame!"

Oh, no! This is the Arminian theory; but it is not the Bible teaching; for ALL thy children shall be taught of the Lord, and they ALL shall know Me; and to know God is eternal life, and no man can say that Jesus Christ is the Son of God but by the Holy Ghost. And John says again, that whosoever believeth that Jesus is the Christ is born of God — is already born of God.

Then it is too late for him to believe in order to be born again; for people naturally do not believe until after they are born. So you see that the Arminian god is not OUR GOD; and they SHALL, not MAY walk in the name of their god, while WE will walk in the name of the Lord OUR God. Is not this true?

Don't we see this all around us everywhere? All denominations have their way of worship, saying their gods need more money and more works to Christianize the world! Indeed this is true; for they have all failed to Christianize the people, and they all will fail! Forever fail; for their gods have failed to Christianize their own worshipers; for their worshipers are the children of hell. This is plain language, but listen: Jesus said, "Ye compass sea and land to make one proselyte; and when ye have made him, ye make him twofold more the child of hell than yourselves."

So you see THIS is plain language. Jesus did not say of them that they were CHRISTIANIZING the child, but PROSELYTING it; and He did not say that when the proselyted one that it was a child of God! Oh, no! but a child of HELL.

So you see that all have failed to Christianize the people, yet they say,

"We lean upon the Lord." But Jesus said of them, "Ye say, but do not." And James says of the doer of the Word, that this man shall be blessed in his deeds. And Jesus said that "whosoever doeth the will of My Father in heaven, the same is My mother, My brother, and My sister."

Now, the doers of the Word, these are the children of God. These are the Christians; for Christ and the church are one. If they are one, and Christ being the Head and the Bride the body, then life comes to the body through the Head, and from the head is where life springs, and Christ worketh both the will and the do in us; so THIS man shall be blessed in his deeds. Yes, Christ is blessed over all forevermore. Christ, the Son of man, Christ the Son of God. Then Christ is in you the hope of glory.

God working in us that which is well pleasing in His sight. So we then are blessed in Christ Jesus the Son of God. So when Jesus speaks, His body hears, and when Jesus was blessed, His body was blessed.

"According as He hath chosen us in Him before the foundation of the world; that we should be without blame before Him in love." Then if God works the will and the do of His own good pleasure, and works in us that which is well pleasing in His sight, it is no wonder then that we are a doer of His Word; for Christ is the Word of God.

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us. That which was from the beginning, and we have handled the Word of life." And Christ is our life.

"Ye are dead, and your life is hid in God, and when Christ, who is our life, shall appear, then ye also shall appear with Him in glory." So today, if ye hear His voice, harden not your hearts. Then if God works in us that which is well pleasing in His sight, we surely will obey Him; for He works both the WILL and the DO of His own good pleasure, and not BY us, but IN us.

Then no wonder John said, "I, John, saw a great wonder in heaven: a woman clothed with the sun, and the moon under her feet." Now the LAW is compared to the moon, and the sun represents Christ. So the woman is the church, His Bride, His Wife, and John saw her clothed with the sun.

Yes, Christ clothed His Bride like God clothed Adam and Eve. He clothed them with His own righteousness. And John saw this woman clothed, having a crown upon her head, and in the crown twelve stars. Oh, see Jesus as the Head of the Bride, as a man is the head of the woman. See, the crown was upon the woman's head, and in the crown were where those twelve stars were. Here are the twelve tribes of Israel. The twelve apostles here is the Spiritual Israel. Now, these twelve stars were in the crown, and the crown was on the woman's head. So Christ, when crucified, wore a crown with thorns; but NOW He wears a crown of glory with the stars in it.

When Christ, who is our life, appears, then we shall also appear with Him in glory, a crown of glory, and we appearing with Him in glory. John saw this.

Now, listen. John saw another wonder in heaven. Yes, THIS woman was in heaven, and this great wonder is in heaven. A great red dragon, and the dragon drew the third part of the stars with his tail when the war went on; but the dragon was cast out of heaven.

Oh, now, says the Arminian, here we have you! Yes, WE believe THIS. That there was war in heaven around the throne of God, and that this dragon once was a true angel, in higher order than the rest; but he kicked up war; for he wanted control. Now, let us see if this war was in heaven, around the throne of God. John saw this woman and dragon were in heaven. But listen! The dragon stood before the woman, ready to devour her child; but as soon as the child of the woman was born, it was caught up to God and His throne. Now was THIS war around God and HIS throne? Or was it only in heaven?

There are three heavens spoken of in the Scriptures. There has been war in the church, which is called heaven, and there was where these stars were. It doesn't say these stars were in the crown; but the THIRD part of the stars of HEAVEN.

Jesus said in Revelations that there were some who were in the church (a heavenly place), where they say that they are Jews, but are not; but they do lie; for they are of the synagogue of Satan, where Satan's seat is. See the dragon with his seat. See his angels claiming to be Jews.

Now Jude speaks of some, and says, "Wandering stars they are." Yes, there are STEADFAST stars, and there are WANDERING stars. The steadfast stars are in the crown, while the wandering stars are only in heaven part of the time, and in the earth, and wander about, are drawn away by the dragon's tail. What is the tail? The false teacher that teaches lies. He is the tail. So you see he drew them with his tail. There shall be false teachers among you, and they shall draw away disciples after them.

Now Paul said, "I knew a man above fourteen years ago, whether in the body or out of the body I can not tell. Such a one caught up to the third heaven" — to His throne, the Paradise of God.

So you see that this man child was caught up to God and His throne. No war there. No, never! All is light, joy and peace. No confusion there, but all as the angels of God. Satan is not found, no place for him there, and he was not there with his war, drawing the stars with his tail; for no unclean thing shall be found there for this is God's place and His throne. Satan has no right there.

He steps in among the saints in the lower heaven, comes right up with Job, and the worshipers of God in their presence; and God said unto him, "Whence comest thou?" etc. And after Job was tried, Satan failed.

But his ministers, the false stars, wandering stars, which wander about

from house to house, from place to place until cast down to earth, where they must abide; for there is no more place for them in heaven; there where they were drawn from by the dragon's tail any more. Oh, how often do these false teachers draw those disciples after them! Those who are not of that remnant that shall be saved.

"I have reserved to Myself seven thousand, who have not bowed the knee to the image of Baal." "My sheep hear My voice, and they follow Me," are not drawn away.

So today if ye hear His voice, harden not your hearts. You are not of them that go back. These others have not My Word in them. My Word hath no place in you. Ye have not seen My Father's shape nor heard His voice at any time. It is My Father's sheep that hear My voice. It is My sheep that have seen my Father's shape, and God is the Lord God. He is all-powerful, all-wise, has all knowledge, wisdom and understanding. His shape is everywhere, in all places. Yes, the deep places of the sea. He is known by His mighty voice, and His wonderful works, and is felt by His presence, and in His presence there is fulness of joy, and at His right hand pleasures forevermore.

David said, "If I ascend up to heaven, He is there; or into the deep, He is there; or if I had wings and fly away, THERE His right hand would lead me."

So you see His voice and shape fill the earth, sea and air. Ah, what a God we have, and He is higher than ALL. He filleth all. So harden not your hearts. Oh, such voice melts the heart, takes away the stony one, and gives a tender one.

No, no; little Ruth did not harden her heart. No; Boaz did not harden his heart. No; the maidens did not harden their hearts. No; the reapers did not harden their hearts; and no, the city of Boaz's people did not harden their hearts; the city was moved at Naomi and Ruth's coming.

Yes, Zion is moved at Thy coming; for the Lord moved His children. Notice

THIS, dear Brother Hatcher, when Jesus rode into Jerusalem the people were moved, and some wanted Jesus to command them to hold their peace; but Jesus said, "If these hold their peace, the stones would cry out."

Boaz was this little city which was moved, and when they heard this, that God had poured out His Spirit on the Gentiles, they glorified the Lord. It is always the believer, and not the unbeliever. Now when the Gentiles heard this, as many as were ordained to eternal life believed, and they were glad also.

So you see that both Ruth and the city were glad. The night is past, and the day cometh. Weeping endures for the night, but joy cometh in the morning.

Read from Genesis to Revelations, and it is only God's children. Jacob's name was changed to Israel, and Abram was changed to Abraham. A new name they shall be called by — yes, a new name. Ruth's name is no longer a Moabite, but an Israelite.

All one in Christ, My Bride. Her name is one, the ONLY daughter of her mother. Yes, I read your letter on the types, and the lineage, and it is all a unit, one link could not be left out of the chain. The whole remnant is alike.

Oh, no. We don't make Israelites out of Moabites: God changes the name. I am writing on the same subject, March 1st.

Now, dear Brother Hatcher, when Ruth came into the land of Boaz, she being a stranger, the question might be asked, Was it not night with her?

The question was asked once by someone, "Watchman, what of the night?" Oh, did not Ruth in substance say, What of the night with me? I am a stranger. What about my case? I am not like thy maidens. They have the law and the ordinances, and I am but a Moabite, too unworthy to be like one of thy maidens.

But Boaz had heard all the news, and he was a man of great wealth, as you said in your letter, and therefore he could divide with her of his bounty, and

have plenty left for himself and his maidens; for the wheat was ripe unto harvest, and the reapers were in the field reaping, and letting those handfuls fall of purpose for Ruth, which Boaz was dividing for her of his bounty; which was right for him to redeem her inheritance, or Naomi's inheritance, and Ruth being her daughter, he could marry her; for she was a virtuous woman.

Oh, then, watchman, what of the night? Well, Ruth, lay down till the morning and then I will tell thee. Oh, yes, I will tell thee. You lie still till morning. Don't tell that a woman was at my feet, but wait till morning. And then Boaz went and came to Ruth, and broke the good news to her, I will marry you, and you shall be my wife.

Oh, dear Brother Hatcher, don't we at night wonder about the night with us? Why am I thus? Why so dark and lonely? I fear I am wrong. I fear I am not like God's children. I fear I am deceived. O watchman, what of the night?

Come, tell me, is it thus with you? Boaz was a watchman. He was watching over Ruth, and therefore he could tell her. Well, Christ is our watchman, and He knows best, and in the morning is when He shows us, what of the night. That all things are working for our good. So you see all things work for the good of God's children. So now I leave this subject with you. Read my writings and see if I have hit the mark or missed it; as I have written much on this subject, and only hinted at it at best. I think we have been in the same school, the oldest school in the land, and Christ, I hope, is our Teacher. Write again.

(Elder) James W. Linn

(Published by request of a friend in West Virginia.)

Lebanon, Mo.

Dear Editors:

The Signs is the best paper that I have ever read; and I would like to tell you how much I enjoy it but I am at a

loss for my mind is as blank as can be. I often read the Word of God and know that it is true, but seem to get no comfort. You know, it says that Christ was tempted in all points as his children, but it seems that I am such a sinner that I am tempted in ways that Satan did not tempt Christ. While brooding over my sins, I was made to remember the words of Christ, "Father, why hast thou forsaken me." I am like Thomas, I must see the print of the nails and thrust my hand into his side before I can believe. What the Apostles were telling Thomas was true, but it has to be revealed to Thomas before he could say, "My Lord and my God".

I can see my own faults, and cry as did Job, wishing I had not been born. Then I am made to realize that this is a sinful wish; but when we are in the ditch, don't we have to wait until we are pulled out. I want to mention a dream I had about four years ago: Someone walked upon the porch, opened the door and came in, and said, "This is my beloved Son in whom I am well pleased; hear ye him." I cannot keep this out of my mind; and sometimes I wonder if I am hearing the words of Christ, but setting up idols in my heart, and am not at true follower of the Lamb of God. I can only cry and say, Lord save or I perish. Please pray for one who is often in darkness.

Your brother, I hope,  
W. W. Kenaly

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STANDING ALONE —  
BUT NOT SHAKEN IN FAITH

R.F.D. 1,  
Delaware, Ohio.  
August 14, 1955

Eld. D. V. Spangler,

Dear Brother:

I hope I believe in God, and his Son Jesus Christ, the only Mediator. How can anyone believe in Him, and at the same time believe in the works of the flesh?

I have my paper and pencil to let you

hear what a forgetful, poor wretch I am. I have read in the Signs of so many aged ones, and felt like I ought to send in a little to help send the paper to the aged and poor. But I have to confess my plain neglect that it has been so long since I have sent anything. I reckon that I am no longer in the class of the youngsters, for I am half past eighty-seven.

I am sending check for \$10.00. I have been seeing the Signs ever since I can remember, for I remember my mother reading it something like eighty years ago. The regular predestinarian Baptists I was with in my young days are most all gone in these parts, and I am almost alone from that kind. My wife died in May, 1954, and I am living here alone; and am the only one of the members left of Pleasant Hill Church. The meeting house is about eight miles from me. There are some who profess to be Old Baptist, but they hold to things that prove they are not just our kind. I have been trying to get in touch with some of our kind who would feel to cast their lot in with me, and have meetings. But unless the Lord builds the house, we labor in vain. I firmly believe that God is able to build up again, but I cannot do it myself. So, it will be just as He thought before the world began. All the powers of darkness cannot overthrow one of God's purposes.

I have written differently than I had thought to write; I only thought to write and send in a little mite that would help a wee bit. Hope you have had patience to read all this, and have a bit of charity for my imperfections.

Yours in hope of a better life beyond. May God bless you and all the others of the Signs.

(Elder) L. E. Stephens

#### TRIED IN THE FURNACE

This interesting book by Elder Lambert is yet available. The price is \$3.00, and may be had by addressing:

Elder E. J. Lambert,  
306 Richardson Street,  
Winnsboro, Texas

#### EDITORIALS

Danville, Virginia

April, 1956

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TO

#### SIGNS OF THE TIMES, INC.

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#### EDITORIAL

### ANNUAL MEETING AT SLATE HILL N. Y.

We are indebted to Brother William D. Chapman, Bloomingburg, N. Y. for a copy of the Middletown Times-Herald of August 8, 1955, in which was carried an account written by one of their reporters of the annual meeting at the Slate Hill Baptist meeting house, Slate Hill, N. Y.

We have sometimes stopped in Slate Hill to have a look at this historic building but have not been favored to attend one of their annual meetings. Often when visiting such places as above, and such as Welsh Tract, Hopewell, Southampton, Black Rock, etc. where the brethren of old worshiped, (and yet worship), we are lost in reverie; and as we recall some of the names of those old fathers who worshiped at these plac-

es, and the faith they held, we feel to be thankful for the same faith in our brethren in these days, and have assurance that the Lord will not leave himself without a witness as long as the world stands. Such places are not shrines to be adored: their intrinsic value is on a level with all things else natural; rather, we reverence the name of Him who gives us monuments of his grace.

We feel the following excerpts from the above paper will be interesting to our readers:

"The sturdy white doors of the Old School Baptist Church in Slate Hill opened and closed on another year for the historic county landmark Saturday. The church, now living mainly on memories of its flourishing youth in the post-Revolutionary War era, got a new injection of life when 25 members of its foster-congregation met for an annual day of worship and festivities.

The one-day service each year satisfies two purposes . . . keeping in existence the church society which was founded in 1783 and preventing the half-acre property from reverting back to the heirs of the original donor.

With no members of the church's last congregation now alive, Baptists from as far away as Maryland who have adopted the old church for the annual service converged on Slate Hill Saturday morning for a day of worship, business meetings and lunch.

Once again, echoes of the 163-year history of the structure resounded throughout its austere interior as Elder Harold M. Bennett of Mardela Springs, Maryland, began the day's worship with a sermon on the Holy Scripture.

#### No Change from Original

A vase of pink and white flowers, freshly cut from a nearby garden, gave the old building its only modern note Saturday. It still stands just as it was built in 1792, tribute to the ingenuity and ability of early American settlers. The structure with its square white steeple rising out of a grove of pine and maple trees which cover the surrounding burial grounds has been called by architects, "the finest piece of Colonial architecture in Orange County."

Unpainted wooden pews and family boxes once occupied by the 1700 household and its slave-servants were used again by Saturday's worshippers. Rough metal hinges fashioned by early American blacksmiths still swing open and closed with very little squeaking to disturb the preacher. The annual summer meetings no longer necessitate bringing along the usual foot warmer which accompanied the early parishioner.

Surprisingly, the steep stairs to the balcony have no creaks in them yet. It seems even more fantastic when one sees the antique hand tools and rough implements used by the colonial builders and stored yet in the church attic. Ceiling beams are fastened together with large wooden pegs instead of metal nails and show no signs of weakening.

A candlestick pulpit, first occupied by Elder Labeas Lathrop, pastor of the church when Slate Hill was known as Brookfield, stands as a level with the balcony. A dozen steps carry the minister, who is the lighted taper in the candlestick structure, to his preaching heights. A copy of the Bible printed in New York City in 1803 by Sage and Clough rests on the pulpit desk.

Below the pulpit on a small rostrum lie composition books from the 1800s listing visitors to the church, among them six Middletown residents who commented on its fine appearance on July 18, 1886.

So the church appears much as it was erected in 1792 when John Hallock, reportedly a descendant of one of the thirteen original Pilgrim fathers who landed at Plymouth Rock, donated the site to the Brookfield Old School Baptists.

The latest repairs which church trustee Fred Kirby of Kirbytown was authorized to carry out by the meeting Saturday are new roofing additions. Other action at the meeting which followed a morning worship was the election of Edward K. Adsit, of Shokan in Ulster County, for a three-year term, the hearing of last year's minutes and a treasurer's report, and establishment of next August as the 1956 meeting time. Elder A. J. Slauson of Kingston conducted the business meeting and William D. Chapman of Bloomingburg served as clerk.

The congregation ate a picnic lunch on the shady church grounds during a noontime intermission. The well-worn church steps became a table as volumes of food and drink were brought out of cars. Sermons by Elders Slauson and Bennett in the afternoon closed the annual service.

So, as the church doors were locked for another year the old building, like a fragile and valuable antique, settled back to its memories once more, weary but happy."

J. D. W.

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WHY NOT GIVE A SUBSCRIPTION  
TO THE SIGNS

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MANY OTHERS ARE GLAD ALSO

Ringgold, Virginia

Signs of the Times:

I am enclosing money order for \$3.00

to pay for my subscription to the Signs for another year. It is a wonderful paper — how could we make out without it. Elder Lambert's piece about the ordination service was worth the price. The best part of it is that it reaches those who are unable to attend church, as well as those who can.

I do enjoy reading the good pieces; and am so glad that my brother, Lester (Elder Dodson), left the Signs like he did. He wanted it continued after he was gone; and I believe he had a warning that his time was near.

Keep up the good work all you dear people who write for publication, especially the dear ministers, feeding the Lord's people.

Sincerely,  
Sister W. L. Ferguson

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Revelation 22:2-3

*"In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.*

*"And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall dwell there."*

In this connection we have an illustration of the kingdom of our Lord Jesus Christ, as a holy city, New Jerusalem, coming not up out of the sea, like the seven-headed beast described in chapter xiii. 1, or the two-horned beast which came up out of the earth, in the same chapter, nor like the scarlet colored beast ascending out of the bottomless pit, described in chapter xvii.; but in this vision the church of God, as the Bride, the Lamb's wife, is seen coming down from God out of heaven, prepared as a bride adorned for her husband. All her preparation, and all her adorning

comes with her from God—from heaven and needs none of the trappings of earth to make her the perfection of beauty. Under the similitude of a city, her foundations, gates, streets, light, and all her internal glory, order, provisions, security and happiness is beautifully described in chap. xxi., and the description is continued in the xxii. and last chapter of the New Testament. The pure water of life flows clear as crystal from the throne of God and the Lamb, for her abundant supply. And, "in the midst of the street of it." That is, in the midst of the street of the holy city, or church of God, and on either side of the river was the Tree of Life. A street is a thorough fare, a way, a passage by which the citizens have intercourse with each other, and enjoy the privileges of the city. Our Lord Jesus Christ is the way, and all the citizens of the New Jerusalem abide in him. He is the Truth, and they all walk in him. In the midst of this street, that is in the Lord Jesus Christ, who is God and Man, and Mediator between God and men. His Mediatorial identity being the centre or midst of him, in which dwells all the fulness of his Eternal Godhead, and in which the entire church of God is complete. By the Tree of Life, we understand the whole church in her vital and Eternal Union with Christ, for he is the Root and the Off-spring of this Tree of Life, while the Church and all her branches are brought into manifestation by their vital union with the Root. He is the true vine, and his members are the branches. Centering in him all the family of God exist.

And on either side of the River. Not only subsequently to his advent into this world, but throughout the patriarchal and prophetic ages, and even from everlasting this Tree of Life has existed; and subsequently to his manifestation in the flesh, this Tree of Life has been revealed in her gospel organization. As in Zech. iv. 3—Two Olive trees supply the bowl of the lamp or branches of the golden candlestick, with golden oil; the one on the right side of the bowl, and

the other on the left side thereof—so this Tree of Life is on both sides of the River of Life, which John saw. This tree, as we are told, bare twelve **manner** of fruits, and yielded her fruits every month. The number twelve agrees with the number of months in a year—also with the number of the tribes of Israel—Apostles of the Lamb, of the gates and foundations of the city, &c. By the twelve **manner** of fruits we do not understand a difference in the nature or quality of the fruit; for our Lord has informed us that a good tree cannot bring forth evil fruit; and as this is a good tree, a Tree of Life, all its fruit must be good and vital. But in **manner** its yielding is adapted to the varied circumstances and condition of the citizens of the New Jerusalem. As the seasons of bearing, **every month**, shows that there is no time or vicisitude of the Church, or of her members, in which this Tree of Life fails to supply with the fruits of immortality or life. These fruits, the Apostle informs us, are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c., against which there is no law. God has his set, or appointed times to favor Zion. She has her winter and summer, her seed time and harvest; but she has never yet found a time or season in which the Grace of God has not been sufficient for her.

**“And the leaves of the tree were for the healing of the nations.”** The leaves, as well as the fruits of a tree, are the productions of the tree, and show that the tree is in a healthy and vital state, and that the life or sap from the living Root is diffused throughout the tree, and all the branches where the leaves appear. The tree is clothed in verdure and beauty. So the Church of God, in her living union with Christ her Root, from spiritual life derived from him, is invigorated and made to flourish like the Palm Tree, and to grow as the Cedars of Lebanon. While the exhibition of truth, righteousness, and purity in doctrine, order, ordinances, and in all her practice resists the corruptions of

our fleshly nature, reproveth the disorders and abominations contracted from the world, and heals those who are made partakers of its medicinal virtues, of those inordinate affections, hatred, variance, emulations, wrath, strife and seditions, wherein we once walked, and produce in them a love of holiness, a desire to be more and more conformed to the image of their Divine Lord—to mortify the deeds of the flesh—to put off the old man with his lusts, and to put on the new man, which after God, is created in righteousness and true holiness. The kingdom of Christ is indeed but one nation. “A chosen generation, a peculiar people, a holy nation.” But her members are redeemed out of every nation and kindred, and require the healing virtues of the leaves of the Tree of Life.

**“And there shall be no more curse.”** The holy Jerusalem is the Vision of Peace. No wrath can enter: For this, saith the Lord, is as the waters of Noah unto me; for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.—Isaiah liv. 9, 10. Although the Lord has chosen his people in the furnace of afflictions, and ordained that in the world they shall have tribulations, and although he rebukes those whom he loves, and chastens every son whom he receiveth, yet it is always in love, never in wrath. His word, his oath is pledged that he will not be wroth with them; therefore it is impossible that there shall be any more curse. All things do work together for good to them that love him.

**“But the throne of God and of the Lamb shall be in it.”** The throne is the place of power, and the throne of God must be the place of Almighty power, of Divine Omnipotence, the power by which he governs the armies of heaven

and the inhabitants of earth, while the throne of the Lamb more immediately refers to his spiritual dominion over his subjects as the King of saints; still, as all power in heaven and in earth to reign in providence and in grace, is vested in our risen and exalted Redeemer, and as he is ever in, and inseparably identified with his church, the throne of God and of the Lamb is in this holy city. Whatever, therefore, the saints may need in providence, or to protect, support and defend them in temporal matters, as well as all the spiritual government of the church is in him, and her with all powers and grace is in the midst of Zion, so that she shall not be moved. Truly he is the head over all things to his church, which is his body, the fulness of him that filleth all in all.

**"And his servants shall dwell there."**

Happy then to be a servant of the dear Redeemer. All his subjects are children, but the relationship of a son is demonstrated by birth, that of a servant by obedience. His servants ye are to whom ye obey. Neither obedience, nor any act of ours, can make us sons. But if God has made us sons and heirs, is it not our duty and privilege to obey him? We enter in through the gates of this city, and have a right to this Tree of Life, by our obedience, if we are subjects of his grace; for he who proclaims himself Alpha and Omega, the beginning and the end, the first and the last, says in verse 14 of this chapter, "Blessed are they that do his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Those who obey are his servants, and they shall dwell there; Jerusalem shall be their abiding place, and they shall go no more out forever.

(Editorial by Elder Gilbert Beebe, October 15, 1859.)

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"What true prayer is: Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in the strength and assistance of the Holy Spirit, for such things as God hath promised, or according to the Word, for the good of the church, with submission, in faith, to the will of God." — Bunyan, *On Praying in the Spirit*

"All religions except that of Jesus Christ, concur to place self-righteousness as the ground or condition of obtaining the divine favor. Paganism, Popery, corrupted Judaism, Mohametism, Armenianism, differ they ever so much in some respects, most cordially agree in representing man as a helper, if not as a principal, in his own salvation." *Toplady*

"The first work of grace is to kill rather than to make alive; to wound rather than to heal; to bring down rather than to lift up; to reveal the law rather than the gospel." *Philpot*

## OBITUARIES

### MRS. BETTY THOMAS HIXSON

Funeral services for Mrs. Betty Thomas Hixson, widow of the late Claude T. Hixson, were held at Mt. Zion Old School Baptist church, Loudoun County, Virginia, at 11 o'clock, January 27, 1956, conducted by Elder John D. Wood, pastor of the church. Burial was in the adjoining cemetery.

Since Mr. Hixson's death seven years ago, Mrs. Hixson was <sup>90</sup> nicely taken care of by her old friends Mrs. Vida Lee Lacy and Mr. and Mrs. Berkley Lee, who live not far from Leesburg. Two weeks before her death her condition was such that her doctor advised placing her in the Clopton Nursing Home, where she passed away on January 24th.

She had been a regular attendant at Mt. Zion Church for many years. She was not a member but was very staunch in her belief, and was greatly loved and highly respected by all who knew her. She was the daughter of Griffith E. and Rebecca Wright Thomas, and was born in Loudoun County August 1, 1862, living in the county all her life. Her closest living relatives were nieces and nephews; six of the nephews served as pall bearers. Written by her niece

Mrs. David Farnie

(In the passing of "Aunt Betty" we have lost another dear friend and firm believer, who will be greatly missed by all of us; but it is comforting to recall her faith and the marks of grace which were manifested in her, and we are encouraged as we run the race that is set before us. — J. D. W.)

#### THOMAS D. RHUE

Thomas D. Rhue, son of the late Reuben and Rebecca Garner Rhue, was born February 4, 1867, and died August 9, 1955. His stay on earth was a little more than eighty-eight and one-half years; and he was a life-long resident of Carteret County, North Carolina. When he was about twenty-four years of age, he was convicted of his sins, and in due time Jesus was manifested to him as his Saviour. On Saturday before the first Sunday in June, 1891, he related his experience of grace to the Hadnotts Creek Primitive Baptist Church and was baptized the following morning. He was soon chosen to serve as Clerk of the church, and served in that capacity. On Saturday before the first Sunday in July, 1897, his wife joined the church.

On January 29, 1896, he married Miss Noma Agnes Prescott. To this union were born nine children: Jesse R. Rhue, Fayetteville, N. C.; Joseph R. Rhue, who died in 1946; Elder Zenie L. Rhue, Winston-Salem, N. C.; Mrs. John A. Weeks, Swansboro, N. C.; Mrs. C. C. Norris, Newport, N. C.; Jaby J. Rhue, Swansboro, N. C.; W. Redford Rhue, Fort Lawn, S. C.; Roy T. Rhue, Winston-Salem, N. C.; and Mrs. Prentice Vinson, Stella, N. C.

His religious experience was very positive, and he had a child-like faith in God, His goodness, mercies, and omnipotence. He had no confidence in the goodness of man, except as God worketh in him "both to will and to do of His good pleasure." He was always uncompromising toward whatever he felt was wrong or unjust. He loved the Church, and his mind was constantly occupied with the Bible and spiritual matters. He enjoyed having his friends visit him, and Primitive Baptists were at all times especially welcome.

He was confined to his room for several years, often expressed a desire to pass from this life. He died in the faith and hope that Jesus has suffered and died for him, and would receive him unto Himself, there to dwell throughout the endless ages of eternity in the glorious presence of God and His Son Jesus. We are confident that he is sweetly resting with Jesus, and that our great loss is his eternal gain. He has only gone home where there is no more sorrowing, suffering, or heartaches. He is greatly missed; yet we could not wish him back.

His sadly bereaved son, Jesse R. Rhue

801 E. 9th Street,  
Coleman, Texas

Dear Brethren:

Enclosed is the obituary of Sister Callie Rushing, and a letter written by her, which her children found after she passed away. This letter speaks more than any man can say. (see letter published elsewhere in this issue — Ed.)

It was a comfort to me to read this letter, as I believe it will be to all those who love the truth and who have the opportunity to read it. Sister Rushing was kind and considerate, not desiring to hurt anyone, yet desiring to earnestly contend for the faith, doctrine, order and practice. She was indeed a mother in Israel, who has left us an example that all would do well if we observe.

The writer conducted the services, and she was laid to rest beside her husband in Lamesa Memorial Park to await the coming of our Lord and Redeemer. Written by her pastor at the request of her children.

(Elder) C. U. Landers

#### MRS. CALLIE BROWNLOW RUSHING

Sister Callie Brownlow Rushing was born in Tennessee December 2, 1882, and died October 31, 1955. She had lived in Texas since 1925, and a member of the Primitive Baptist church for fourteen years.

She is survived by the following: Daughters — Mrs. Arthur Kinsey, Athens, Texas; Mrs. Walter Brownlow, Paducah, Texas; Mrs. E. L. Pierce, Lamesa, Texas; Mrs. W. T. Parker, Muleshoe, Texas. Step-daughters — Mrs. Howard Eason, Washington State; Mrs. Ellen Rushing, Denver, Colo.; Mrs. Omer Bes-sire, Muleshoe, Texas. Sons — L. E. Brownlow, O'Donnell, Texas; Earl Brownlow, Morton, Texas; Carl Rushing, Anton, Texas; Wesley Rushing, Plains, Texas. Step-sons — Hulon Rushing, O'Donnell, Texas; Orbin Rushing, Comanche, Texas; Carey Rushing, Phoenix, Ariz.; Preston Rushing, Andrews, Texas. Sister — Mrs. Elizabeth Bradley, Olney, Texas. Half-sister — Mrs. Willie Lambright, Lamesa, Texas. Step-sister — Mrs. D. Holman, San Angelo, Texas. Brother — Eddie Brownlow, Athens, Texas; and step-brother — Homer Cunningham, Paducah, Texas. Also surviving are forty-one grand-children and thirty-eight great grand-children.

Funeral services and burial are mentioned above.

J. A. PERDUE

By request I write the obituary of our dear brother and deacon J. A. Perdue. He was born

in Franklin County, Virginia, July 5, 1880; and died December 13, 1955; making his stay here more than seventy-five years. He was united in marriage to Mary S. Blankenship on January 16, 1907; and to this union were born twelve children — two of which died in infancy. He is survived by his wife and ten children: Mrs. J. T. Eanes, Union Hall, Va.; Mrs. J. C. McGuire, Hardy, Va.; Miss Annie Perdue, Roanoke, Va.; W. T. Perdue, Newport News, Va.; C. A. Perdue, Dair, Va.; J. R. Perdue, Hurt, Va.; Henry Perdue, Redwood, Va.; Paul Perdue, Bassett, Va.; Ben Perdue, Hampton, Va. and Posy Perdue, Roanoke, Va. Also by three sisters: Mrs. J. T. Blankenship, Mrs. Mose Eanes and Mrs. J. H. Brown; and one brother: G. C. Perdue; and twenty-two grandchildren and five great grand-children.

Brother Perdue united with the Primitive Baptist Church at Gill's Creek, September 13, 1919, and baptized the same day; and was chosen Clerk of the church January 10, 1920; and ordained to the office of Deacon on May 8, 1920. He was a deacon indeed, filling the office faithfully, always striving for the peace and welfare of the church. He was a faithful member and enjoyed attending his meetings. He was a firm believer in salvation by grace alone, and greatly enjoyed talking with his brethren on this theme. He enjoyed going to the sister associations whenever he could, and was known and loved by many.

The funeral was conducted at his home church, Gill's Creek, on December 15th, by Elder Randolph Perdue, Brother Rufus Brown, and the writer; and he was laid to rest in the church cemetery to await the great day when those whose names are written in the Book of Life shall come forth and hear the voice of the King say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We will all miss him very much, but we hope our loss is his eternal gain. We believe that his troubles and sufferings are over. He was a good writer, and wrote much for publication. We hope to meet him in the Heavenly home which is prepared for the children of God. Written by his pastor,

(Elder) P. L. Plybon

(The following was written by Brother Perdue in September before his passing;)

**A Request:** I desire this to be read at my death, as though my dying declaration. To Whom it may Concern:

As I am in a frail condition and now past seventy-five years old, I am not expecting to be here much longer in this troublesome world; and so, to my dear family, when I pass away in death, O, may our Glorious Lord direct you all to carry out my request. Now, feeling my great unworthiness, I desire all things done

in common for putting me away. My funeral (if any) in my home church, preached by Elders Randolph Perdue, P. L. Plybon and Brother Rufus Brown. Should any of these pass away before I, get the remaining ones — and, especially, have no mixed doctrine over this old frame of mine. Choose enough of my beloved brethren for pallbearers; and my burial beneath the sod somewhere in the Gill's Creek Church cemetery — and no flowers. To my dear and faithful companion, if remaining when I am gone, my prayerful desire is that the dear Lord will be a husband to you, and that we will soon meet above where abounding love and peace dwells forever. I say to my dear children, I have tried many times to pray for you all, that, if it be God's holy will, to save you in the peaceful realms of eternal glory.

J. A. Perdue

#### IN MEMORY OF ELDER SAM MCKINNEY

*"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing."*  
(2 Timothy 4:7-8)

Dear brother McKinney we miss you  
While traveling along life's way:  
We feel our loss is but your gain  
To that brighter happy day.

You have gone to rest we have no doubt;  
To us you can not return:  
Yet memory sweet will linger here —  
And for this rest we yearn.

While given precious thoughts to think  
Of how you preached and prayed:  
Your labors weren't for earthly gain  
While amongst us you have stayed.

You told us why our Jesus came;  
The cause: he loved his bride.  
He paid our debt — we never could;  
The door he opened wide.

All his shall call upon His name:  
In Him they all are blessed.  
You were to us a brother dear,  
And now you've gone to rest.

Mrs. Fred Cobb  
Nov. 20, 1955

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., MAY, 1956

NO. 5

### PRAYER FOR FAITH

Oh, that I could spend my doubting hours  
In constant words of prayer —  
Words that would relieve my heart  
Of the sin that lingers there;

That I could feed within thy pasture  
Where the grass is always fresh and green,  
And feast upon its wondrous riches  
That my natural eye has never seen.

On the solid Rock of Ages:  
That I could have a place to stand,  
Free from every little tremble  
And from the fear of sinking sand.

Oh, that I could see that lovely city  
Where the jewels brightly shine,  
Sending forth the radiant beauty  
Of the sacred things of thine.

In the shadow I often ramble:  
Seldom through the lattice see,  
Still I'm hoping, through thy Spirit,  
To have faith dear Lord in thee.

Mrs. Ina Pilchard,  
Stockton, Md.

### FAITH

*"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him in the same promise: for he looked for a city which hath foundations, whose builder and maker is God." (Hebrews 11:8-10)*

The multitude of Abraham's seed was for number as the sand of the seashore, and they died not having received the promise, but by faith they were blessed to see and embrace it afar off in the Son of God: which caused them to seek a city eternal in the heavens. This was their desire, as it entered into them by

faith in the Son of God; for they confessed that they were pilgrims and strangers on the earth. "For they that say such things declare plainly that they seek a country." (14th verse)

The people of God in Abraham, Isaac and Jacob's time were caused by the Holy Spirit to walk by faith, and to see by an eye of faith the promises of God to his people after the death of this mortal body: that the body would come forth on that great day of our Lord and Saviour Jesus Christ, when he should come to earth and gather the Jewels of God's mercy to that eternal city. Which city the Revelator spoke of when he said, "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

This is the city that all the people of God are looking and hoping for. And this hope comes by faith; and through faith, and in our experience, we feel to be a part of that city, because it is, "The bride, the Lamb's wife." In our experience, we have a desire to reach that city; for when one is born of the holy Spirit of God it is manifest that they are heirs, and joint heirs with Christ. Therefore, we are given hope of eternal life, and the love of God is shed abroad in our heart; and we know that he has, "Saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."

As we journey the road of life here in the world, we sometimes feel as one of old said, "I know that my redeemer liveth. . ." And that, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pasture: he leadeth me beside the still waters."

This is a wonderful feeling, when we can witness with these two writers, being able by the Holy Spirit to have faith in God that he is all our salvation; and blessed to give him praise and thanks, who has kept us all of our life, and provided us with all our needs. Sometimes, however, he withdraws his Spirit from us: then it is that the flesh begins to boast itself, saying, "I am something." And sometimes the devil begins to tell us that all the hope we had, or have, is in vain. If we were left to ourself always, we would follow after the flesh. But thanks be to God that he comes back to us at his time, causing us to see the corruption of the flesh again, and our sins; and causing us to weep and cry, and again fall down even to the ground, and beg for mercy. How often we beg that he would, "Restore unto us the joy of thy salvation."

So when we are blessed of God to have faith in his dear Son, we feel that surely he has prepared for us a city; and that, when He appears, we shall appear with him in glory, and be in that eternal home beyond the grave, to sing undivided praise to God the Father, God the Son and the ever blessed Holy Spirit, in a world that has no end. Amen.

May the great and holy God continue his blessings with us as he has in the past, is my prayer for Christ's sake. Written by a brother in hope of eternal life, and saved by grace, if saved at all.

S. R. Boykin,  
1702 Tryon Road,  
New Bern, N. C.

\_\_\_\_\_  
Palestine, Texas

Dear Editors:

Enclosed you will find check for \$5.00, for which please renew our subscription for two years.

We have both been readers of the Signs for many years; and we especially enjoyed the January issue. It is good to feel that God is raising up younger ministers to fill the pulpits when the older ones pass on. It is, indeed, refreshing to the spirits of the old soldiers of

the cross when these younger gifts are made manifest unto the churches — this is God's work, and He does all things well. May His tender mercy rest upon each one of his gifts, that they may grow in grace and knowledge of the Truth as it is in Christ Jesus our Lord. May they shun not to declare the whole counsel of God, to the comfort and edification of god-fearing believers; that these little ones, who hunger after the hidden manna that comes down from heaven, may eat of it and rejoice, and give God all the praise. God seeketh such to worship him as worship him in spirit and in truth.

I have had several requests from Primitive Baptists in different states for me to continue to write for publication. But since my marriage to Elder Fugate, I have not had much time for correspondence. I am thankful that I have been blessed with good health, and with the privilege of going with him to his appointments at the four churches which he serves; and to corresponding meetings. I not only enjoy these services, and meeting with the dear brethren and sisters, but I can relieve him of the strain of driving to and from these meetings.

After years of loneliness, we both feel that we have been wonderfully blessed with the privilege of spending our evenings together, reading and discussing the Bible and other Primitive Baptist literature and periodicals. Our hearts have been lifted up in thanksgiving to our God for his tender watch care over, and his love to such sinful mortals as we feel ourselves to be — less than the least of all, if we are numbered among God's people.

May God's blessings rest upon all his believing children, is the prayer of  
Your little "sister from Texas,"

Velma J. (French) Fugate

\_\_\_\_\_  
EXPERIENCES WE CANNOT ✱  
FORGET

Glade Hill, Virginia

Dear Sister and Brother Wood:

By request, I will try to write some of the dealings of the Lord with me, if he will guide my pen. Sometimes I think he has been with me all my life, and then I think I am mistaken in it all.

When I was about eight years old, I spent the night with my grandmother, and in the night sometime, she called her son to get up, that there was a light at the barn; and he said that he could not see any light. But I could see it, for it looked like a light hanging up in the air about the top of the barn — then it just disappeared. When I was ten or twelve, I would read papa's Baptist papers and the experiences in them: and would wonder if I would ever be as good as they were. In my seventeenth year, I was walking along, when I heard a voice ask, "Is there a God?" I stopped and looked around, but there was no one in sight; and I began to wonder, What is this? I began to read the Bible, but could not understand it, for it seemed a sealed book to me. My prayer was, Lord have mercy or I perish. This went on until I was married in the spring of 1908. I dreamed of Elder Randolph Perdue and my husband (Elder George Dyer) and I standing on the bank of a branch; we had met there for Brother Perdue to baptize me, but he said he could not do any baptizing for there was not enough water. I believe this was to show me that Brother Perdue was one of God's servants.

We went to Canton Creek to meeting once, and my husband preached; his text was, "I am the light of the world." That night after we retired, I saw a light upon the wall which looked like gold. A voice spoke and said, "This is the light he was talking about today". And the whole room was light. Again, I dreamed that Brother Tom Eanes and wife, and my husband and I spent the night at my father's, and about midnight Sister Eanes and I were out in the yard and it was the darkest time one ever saw. Then, all at once, it was light; everything was sparkling like diamonds. I said to Sister Eanes, surely the world is coming to an end. It seemed

that everything was love and peace. As I looked toward the sky, a man's head and shoulders appeared in white clouds, and I said, that is Jesus coming to gather his people home; and everything was peaceful and lovely.

When I was baptized, it seemed that everything was peace and love, and I loved everybody. God is love: I hope he loves me. If not, I am gone worlds without end. I love to read the Signs. Pray for me, if you can pray for a worm like me.

May God keep, lead and guide you all in truth; may he keep us all at his feet, is my prayer. We are saved by grace if saved at all: the Lord does it all, we can do nothing. A poor little sister — the least of all.

In hope of a better world,  
Mrs. George F. Dyer

#### A WONDERFUL FAITH MANIFESTED

Lubbock, Texas.

The Signs of the Times:

Dear Friends:

Once again the time is here to renew my subscription.

. . . I wish I could make it possible for every one who has been born again, and has a sweet and precious hope of life beyond the grave, to receive each month the dear old Signs of the Times. Why? Because I believe it contends for the faith once delivered to the saints: the truth as it is in Christ Jesus. It contends for salvation by grace, election, predestination, the resurrection, and final preservation of every one of God's elect — without the loss of a single one.

This doctrine will comfort, uplift and edify a poor sinner, because it gives God all the glory, praise and honor; it exalts his name above all names. And that is as it should be, for all life, spiritual and natural, is absolutely dependent upon the true and living God. He is not dependent for anything from man or

any other creature, because he is the only supreme being; and rules all things in heaven, on earth, and in hell. All times and seasons, all life, all light and darkness, all love and mercy; in fact, every thing both visible and invisible are his to do with as he pleases.

These are parts of his ways. Who can change them or disannul them? None, no not one.

Here is my check to renew my subscription, and that of my sister. The rest of the check you may use to send the Signs to any believer you may know who is not able to pay the subscription fee.

In hope,  
Durwood H. Bradley

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OF HIS MERCY WE ARE NOT  
CONSUMED

Houston, Texas

Dear Editors of the Signs:

I am overdue with my renewal of the Signs, which I am enclosing herewith.

I hope my desire is to pray for the poor and afflicted ones of Zion, of which I am the poorest, if one at all. I feel to be an utter blank to all that is spiritual, yet feel a yearning that the glorious Day-star will arise with healing in my heart, and dispel the gloom and darkness that now prevails in my soul. I have to say with one of old, "My sins have procured this." I have forgotten Him days without number, and gone out after the vanities of this world to my own shame and sorrow. Oh, that in his ever enduring mercy He will give me a heart to repent and return to my first love: "What happy moments I then enjoyed; how sweet their memory still, but they have left an empty void the world can never fill."

I know that it is of his mercy I am not consumed; I know that his power sustains me, preserves me, and his long-suffering bears my wayward sinful soul along, and that these wonderful blessings are the fruits of the terrible suf-

fering and shame wrought out on the cross by His own Son, Jesus Christ, in whom he was well pleased. Yet this knowledge cannot touch this dead and lifeless heart of mine until the blessed Holy Spirit calls: Come forth. I am bound in darkness and cannot break my bonds.

I desire to be remembered by his blood-bought people when they are at the throne of grace.

Yours by his grace,  
Buena V. Wright

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CROWNING HIM LORD OF ALL

In Ecclesiastes 7:29, we read that God made man upright but they have sought out many inventions. Where can we find more inventions of man than in the "business" of religion? Business of religion applies only to worldly people. With God's people, religion is not a business, but service to our adorable Saviour; and this service is joyful, not for expected and coveted gain, but in love; because we realize He has done for us what we tried to do and failed, and gave all up for lost. When we are blessed with His presence and love, our whole desire is to worship and praise Him without any thought of any recompense; but to be blessed to live at His feet, and to realize our nothingness and dependence on Him for all things.

How different with the world, and their business of religion, in which there are many inventions! Look at the many denominations, and many different ideas in each denomination, which are innumerable.

Sometimes God's people become dissatisfied with the order and doctrine of His house, and want to invent some new device to benefit the church: It is too old fashioned for these up to date times. They forget that Christ said, the Gates of Hell shall not prevail against the church, and He will never leave nor forsake us. A church in my old home community is in a weak condition. It

has been suggested they employ some inventions of men to build them up, such as a musical instrument. Do these people want to join the church that Christ built, or the organ and other things? Why do they want to join? Is it love for Christ? There is nothing that will kill a church quicker than worldly inducements. People drawn by these things are not joining for the love and honor to God, but for some worldly inducement. It is evidence they are not ready to forsake the world, deny themselves, and want only Christ and His glory. There is nothing but the work of love and leading of the Spirit that will draw His little ones to the church. These do not want anything of the world in the church to attract their attention, they want only Christ.

“And I, if I be lifted up I will draw all men unto me.” Is there not another way in which He can be lifted up except on the cross? When we realize that there is none other name by which we are saved, and preach his sovereign power over all things, not looking to the world for any help, is this not lifting him up above the world, and all powers? This is crowning him Lord of all. If we had to look to the world for anything connected with our salvation, or help to build the church, where would our hope be? We can not trust a God that is not a sovereign above all worlds, and above help from any source. His right hand is under my head and his left hand doth embrace me; and his everlasting arms are always under us, and he never sleeps. He is caring for us at all times, even in the deepest distress, and under the heaviest load of sin. It is for our good, and He is there and will carry us all the days of our life, and be with us when we leave this old sinful body. May His grace abide with all His people.

Geo. W. Jackson  
East Point, Ga.

Millport, Alabama

Editors of the Signs:

Enclosed find check for \$5.00 to pay our subscription for two more years. It seems that we cannot be without this paper. There are so many times that we are in the “Slough of Despond,” and God in his tender mercies, through the columns of the Signs, seems to lift us up and guide us on life’s toilsome journey.

May you be blessed in carrying on the publication.

Yours in a sweet hope,

Mrs. R. A. Mathis

Box 136, Bala, Moskoka, Ontario

My dear Brother and Sister Risler, in the Faith of God’s elect:

Although I have been unable to write a letter, my thoughts are often towards you and those of like faith. How my heart went out in love and fellowship to Sister Loeffel when I read her God honoring letter in the Signs of the Times. How true the secret of the Lord is with them that fear him — who are the called according to His purpose; and regardless of our lack of understanding of many things which happen along life’s pathway, we know by the faith given us, together with our experiences, all things do work together for good to them that love God; and brings to our remembrance that the wisdom of this world is foolishness to Him. Safety is of the Lord who neither slumbers nor sleeps, and will in His own way and time provide all the needs of those who hope in his mercy.

Dear Brother and Sister Risler, may you continually be blessed in providence and grace, and, if the Lord wills, continue with the church below for some time yet.

Hoping you are well and with love and fellowship to all of like faith, your lone sister,

Alma Viola Mortimer

Salisbury, Md.

Dear Brother and Sister Spangler:

It seems a long time since I have heard the gospel word spoken — and yet some time to wait.

I just want to say what I was trying to tell: I had not seen the evidence of the light by reading the scriptures like others had — I just could not understand; but when that power did loosen my feet, I could not stop or turn back. I still did not feel I would be received, for I had nothing to say, but could see that those who were woven together with love, were so by the strength of the Lord and Saviour, the giver of all good gifts. It made me see my sinfulness, and showed me his good mercy; and made my heart rejoice in his blessings, and my cup runs over.

“Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy and my burden is light.” This is the way it came to me after the baptizing, and I did rejoice. I thought, God has brought me safe thus far, and God will lead me home. If He is with me, what can come against me. Time was when I would fear and tremble when I heard the gospel, but you were made able to declare it so clearly.

I have told this in a broken way; maybe you can read between the lines what I have tried to tell. I hope you are both well, and to see you both soon.

With much love,  
Mrs. H. O. Hall

Box 717  
Smackover, Arkansas

Dear Editors of the Signs of the Times:

Enclosed find three dollars for my Signs another year. I have been confined to the V. A. hospital in Memphis, Tenn., for the past year with TB; and I must say that I have gotten much comfort and consolation from reading the wonderful truths which the Signs contain. I hope I love this grand old doctrine of salvation by grace, and all of

God's people who believe and teach it everywhere. May it be His blessed will that I may continue to ever look to him, and to praise him for his loving care and watch over me while on the bed of affliction. Thanks be to Him that I am now able to be released from the hospital, and be back home united with my loved ones. I wish to ask the prayers of God's people everywhere.

Please change my address from the hospital to that shown above.

George E. Murphy

Bassett, Virginia

Dear Editors of the Signs:

. . . I hope to get the dear Signs of the Times as long as I live. I subscribed for it in my mother's name for she enjoys reading it also.

I have received sweet comfort in reading the Editorials, Voices of the Past, and the Experiences of the little children of God, which He has blessed them to write. I long for an humble, meek and thankful heart from the Lord, for giving me strength to read the sweet, soul cheering writings of his precious little ones; and Oh, how sweet to my soul to read the blessed Bible.

May the blessed Lord, if it is his will, give you dear Editors of the Signs, a mind to pray for me, a poor sinner. I so much feel the need of the prayers of God's humble little ones. The reason I call them little ones is that I feel his saints are little children; and though the world may think it strange, they would not with the world exchange.

Oh, gracious Lord, wilt thou in mercy take our minds from the vain and perishing things of this world, and place them on heavenly and divine things in praise and glory to thy blessed name. Love to all His little ones.

Callie Clark

Exeter, California

Editors of the Signs:  
Dear Brethren:

I have a great desire to write, for my mind is constantly on the church and the love and mercy our God has for his people. I am surrounded with good neighbors, although they do not speak my language — they believe in a God that will save you if you will let him. So I can't talk the things which interest me most. They remind me of the brother of the prodigal son. The prodigal son represents the true believer, for we have to be brought down to hunger and be destitute, and to know that God our Father rules and super-rules; and that his store-house is full for his children. When we get to the end of our own strength, and He gives us a little foretaste of heaven, it is then we go to him as the prodigal son went to his earthly parent, begging just to be a servant. The elder son, to my mind, represents the Armenian world — do and live. I believe we live before we can do. Can the world console a sin sick sinner? Can it receive him in glory after death?

God not only designs the end, but the means to accomplish that end in his infinite wisdom and power. If God promises riches, the way thereto is poverty. Whom he loveth, he chasteneth; whom he exalts, he casts down first. He does not build on man's foundation. When we have tried our own strength and know that we can no longer survive without help from a supreme power, it is then we begin to beg for mercy. It is then we are like the prodigal son, we are not worthy to be called a son.

My dear Christian friends, my desire is to live at the feet of my brethren and sisters. I love the doctrine of salvation by grace and grace alone, for I claim no merit of my own. If I do a righteous act, God be praised not me. If I walk in paths of unrighteousness, it is I, this Adam multiplied, when I am left to myself. It is so natural for men, when they do things they know they shouldn't do, to lay the blame on someone, but God forbid that I ever accuse any except myself. Rather, I would beg God for mercy and pardoning love.

I haven't made myself as clear as I

would like to, but will say I am happy to know and feel his pardoning love. It is so wonderful to have a throne of grace to go to in time of trouble — and better still, to have grace to go to that throne.

Submitted in love, and trusting that your God is my God.

Mrs. G. W. Atkins

---

New Market, Alabama

Dear Editors:

Would like to have my address changed from Huntsville, Alabama, to Route One, New Market, Alabama; and to write a few lines on the scripture that is found in Jude, 4th verse: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

I would like to say first, there are some who say that the Spirit does not strive, or lead, men of today as it did the apostles; and there are some who say they can deliver themselves from the dead state which they are in by nature, into the marvelous light. These bring in damnable heresies: they speak evil of those things which they know not, but what they know naturally as brute beasts. In these things they corrupt themselves.

But, beloved, we have a strong consolation, for we are told to remember the words which were spoken before of the apostles of our Lord Jesus Christ: how that they told you there should be mockers in the last times, who should walk after their own ungodly lusts. (Jude, 17 and 18th verses) "These are they who separate themselves, sensual, having not the Spirit."

We find in First Corinthians 2:11-12, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God." But these men who have gone about to establish their own righteousness, woe unto them, for they have gone in the way of Cain, and have run greedily after the error of Balaam for reward, and perished in the gainsayings of Core — clouds they are without water, trees who's fruit withereth, raging waves of the sea, foaming out their own shame.

These men, by their natural minds, say they know the things of God; but we find that they cannot, for they are foolishness unto them. May the Lord bless and keep us who have not erred from the truth, but who are kept by the grace of Almighty God, who is able to keep us from falling and to present us faultless before the presence of his glory with exceeding joy.

A brother, I hope,

Harless Hale

---

Arkansas City, Ark.

Signs of the Times:

"And it shall come to pass."

These words are true, because at no time since the beginning has anything happened by chance: the cycle of time revolves for a thing or event predestinated by the counsel of the Father's holy and righteous will to come to pass; and that event materializes.

So my time to the Signs of the Times has expired, and I enclose money for another two years. I do not ever want to miss a single copy, for, aside from my Bible in which I truly love to meditate on the testimony of holy truth, coupled with hope and experience of the precious gift of grace and love of truth, the Signs comes next. What a wonderful gift the editors and associate editors and various writers of our paper have. Each and every one to me stand so far ahead of the poor example that I find myself to be that I am brought so low

and humble that I can only beg and plead for a small place among the dear saints of God. Yet when I can see the light or truth made manifest, immediately a kindred spirit, which is beyond this vale of sin and sorrow, comes forth. What a manifestation of joy! This I find to my comfort in the Signs of the Times.

If a child of grace, it is beyond the wisdom or power or anything else this poor worm has ever and can ever do.

Ben Parrish

---

Bivins, Texas

To the Editors and Readers of the Signs:

I am sending a letter written to me after the death of my companion June 24, 1955, by Elder E. J. Lambert. It was of so much comfort to me that I would like for the readers of the good paper to read it too.

(Elder) T. A. Wall

Elder T. A. Wall and Family,  
Bivins, Texas

Dear Brother Wall and family:

Words cannot express our deep felt sympathy for you in this time of bereavement, caused by the departure of your devoted companion and mother. Brother Wall, the words you used last Saturday when you told me the grand experience of your wife, left such deep impression on my mind that they still ring as clearly as when you spoke them. Your talk to your children as you were taking the last view of the body of your wife and their mother, was so touching that it will long be remembered. Your reasons for the selection of "How Sweet the Name of Jesus Sounds," and "O, For a Closer Walk with God" to be sung in the order they were sung at the funeral, shall be treasured long in our hearts. Even though I felt so unworthy, I appreciate the high honor bestowed upon me to have a part in paying the last tribute of respect to Sister Tiny

while her body was in our midst. The large concourse of people present at the funeral showed the high admiration and love the brethren, relatives and friends had for the noble, graceful life she was blessed to live while here in this world.

Brother Wall, it is wonderful indeed that she was blessed with such reconciliation to the will of God, that she did not murmur or complain at her lot. Even though her body is gone, she yet lives in your heart, and the hearts of her children and many friends. Your many lovely conversations will be rehearsed in your mind, which will prove comforting to you. Her acts of kindness bestowed upon you will be so cherished in your hours of sadness, that the memory of them will be almost a visit from her. Admist all this, may God give you courage and strength to press on in the vocation of your calling in mixing with the brethren, feeding the flock of God, giving counsel and advice to those who need it; and being helpful to your children and community. Many times interest and concern for the welfare of others prove to be the healing balm for our heartaches. If God could be pleased to grace you with a deep concern for the welfare of others, you would not have much time to think of your own troubles, and it would prove consoling to you and those with whom you come in contact: Visit as much as you can, and converse upon the current problems that concern us in the church and our everyday affairs. This would be the desire of your wife. She would not have you grieve over her. Her love for you was the type of love that would desire you to be mindful of your great work as a minister of the gospel, instead of taking all your thoughts in memory of her, May God grace you with a courageous mind and active body, is my sincere prayer.

Children, spur your father on, as your mother would. Do not allow him to give up, but encourage him to go in the path of duty in administering to the welfare of the churches over which the Holy Ghost has made his overseer. Your

mother's work here is at an end, but your father's work is yet unfinished. Be patient and kind in your dealings with him, that this may not be so burdensome. My acquaintance with each of you has made me to believe you are noble children, having high and noble ideals. May God consecrate this act of providence to strengthen your faith in a God who worketh all things well.

Come visit us when possible, and call upon us anytime we can be of service.

(Elder) E. J. Lambert

Ruston, La.

Dear Editors:

Am enclosing letter from Elder Rhodes for publication. I have his consent.

A sinner, in hope,  
C. B. Stokes

#### HATING UNGODLY THINGS

Lillie, La.

Mr. C. B. Stokes,  
Ruston, La.,

Dear Brother in Christ:

I received and appreciate your good and very encouraging letter today, and was glad to hear from you. I also appreciate your very kind commendation of the article I had written and was published in the Signs of the Times. Although I feel very ignorant, weak and unworthy, yet I hope that the Lord has blessed me in a measure to write and speak his holy, comforting and edifying truth.

I feel very inadequate and weak to undertake to write on those deep and mysterious scriptures you request me to, yet I do desire, the Lord willing, to comply with your request. I feel that in order that I write to the praise and honor of the Lord and to the comfort of the Lord's children, I must be guided by the light and leadership of the Holy Spirit. I hope that I may be blessed to

this end.

“Think not that I am come to send peace on earth: I come not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.” (Matthew 10: 34-36)

Think not that I am come to send peace, but a sword. I feel that the Lord means to convey this idea by this teaching: He did not come to cause anyone to love him and his doctrine, and his kingdom, except his chosen people. Whoever they are, when one is born again not of corruptible seed, but of incorruptible by the word of God, then they are made to see and understand and love the doctrine and people of God above everything else — even better than father or mother, son or daughter, etc. And, if they do not love these heavenly and divine things above everything else, it only proves that they are not in reality one of His.

Anyone thus wrought upon by being born of the Spirit, is so different from even those of his own household, that there is division, (or sword) in opinion between he and his household concerning these blessed and sacred truths of the gospel of God our Saviour; and oftentimes one who is thus wrought upon by the Spirit of God is compelled to suffer in his own family, the persecutions, afflictions and sorrows that come about as a result of the Lord sending light, life and truth. So, instead of it having a tendency to promote peace it has the opposite effect, and brings a sword of division even in the household of those who are made to know, love and contend for the truth of the gospel of our Lord Jesus Christ.

In my opinion, these scriptures teach that when the love of God is shed abroad in one’s heart, it produces a great sense of hatred and resentment even in one’s own family against the truth, and against he who holds to the truth; and is true with anyone else who has not

been enabled to see, hear, feel, understand, and love these sacred and heavenly things. Nothing can affect this love in those who have not been thus wrought upon, so as to keep them from separations and division from those whom the Lord has blessed with a knowledge of the truth. So when one is born of the Spirit of God it brings about this division — the sword that the Lord has related in these scriptures. Thus, instead of peace being the result, what the Lord gives his people in regeneration produces a division and separation, at least to some degree, between those who are born of the Spirit and those who are not.

So we can see that the Lord’s people are given different and stronger love than that of nature, to the extent that they can and will endure persecution even from their closest ties in nature.

When Christ was born in Bethlehem of Judea, he was sought by those who had no insight through the Spirit, that they might kill and destroy him; but, on the other hand, those who were led by the Spirit sought him that they might worship and administer unto him. So we see the difference from the very first: His coming did not produce peace between them who were his people and those who were not. But it brought a sword — division, persecution, trials, and differences. It is the same today, and always will be while human depravity and sin continues on this earth. Jesus said, “He that is not with us is against us; and he that gathereth not with us, scattereth abroad.” He also said that he that loveth not knoweth not God, for God is love.

In Luke 14:26, Jesus said, “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Now I do not think that this hatred is that which is of malice. No, not at all. “And his own life also,” in the above quotation, gives the meaning of the hatred under consideration; that is, anything ungodly that is in them and

us. Not with malice and envy, for Jesus commanded us to love our enemies, and to do good to them that hate you. (see Luke 6:27-29) God's holy word does not contradict itself, so we conclude that when Jesus spoke of those who came to him and hated not those of their closest ties, Yea, and His Own Life Also, he meant the hatred of anything ungodly in them, or his own self.

So, dear brother, I feel that this teaching and admonition is to instruct us that the affections and ties of our closest loved ones, who are not born of the Spirit of God, will separate and divide from us, when we are given to see and understand these truths. No matter how much we love their persons, we cannot love their lives in sinful and ungodly things — neither our own lives in this sense. Jesus said in John 12:25, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." So we can see from this and the other things taught, the type of hatred that is under consideration: that the man of whom it is said, except they hate father, mother, brother, sister, etc., he cannot be his disciple, he is not to hate them anymore than he is to hate his own life.

So that the Lord's people are not only to hate the ungodliness, sin and depravity that he is blessed to see in himself, but also to hate it in his closest ties; and he is to do good in return for persecution, hatred and all evil and abuse that is heaped upon them. And I believe that by the influence of the Spirit of God working in the Lord's people, this hatred for all ungodliness and sin, both in ourselves and our closest ties, will be there in manifestation.

There is no conflict in any of the inspired and sacred teachings of the scriptures. Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

I hope, dear brother, that what I have written is at least right in a measure; if not, then I hope you nor anyone else will receive it. From the last scripture quoted, we know all scripture is good and profitable to the man of God. I don't know that I am, but I hope that through the grace and mercy of God that I am one of them who is given to love the Lord, his doctrine, his church and people, above my own father, mother, wife, sister, brother, son or daughter; or anything else in this old sin cursed world.

I sometimes long (if I am not deceived) for the time when our Lord shall come again, and call his humble, trembling ones to himself; where there will be no more sin, sickness, sorrow, pain or death, but where peace, love and everlasting joy, and eternal praise shall be engaged in forever.

May God bless and lead us in the way of truth and righteousness, and cause us to trust in him who works all things after the counsel of his own will and purpose. May we be weaned away from all the doctrines and commandments of men and devils, no matter whether they be manifest in our own lives, or in others; and be enabled to follow him and love and obey him in all that he has commanded.

Thank you again for your letter of comfort and encouragement. May the Lord be with you, and bless, lead and comfort you and yours, and all the dear household of faith everywhere, is my prayer. Come to see us, pray for us, and write us anytime you feel to do so.

Your brother in hope of eternal life,

(Elder) R. W. Rhodes

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#### TRIED IN THE FURNACE

This interesting book by Elder Lambert is yet available. The price is \$3.00, and may be had by addressing:

Elder E. J. Lambert  
306 Richardson Street,  
Winnsboro, Texas

## EDITORIALS

Danville, Virginia

May, 1956

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*All letters for this paper should be addressed and remittances made payable*

TO

**SIGNS OF THE TIMES, INC.**

Route 5, Box 332F

Danville, Va.

**EDITORIAL****A MESSAGE TO OUR READERS**

Since the March issue carried a reprint of the Prospectus of the Signs, and a review of what the paper has stood for throughout its 123 years of publication, we believe it is also timely to remind our readers of some of the things we do not hold with or encourage through the paper.

We have no desire to attack associations, or their Articles of Faith, or Rules of Decorum. Associations have been a source of much comfort to our people. Many of them have looked forward to meeting each other, and to hear the gospel preached by the various gifts. Ministers have had the privilege of associating with each other at these times who are not favored to meet with each other otherwise throughout the year. These assemblies have often been a

spiritual strength to our churches and friends. We know there has been at times an exercise of authority by some which was not good; but, from a general standpoint, we are sure they have been a great blessing.

Good doctrine and good order are inseparable; and we are sure that where gospel order and practice abound in an association and among the churches, there will be peace and prosperity abounding in the association. Associations have Articles of Faith and Rules of Procedure. These are usually in accord with the Rules of Decorum and Articles of Faith of the churches. The Rules set forth their order of procedure, and the Articles of Faith the principles of doctrine they believe; and are a product of the churches represented in the body. A church is under no compulsion to belong to an association; and when a church believes she would be best served by standing independent, it is their privilege to do so. If a church is convinced that the association she belongs to has departed from the faith and order of the gospel, she should sever her ties with the association. But when they are continuing in peace and order, we believe she is best served by continuing with her sister churches in an associated capacity.

Whether a church belongs to an association, or is an independent church, when a sister church persists in holding in fellowship a minister or member whom Paul describes as a drunkard, idolator, extortioner, covetous, or a railer, the church or association should withdraw fellowship from such church until gospel order prevails. Paul's direct command to the church at Corinth, was not to keep company with such characters, and not to hold such churches in fellowship and communion in keeping company with the transgressors. Whether this withdrawal is by an association or church, it is in keeping with the express command of the Scriptures.

This paper has not been the means of attacking the Rules of Decorum and

Articles of Faith of our churches. From the time of the early churches in America, they have had Rules and Faith Articles; and our desire is to walk in the old paths of our forefathers and not seek strife and confusion among our churches and people, as the good old way is good enough for us.

We believe the church we are identified with is the church of Jesus Christ, and we have no desire to continually find fault with her, and persist in trying to tell her how to conduct her affairs. If the time should come that we believed that everything was wrong with the church we belong to, we would certainly leave it.

There arose in the Baptist ranks about the year 1823, a man by the name of Alexander Campbell, who dissented from the Old Baptist doctrine. He, and his followers, persisted in the plea for the restoration of original Christianity. In 1827 the Baptist churches withdrew fellowship from him and his followers, and they organized what became known as the "Campbellites." Today they are known as, "The Disciples of Christ." We ask the question: did they return to primitive Christianity? This is related only to remind us of the course usually followed by those who claim that the Primitive Baptists have departed from primitive Christianity.

It has not been the policy of this paper to re-print articles from Armenian papers, except when it was necessary to comment upon them in defense of the truth. There may be articles in their periodicals that have some truth in them, but the doctrine and practice of such sects that we know of, is certainly not the doctrine and order maintained by the Signs.

Dear readers, to sum up the whole matter, we would set forth the object of the Signs of the Times as follows:

To defend the doctrine of the Old School Baptist Church, which is the doctrine of free and sovereign grace; believing her to be the Church of God.

To serve as a means of communication among our people, and to be ever

mindful that we are the servants of his people, and not their overlords.

We have not followed the policy of trying to tell our ministers how many churches they should serve; how to conduct associations; attacking the propriety of Rules of Decorum and Articles of Faith; or any such things.

We know that this paper goes into the homes of some brethren who are separated from other brethren, but we believe it serves to comfort all His dear people who read it — and that is our desire. We do not expect to enter local controversies through the paper; believing that all local troubles should be settled by those who are near by, and who understand them.

We ask an interest in your prayers, that we may be found faithful as your servants, ever contending for the faith once delivered to the saints, and holding fast the profession of our faith without wavering. We humbly solicit the support of every reader who subscribes to these things, wherever it be your lot to dwell.

D. V. S.

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#### REQUEST FOR INFORMATION

8881 Calico Avenue,  
Garden Grove, California

Dear Editors and Brethren:

... Would like for someone who lives near here, and who knows the closest place where we may attend Old School Baptist meetings, to write us a card.

Mr. and Mrs. J. W. Stephens

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#### THE SIGNS OF THE TIMES

(Devoted to the Old School Baptist  
Cause)

My dear Brethren;

I am glad that our dear and esteemed Elder John D. Wood has been blessed to write his current editorial and to reproduce the splendid and timely article of the lamented Elder Gilbert Beebe. It has seemed to me that this has need-

ed saying and reproducing for some time.

There has not been an era in the church that has not produced staunch defenders of the truth; neither has there been an era in the time of Babylon that she did not produce many zealous defenders of her spurious and confusing doctrines. These two principles — truth and falsehood — have ever been debated by the adherents of each, the contention growing bitter at times, coming to a lull at other times, and at still other times a coming closer in union to each other, only for the breach to become wider and the intensity of conflict more fiery.

These conditions have come about in varied ways. At times the ungodly professors have come up with new colored schemes to catch the church unawares; at other times the church has grown lukewarm and sleepy at the post of duty, thus giving the alert followers of Satan the opportunity to drive their wedge into the followers of the Lord. Every new departure has brought a new crop of bitter enemies. And every new defense that has been set up, has brought out new and amazing qualities in the soldiers of Jesus Christ.

When an unlooked for approach is made on the encampments of Israel there are always those ready to spring to defense. If the enemy is bringing in damnable heresies there will always be sharp reproof from the defenders of the fort. Believing, as I hope, that God not only raised up Pharoah, but all other men in this world to fill certain positions, and that those certain men, and the filling of their destined places in the world, to be for the good of His people, but more important, that every soldier in the ranks of the followers of Jesus Christ, is a conscript and a trainee of Him, and that he is peculiarly and particularly qualified to carry the fight to the enemies of the truth — it follows that Elder Beebe was, according to my understanding, raised up in the church at the exact time to fill the exact place, even to every word and every article.

At that time, (as well as any given time before him, and as it will be at any given time in the future) there was a body of people to which God directed Elder Beebe to. He did not call him to a dilatory examination and consideration of **what** body of the church to join; He did not place before him all of the religious world and tell him that the church was hid among all of these professors; but in the providence and grace of God he was directed to the Baptist church. He did not direct him to an intangible church; nor was it a nominal church. But it was to the Baptist church, with **vital, fundamental, living** principles.

At that time, as well as at any time before him, and as it will be at any time in the future, the church was contending for the doctrine of God our Saviour. There is not a doctrine in keeping with the vital, fundamental, **living** religion of Jesus Christ, that was not being contended for at the time of Elder Beebe, and the beginning of the Signs of the Times. But, around the year 1790, there was a new dress of unbelief arose. It was not the **first** dress of unbelief, for many fanciful dresses had been worn by this Great Woman, but since new and attractive ideas are used to catch the unwary, she often come up with a brand new idea. It met opposition in England at once. However, this Woman that had slipped in among the poor and afflicted people of God, was so enamored with the new dress that she pressed forward, treading under foot the poor and afflicted adherents of the true faith, besmirching the fair names of true followers and even the Lord our precious Saviour, belittling the good and wholesome doctrines that had been a bulwark of defense for those defenseless little ones in all ages before her. She was not satisfied to wear her gorgeous garment in Europe but she came to the land of freedom and soon was in an arrogant march against the true faith here.

Brethren were thunderstruck; they were amazed; they were at first shaken and demoralized. This condition did not

exist long, for our God has promised long before this that he would come with vengeance and a recompense and save the fearful in heart; and, while the primary meaning of this may have been the promise of the Saviour's coming in the flesh, it certainly also carries with it that there shall be an experimental phase of this in the life of God's people, and here it is being verified. Stalwart men begin to appear; able ministers of the New Testament begin to join ranks with the faithful from Maine to Georgia, from the East Coast to the almost impenetrable West.

Under what banner were they gathered? Was it some of the orders of the day? If so, which one? Or was it that they did not take a specific stand with any of the orders of the day, choosing, rather, to devote their time to a non-sectarian cause? My readers know to what assembly they came, to what cause they sprang to the defense of, and what name they gladly wore.

I do not believe that the Apostle Paul conferred with flesh and blood; and since his day men that have been called to preach the gospel have not debated where to cast their lots, or, having cast them, to look back with regrets and spend their time bemoaning the fact that the church has become a haven for crooks and politicians. Today we have had a great change come about. This change has been only outwardly, for I assure you that those that God calls and qualifies and sends forth in his kingdom are today what they were yesterday. When a man or woman is given a desire to unite with the church they come (not as a critic and regulator) but as a begger for a home. They are not commanded to try the Old Baptist church for a resting place, and, finding it insufficient, go to something else, flitting about as a bee goes from flower to flower seeking honey. But they first try other things, and, finding them lacking in rest, are given to come to the church for rest and a home. You had as well tell me that God had been dethroned as to tell me that a child of

God can find rest and peace and satisfaction outside the church of Jesus Christ, **after** having been sent and directed to go home to their friends.

It is true that many find the church of Jesus Christ a galling burden; it is true that many leave the church for more lucrative fields; it is true that many find every thing wrong with the church and nothing being done right. But I say to you that such characters were not closely related to the poor begging Publican, but rather that they were thankful that they were not like the Publican. So I want to repeat: That a great change has come about. Many have come to the church with great swelling words in her defense; with many denunciations of themselves as being poor sinners; with begging entreaties for a home and for mercy. But what do we find? We find that, instead of being beggars for mercy, they have become critics of everything that we have thought was very precious to the Lord's people; that instead of defending her as the true Israel of God, that they are using their resources, time, talents and all other things at their command to rend, to destroy, to undermine, to belittle, to cast suspicion upon her fair escutcheon.

The articles of faith of our people are good. Our practice and order, as a whole, is good. It is true that we have had departures; it is true that decency and order have been discarded at times; it is true that associations have usurped authority that did not belong to them; it is true, and will continue to be true as long as men are in the flesh, that some have used the doctrine to further their own evil schemes; it is true that we have stressed one point of doctrine and ignored others. Yes, it is true that we are not a perfect people. I do not think that we are justified in glossing over these things. It is true that many ungodly expressions and practices have come in from time to time. It is true that we have had too much drinking of strong drink, and other forms of riotous living. But are our people, as a whole,

like this? Has our ministry sunk to this level? This I resent as being an untruth.

The Signs of the Times are now what they have always been. The grievous wolves were to enter in **after** the departure of the apostle. They have been entering in since his day, not sparing the flock. Men have arisen in the church for nearly two thousand years seeking to carry us back to something, seeking somebody to follow them into perverse things. This has been going on all the time. The signs are clearly seen as we look backwards; they are being posted along the way now. Every single reformer of yesterday, where are they? Every cause that they have espoused, what has become of them? They all, one and all, without a single exception, died out of the church of Jesus Christ. What about their cause? If they did not die a-borning, they soon withered away, or if not that, they are today well known as one of the brood of Arminian churches.

**Signs of the Times**, the periodical begun in 1832, to point out the signs of the times, is today contending for the doctrine of God our Saviour. "The sword of the Lord and of Gideon" is still on the masthead of the dear family paper. The aim is still a sound and true devotion to the Old School Baptist. Our founder believed that it would be sustained as long as God had a purpose in it. And as long as he lived he devoted his time and means and life to the good of the Old Baptist cause. Through the weakness of the flesh I have wavered many times, and will again if not kept by grace, but as of today, I want to say that I desire above everything else to devote all that I have, and all that I am, to the Old School Baptist cause, knowing full well that it is, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." My hope to our Heavenly Father is that He will keep us and bless us to endeavor to keep the unity of the Spirit in the bond of peace, and that we will be blessed to contend earnestly for the ancient doctrine of sal-

vation by grace; and believing that as long as it is His purpose for the paper to go forth laden with the good news of the kingdom, it will do just that.

Let us watch as well as pray. Let us be careful for nothing; but in everything by prayer and supplication with thanksgiving let our requests be made known unto God (Phil. 4:6). May God give us an humble and sound devotion to the Old School Baptist; and in that, a feeling of love and reverence to our family paper, to the end that if we are about some meddling business that threatens the welfare of our people, and of our family periodical, that we quit that immediately. A zeal to destroy can be called a godly zeal, if we have not discernment. May it please God to give us a discerning mind and a godly zeal. As sure as we are blessed with a godly zeal, we will not be pushing our opinions forward to the destruction of fellowship. Let us, as blessed of God, write the truth as it is in Christ Jesus. Let us contend for the faith; let us preach the word; yes, let us console, for there are now, as always, the disconsolate; let us teach, for there are now, as always, those that oppose themselves; let us rebuke, for there are now, as always, those that are headlong; let us, as blessed of God, be ready for ever good work, spending and being spent in the service of God.

Ah, my brethren, how fondly many hundreds have reached for their Signs back through the years. Many have found in it their only communication with the saints; many have feasted on the good things of kingdom through its gospel message. This is enough to cause devotion; this is enough to make us want to press on and on, knowing that the goal is ahead, and that swiftly the race is coming to a close. Let us devote our time and our means to the dear paper that has meant so much. But most important of all, let us devote all that we are and all that we have to the Old School Baptist cause.

## VOICES OF THE PAST

"He being dead yet speaketh"

### QUICKENED SPIRITS

It has been slanderously said of us, and some have affirmed that we have said, that in the new birth, only the spirit which is born of God is quickened, and that only quickened spirits are saved, or will be received into heaven. — That these quickened spirits are sent down from heaven, and when we are born again they enter into the man and remain there until the death of the body, and then go back to heaven, and that nothing is done for the Adamic man.

Who has ever heard us advance such absurdities, or in what volume or page of our publication has anything of the kind ever appeared? We challenge our most inveterate foes and malignant slanders to prove that we have ever held or uttered a sentence in the forty-six years of our editorial life, that can by any fair construction, or without a willful and studied perversion of our words, convey to the weakest mind anything to justify the charge. Yet, if it were not that some of the Lord's dear children are liable to be misled by the false reports which are being circulated, we would not waste our time in repelling the vile aspersions on our own individual account. Truly, we think we can say, none of these things move us, neither count we our own (natural) life dear to ourself, so that we may finish our course (which is now near its termination) with joy, and the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. We have to some extent realized, that "If any man will live godly in Christ Jesus, he shall suffer persecution;" and if not deceived, we have known something of the blessedness of suffering persecution falsely for Jesus' sake.

We have indeed differed with some brethren whom we highly esteem and love, in our understanding of the new

birth, as to what it is, what is produced or born by it, and as to what are its effects on those who are the subjects of it; but we have not denounced them as heretics, nor harbored malicious feeling against them. If we are right in our views, and they are wrong, yet what have we that we have not received? and if light is given to one and withheld from another, is it not that the light so given should be set upon a candlestick, that it may enlighten all who are in the house? Surely, there is no cause for anger, vindictiveness or vaunting.

Now to those honest inquirers after truth, who wish to hear and to judge candidly of our views in regard to the spirit which our Savior told Nicodemus is born of the Spirit, and therefore is spirit, we will say that we understand it to be a quickening spirit, because it is life; but it is not a quickened spirit, because it never was dead, nor in a condition requiring to be made alive. It is communicated to those who receive it by a birth; but we trust there are none so dull as to need to be told that a birth is not a quickening of that which is born. Nothing in nature receives life by birth; for unless that which is born was alive before its birth, it would be still-born, for the birth can only develop or bring into manifestation a life which existed before the birth. The natural life of all the human family was created of God, and given to us in the earthly Adam; were it not so, the offense of Adam could not have caused death to pass upon all his posterity. Only on this ground could many be made sinners. Only on this ground could Levi have paid tithes to Melchisedec, when in the loins of his great-grandfather Abraham. The life of all mankind was embodied in Adam, when "man became a living soul." — Gen. ii. 7. And an apostle has assured us that Adam is the figure of him that was to come. Also, that the first man Adam was made a living soul; the last Adam a quickening (not quickened) Spirit. And as all natural or earthly life of all the earthly descendants of Adam was embodied in him

who is the figure, so all the spiritual, eternal and heavenly life of all the sons and daughters of the Lord Almighty was given them and secured to them in Christ, the second Adam, who is the Lord from heaven, before the world began. The origin of this spiritual, eternal life of all the saints was with the Father, and was manifested. — 1 John i. 3. "And this is the record, that God hath given to us eternal life, and this life is in his Son." — 1 John v. 11. As the earthly Adam is the seminal head and progenitor of all that ever have or shall descend from him, so the second Adam, the Lord from heaven, is the seminal Head and embodiment of that seed which shall serve him, and be counted to the Lord for a generation. — Psa. xxii. 30. God, by the prophet, has said, "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." — Isaiah liii. 10. We all know that Christ was not the natural parent of any fleshly seed; but his seed is "a chosen generation." — 1 Peter. ii. 9. And when made manifest by the new birth, they are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. — John i. 13. For "That which is born of the flesh is flesh;" it is like its progenitor, of the earth, earthy, descending from an earthly parent, and involved in that depravity and death into which Adam by transgression fell. Thus our earthly, depraved nature was and is born of the flesh. Now, as the seed of Christ are partakers of flesh and blood, to redeem them from the sins in which they were involved in their fleshly nature, he, their spiritual progenitor, also likewise partook of the same; he took on him the seed of Abraham, was made under the law, to redeem them that were under the law. And as Christ, to redeem us, partook of our nature, and was put to death in the flesh, (not in the Spirit, for that could not die,) so we, to participate in his glory, are made partakers of the divine nature. — 2 Peter i. 4. As we are

made partakers of the fleshly nature by being born of the flesh, so we are made partakers of the divine nature by being born again, of incorruptible seed, by the word of God, which liveth and abideth forever. All that is or can be born of the flesh is Adam, in his multiplication, and all that is born of the Spirit is Christ; for, "for me to live is Christ." "I am crucified with Christ: nevertheless I live; yet not I," (my "body is still dead because of sin, but the Spirit is life because of righteousness." — Romans viii. 10.) "but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." — Gal. ii. 20. Now if this spiritual life which is in us by virtue of the new birth is Christ, then it is not Adam revised and improved. Our flesh is still Adam, with his mortality and opposition to the spirit still retained and still warring against the spirit; and still "In me, that is, in my flesh, there dwells no good thing." I am still being brought into captivity to the law of sin which is in my members.

Now this spirit which is developed in us by the new birth is not a quickened spirit, for it never was dead; but it is a quickening spirit, for it is Christ, the last Adam, the Lord from heaven, who is a Quickening Spirit, as saith the apostle, 1 Cor. xv. 45. By this spirit which we received by the new birth, after we believed, we were sealed; for it is the Holy Spirit of promise, and this sealing is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. — Eph. ii. 13, 14. This purchased possession we understand to be the possession which by a redemption purchase Christ has bought with a price, or redeemed from under the law, with his precious blood, and which is sealed unto the day of redemption, or unto the day of perfect deliverance from mortality, as it shall be when raised from the dead in the likeness of Christ's glorious resurrected body; and then our mortal shall put on immortality, and our corruptible

shall put on incorruption; then shall the last enemy, which is death, be destroyed, and the saying which is written shall be brought to pass, Death is swallowed up in victory.

Our blessed Savior has attributed a quickening power to the Spirit which was in him in the days of his flesh; but he has nowhere called it a **quickened** Spirit. He says, "It is the Spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life." — John vi. 63. These words which are spirit and life, Christ has given to his heaven-born children; for he has said to his Father, "For I have given unto them the words which thou gavest me, and they have received them." — John xvii. 8. These are "words of eternal life." — John vi. 68. All who are born of God must have these words of eternal life, which are spirit and which are life; for, "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you," (by his Spirit,) "the body is dead because of sin," (it has not yet put on immortality, but still retains all the elements of the old, carnal, earthly nature; and the death which by the offense of one man, Adam, has passed on all his posterity, still holds possession of the old, Adamic nature, and will continue to lust against the spirit until it shall be changed from corruptible to incorruptible, and from mortal to immortal,) "but the spirit is life because of righteousness." Both of these elements, with all their antagonism, dwell in the saints, as they dwelt in the apostle Paul, while here on the earth, and are called flesh and spirit, old man and new man, outer man and inner man. The old man, which is carnal and corrupt, with its affections and lusts, is born of the flesh, and is flesh, and as such, cannot inherit the kingdom. But the new man, which after God, not after the earthly Adam, is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Everything that is born must develop a life and nature which was in the parent of whom it is born before it was

made manifest by its birth. The personal pronouns, **I** and **me**, are used by the apostle to identify each of them respectively, and sometimes both elements as existing in the same person. For example, read, "For I know that in **me**, (that is, in **my** flesh,) dwelleth no good thing; for the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Here are two personal pronouns, **I do**, and yet it is not I that do it. Now, how can this be? Let Paul explain: "I find then a law, that, when I would do good, evil is present. For I delight in the law of God after the inner man: but I see another law in my members, (of the flesh, in which he could find no good thing; the members of his outer man,) warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. So then, with the mind, I myself serve the law of God; but with the flesh, I (the same 'I myself') serve the law of sin." — Rom. viii. 15-25. Thus Paul was in possession of two identities, to both of which the Holy Ghost, by whose inspiration he wrote, applies the personal pronouns, **I**, **me**, and **I myself**. And in all his writings he is careful to distinguish the one from the other. Hear him again, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." — Gal. ii. 19, 20. "For to me to live is Christ, and to die is gain." — Phil. i. 21. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." — Col. iii. 4. "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." — Col. i. 26, 27. Thus we find the children of

God, while here in the flesh, have two natures, Adam and Christ: the flesh, which is born of the flesh, and the Spirit and life of Christ, which is born of God; and with the one nature they serve the law of sin which is in their members, which are upon the earth, and with the other they serve the law of God.

Now we are called on to say what is done for and what will become of the Adamic man. So far as the children of God are concerned, we reply, It was and is in their Adamic nature that they have all sinned, and in that nature are children of wrath, and required to be redeemed with the precious blood of Christ. They were predestinated "to the adoption of children by Jesus Christ to himself, according to the good pleasures of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we (who are called from the Jews) should be to the praise of his glory, who first trusted in Christ. In whom ye (Gentiles) also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest (or pledge) of our inheritance until the redemption of the purchased possession, unto the praise of his glory." — Eph. i. 5-14.

That eternal life which was with the Father, and was given to and preserved for the children of God in Christ, was not defiled with sin, and needed not to

be redeemed; but it was in their earthly nature they transgressed the law of God. They are not redeemed out of Christ, but out of every tribe and kindred of men; and to accomplish this redemption, Christ, in his incarnation, took on him the seed of Abraham, and suffered for them in the flesh, and was put to death for them in the body of his flesh, and was quickened from the dead for them in the spirit, and was raised from the dead by the glory of the Father, and exalted far above all principalities and powers, and above every name that is named, either in this life, or in that which is to come. The redeemed sinner of Adam's race, who by his first birth is a partaker of flesh and blood, and a child of wrath, being redeemed by Christ, is, by being born again, of incorruptible seed, by the word of God, which liveth and abideth forever, made a partaker of that divine nature which is born of God. In this new and spiritual birth he receives the Spirit of Christ, as by his birth of the flesh he had received the spirit of the flesh, and is sealed by this heaven-born spirit, until God shall change his vile body, and fashion it like unto the resurrected and glorious body of his risen and exalted Redeemer. This spirit and life which is developed in the saints by the new birth, is called the Spirit of adoption, implying that vital relationship whereby they cry, Abba, Father, and it is called the first fruits of the spirit in them; and Paul says, "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The bodies of the saints are not yet adopted, but those of them who are born of the Spirit are sealed to this final adoption. "For we are saved by hope; but hope which is seen is no hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." —

Romans viii. 22-25. The first fruits clearly imply a subsequent harvest; and we are told in the same chapter, at verses ten and eleven, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." — Rom. viii. 29. "And he is the Head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." — Col. i. 18. Hence the apostle John says, "Beloved, now are we the sons of God," (having already received the spirit of adoption, whereby we cry, Abba, Father,) "and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." — 1 John iii. 2. This we think will be enough; it will fill the measure of our desire, when we shall behold his face in righteousness, and awake with his likeness. — Psa. xvii. 15.

This, we think, is doing something for the redeemed sinner, the Adam man of the saints. The spirit within them, which is born of the Spirit, is the Spirit of Christ, is born of God, and dwells in those who are the subjects of that new birth; and it is not a quickened Spirit, but it is a quickening Spirit, for it is the same Spirit of immortal life which quickened and raised from the dead the crucified body of Christ, and by which God shall quicken into immortal life the bodies of all in whom it now dwells.

(Editorial by Elder Gilbert Beebe, November 1, 1878)

*The opinions and doings of men are of no value unless motivated by the Spirit of Truth; if otherwise, they "darken counsel by words without knowledge".*

**WE QUOTE:**

"It has been well and wisely said that though God saves by "the foolishness of preaching," he does not send fools to preach." — PHILPOT

"The church under the two covenants, or testaments, are the first and second heavens, but the third heaven has reference to the place and condition of the church in her triumphant glory." — ELDER GILBERT BEEBE

"It was wrong in old times for men to sow their field with mingled seed, and to let a garment mingled with linen and woolen come upon them, and to plow with an ox and an ass together, and the son of the bond-woman was not to be heir with the son of the free-woman. But these things, in a gospel sense, have not been properly attended to of late years." — ELDER JAMES OSBOURN, in *Religion of New England Portrayed* (1836)

ORDINATION OF ELDER BOCOCK

The church at Thompson's Grove, (Roanoke County, Virginia), met January 28, 1956, with the following named elders present. They were called together for the purpose of ordaining Brother Julius Boccock to the office of minister.

Prayer was made by Elder J. R. Hollandsworth; then Brother Boccock was called to the stand to speak to the people. He spoke from Jeremiah 18:18, and was blessed to speak in demonstration of spirit and power. Then Elders S. L. Moran, C. E. Turner, J. R. Hollandsworth and B. O. Thompson organized the presbytery, electing Elder J. R. Hollandsworth, Moderator, and Elder B. O. Thompson, Clerk.

Elder J. P. Helms was chosen spokesman for the church regarding Brother Boccock's qualifications; and expressed that the church was satisfied with his gift and qualifications. After which Elder Helms was chosen as part of the presbytery.

Elder C. E. Turner was chosen to lead in questioning. The presbytery, consisting of the above named Elders, then proceeded to lay hands upon Brother Boccock, with prayer by

Elder S. L. Moran. Elder J. P. Helms was appointed to give the charge — which was very impressive.

Brother Bocock was then delivered back to the church a duly ordained minister of the gospel of Christ. We do most heartily recommend Elder Bocock to the brethren wherever our God may cast his lot.

Elder J. R. Hollandsworth, Moderator  
Elder B. O. Thompson, Clerk

## OBITUARIES

### DEACON ISAAC TIMBLE LONG

Deacon Isaac Timble Long, of Herndon, Virginia, was born in Page County, Virginia, May 16, 1866; and died February 9, 1956; making his stay on earth almost ninety years. He was the son of the late Isaac and Elizabeth Mohler Long. His first marriage was to Miss Ada White, daughter of the late Elder and Mrs. E. V. White, in 1892; after her death in 1907, he was married to Miss Lillie Ballard, who survives. Brother White is survived also by the following children: Mrs. Inez Norman, Herndon, Virginia; Mrs. Ada Piggott, McLean, Virginia; Isaac A. Long, St. Louis, Missouri; and Garland Long, Arlington, Virginia. (one son, Elijah, died in 1936) He is survived also by two sisters, Miss Bessie Long and Miss Fannie Long; and twelve grand-children and fourteen great grand-children.

Brother Long united with Frying Pan Old School Baptist Church June 9, 1895, and was baptized by the late Elder E. V. White. On November 7, 1931, he was set apart as a deacon. He loved the church and was faithful in his attendance until the infirmities of age prevented him from attending regularly. He was loved and highly respected by his townspeople, his brethren, and all who knew him.

Funeral services were conducted by the writer at Frying Pan Church, and interment was in Union Cemetery, Leesburg, Virginia. In spite of the inclement weather, there was a large number of relatives and friends gathered for the services. These, and the numerous flowers attested the high esteem in which he was held.

May the Lord give reconciling grace to all who mourn his passing.

John D. Wood

### MRS. NANNIE HOLLOWAY HASTINGS

Mrs. Nannie Grace Holloway Hastings was born in Wicomico County, Maryland, October 5, 1885; and departed this life February 3, 1956, at the "Holloway Homestead", near Salisbury, Maryland, where she had lived since

she was three years old.

In October 1927, after hearing a discourse by Elder G. E. Coulbourn from the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest", she went before the Old School Baptist Church in Salisbury, and was received into fellowship. She was baptized by the pastor, Elder G. E. Coulbourn; which was his first baptism.

Sister Hastings was united in marriage to Deacon Ananias Hastings in August, 1934, and was blessed with a very happy married life. This union was blessed of the Lord to their spiritual comfort and joy; and to the edification of the churches, as they attended services somewhere almost every Sunday. In 1946, she was elected Treasurer of the Primitive Baptist Home, and served several years with the ability of a good business woman, and one devoted to the cause she served. She also served for a time as Assistant Clerk of the Salisbury Old School Baptist Church.

Our beloved sister will best be remembered by the church for her quiet, yet active membership. Her faithfulness and loyalty to the church in every way, was an encouragement to others; and her activity in visiting the sick and older members was of much comfort to them.

She is survived by her husband; one sister, Mrs. C. M. Richardson, of Newport News, Virginia; and a number of devoted nieces and nephews.

Funeral services were held in the Salisbury Old School Baptist Church, conducted by her pastor, Elder D. V. Spangler. Interment was in Parsons Cemetery, Salisbury, Maryland.

We believe she has departed to be with Him who said in her heart, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Written by her pastor,  
Elder D. V. Spangler

### ALLEN LEE WARE

Brother Allen Lee Ware was born January 21, 1877, in Alabama, and passed away at his home in Rising Star, Texas, August 26, 1955.

He is survived by his wife, Ida Pearl Ware, and the following children: E. D. Ware, Midland, Texas; O. S. Ware, Rising Star, Texas; and Mrs. C. E. Smith, Rising Star; and five grand-children and four great grand-children.

Brother Ware was a strong believer in salvation by grace; and believed in the God who works all things for good for them that love the Lord. It was good to visit in his home and listen to him speak of his hope of a life beyond this life, which he hoped to attain unto. We shall miss him at church and in visiting in his

home.

Funeral services were conducted by the writer, and he was laid to rest in the Rising Star Cemetery, to await the second coming of our Lord, to gather his saints unto himself. To be among these was Brother Ware's hope.

(Elder) U. C. Landers

MRS. ELLA WREN PERKINS

Mrs. Ella Wren Perkins was born February 10, 1877, in Cape County, Missouri; and departed this life June 6, 1955, in St. Louis, Missouri. She was married to the late Jacob Perkins May 9, 1894. She united with the Primitive Baptist Church at Mayfield, Ky., in 1895, and was baptized by the late Elder J. M. Perkins. She lived a devoted member and loved the doctrine of salvation by grace without wavering. She lived with her children but would come back to the association each fall, if possible. Oh, how she did enjoy meeting her brethren and sisters, and to hear the preaching, and the singing of the songs of Zion. She will be greatly missed by her church and her children.

She is survived by the following children: Lera Murray, Essie Johnson, Gertrude Murray, Mildred Nallman and Edna Meyer, all of St. Louis, Mo., and Vera Veach, Southgate, California; also a sister, Lucy Stoddard, St. Louis, Mo., and eleven grand-children and seventeen great grand-children.

Funeral services were conducted by the children's pastor, Mr. E. N. Rodgers, and burial was in Memorial Park Cemetery, St. Louis, Mo.

Aunt Ella was a sound Baptist on the doctrine of predestination and salvation by grace unconditional; and she loved to hear it preached in its purity. I will miss her in our little church at Mayfield, and in her coming to our home. She reared a noble family, and I know they will miss her very much; and I would say to the children, Weep not for mother for she is at rest. She fought a good fight, and kept the faith, and finished her course; a crown of righteousness is laid up for her, which the Lord will give when he comes to gather his children home. May God in his love comfort and bless all that mourn her passing.

(Elder) O. W. Perkins

MRS. MOLLIE MADREN

Sister Mollie Madren was born in Caswell County, N. C., April 18, 1880, and died November 5, 1955, at the age of 75 years, 6 months and 17 days. She was the daughter of the late George P. and Elizabeth Oakley McKinney, and wife of Fletcher Madren, who

preceded her in death a number of years ago.

Sister Madren united with Bush Arbor Church on the Second Saturday in September, 1936, and remained a member until her death. She was a loyal and faithful member. She was a very aggressive woman, a loving wife, a devoted mother and a kind neighbor, loved and respected by all who knew her. These traits of character were demonstrated and made known by the large floral offerings and the number of friends who paid their respects to Sister Madren and her family in her death and burial.

The funeral was conducted by her pastor, Elder W. C. King, and Mr. Crutchfield, pastor of Bethlehem Christian Church at Altamaha, where her body was deposited in the grave beside her late husband, to wait the coming of her Lord and Christ, who at his coming, we have ample proof to believe, will cause her to arise in that immortal state to be presented to her Father, where sickness and death will never come.

Sister Madren leaves the following members of her immediate family to mourn her departure: Three daughters, Mrs. Jesse Paschal of Danville, Va., Mrs. E. B. Tate and Mrs. G. Asa Danieley, both of Route 2, Burlington, N. C.; three sons, Raleigh Madren of Norfolk, Va., Almond and George A. Madren, both of Route 3, Burlington; one sister, Mrs. M. P. Roberson of Burlington; two brothers, G. W. McKinney and S. D. McKinney, both of Route 3, Burlington; 12 grandchildren and four great-grandchildren.

We, the Church of Bush Arbor, therefore do bow in humble submission to the will of God, who makes no mistakes; and we desire to extend our sincere sympathy to the family of Sister Madren in this hour of bereavement; and resolve that a copy of this resolution be spread on our church records, a copy be sent to the family, and copy sent to the Signs of the Times, and Old Faith Contender, for publication. Done by order of Bush Arbor Church in conference on February 11, 1956.

(Elder) W. C. King, Moderator  
J. D. Simmons, Clerk

WILLIAM D. ROGERS

I am sending the obituary of Brother William D. Rogers to you to be published at your convenience.

Brother William D. Rogers was born December 28, 1882, and died December 22, 1955. Making his stay on earth 73 years. He left 6 children to mourn his passing, his wife having passed away some 8 years before. He united with the Primitive Baptist Church at Kitty Hawk, April, 1950. He was a faithful member and loved the cause till his death. He had a deep heartfelt regard for the word of truth,

and was loved by all who knew him. He suffered very much from ill health in his last years but was always cheerful; and was usually the first one to be in the meeting house for services.

We all feel a great loss at his passing but hope to feel that our earthly loss is his eternal gain. May God in his tender mercy remember his children and loved ones and enable them to be submissive to his will. We believe he is at rest with his heavenly father.

This was written by order of church in conference.

J. P. Tingle, Pastor

Nellie Perry, Clerk Pro. Tem.

#### WALTER HARRINGTON

It is with great sorrow that we report the death of Walter Harrington, one of the oldest and most highly respected citizens of Halcottville, New York, which occurred at the home of his daughter, Mrs. Alfred Mead, at West Conesville, New York, on October 11, 1955. Mr. and Mrs. Harrington were visiting there when Mr. Harrington suffered a stroke and died after an illness of but a few days. He was eighty-eight years old and had enjoyed excellent health until he passed his eighty-sixth birthday. The body was taken to Herrick's funeral home in Margaretville until removal for the funeral services October 14, at the Halcottville Old School Baptist meeting house. The writer conducted the services and spoke from the words, "It is finished," which had been previously chosen by the deceased for a text for the occasion. The interment was in the Vega cemetery. He is survived by his wife, Mrs. Sena Harrington and two daughters, Mrs. Harry Hubbell of Kelly Corners and Mrs. Alfred Mead of West Conesville, N. Y., also several nieces and nephews.

Walter Harrington was born at Phoenicia, New York. His parents were Aaron and Elizabeth (Frank) Harrington. At an early age he removed to the town of Roxbury and was engaged several years in farming, at which occupation he was notably successful. He subsequently sold his farm and followed the avocation of a stone mason in which line of work he had no superiors. His services were in demand over a large section of the country. He helped rebuild the locally noted Galli Curchi Theatre at Margaretville. He was united in marriage January 30, 1890, to Miss Sena Slauson who proved a most loyal and helpful wife and companion. They celebrated their sixty-fifth wedding anniversary at their late home in Halcottville.

After the disposal of his farm in Vega he resided at Halcottville, New York. He was broad minded in his religious viewpoints and was a faithful attendant at the meetings of the Old School Baptists and gave generously

to the support of the cause. He was generous to all who requested his aid, and no man in his community was more respected and loved than he. His upright walk and sterling honesty combined, with his noble qualities as husband and father, as neighbor and friend, to endear him to the community where he lived. His life has left an indelible impression upon those with whom he associated. Mr. and Mrs. Harrington were especially noted for their hospitality and many acts of kindness.

(Elder) Arnold H. Bellows

#### ELDER SAMUEL MCKINLEY

Elder Samuel McKinley was born in Rockingham County, N. C., August 19, 1883. He died November 13, 1955, after suffering a heart attack.

He was received into the Danville Primitive Baptist church in May 1918, and baptized by the pastor, Elder J. F. Spangler. He later moved his membership to Dan River church, in Rockingham County, North Carolina. He remained a faithful member of this church until death.

A short time after being received into the church, the Lord manifested in our brother a gift to preach the unsearchable riches of Christ. He was licensed to speak wherever God cast his lot, and a few years later was ordained to the full work of the gospel ministry.

It was my pleasure to be associated in this ministry over twenty years with our beloved brother. I have never known a more humble, loyal and faithful minister. He was sound in the faith, and was blessed to comfort the household of faith in his humble and God fearing ministry. He was held in high esteem by his church and community; and it can truly be said that he fought a good fight, and was ready to depart when the Lord called him home. The church, family and community have suffered a great loss, but we believe he has been called to a better world, where sickness, sorrow, sin and disappointments are no more—to forever be with the Lord.

On November 19, 1905, he was united in marriage to Lena Dix who survives. Also surviving are one son, Grover C. McKinney, and six daughters; Mrs. A. W. Strader, Mrs. C. B. Steliff, Mrs. G. B. Page, Mrs. C. D. Hoskins, Mrs. C. L. Walsh, and Mrs. J. R. Hill.

Funeral services were held in the Dan River Church, conducted by his pastor, Elder D. V. Spangler, assisted by Elders W. C. King, W. J. Berry, and J. W. Gilliam. Interment was in the church cemetery.

May the Lord reconcile all who mourn, with the consolation that he has gone to forever be with him whom he loved so well.

D. V. Spangler

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## *'The Sword of the Lord and of Gideon'*

VOL. 124

DANVILLE, VA., JUNE, 1956

NO. 6

1516 Rutland Street,  
Houston 8, Texas

Dear Brother Spangler:

I appreciate your writing me, and sending me the dear old paper. I do hope I am thankful for such a rich blessing.

The dear Lord knows our needs, and has promised to supply them; and I do so much need the scriptural heavenly manna which the dear old Signs furnishes. We have to wait upon the Lord, for the precious things of our God are not ours to reach out and grasp. If they were, we would never be lonely and cast down, with a feeling of being a castaway without a friend on earth. It is only by revelations of our Lord that we know (if I am included) anything of his goodness and mercy. He has promised us so much, and his word and promises are absolute: sure, for he is an unchangeable God. He says, "I am the Lord, I change not."

By experience, I know our way to be dark and rugged; for in this world we must have tribulations, trials, and sorrows. And I believe this needs be, to keep us humble. But He will never put more upon his little ones than he will make them able to bear. So much of the time all things seem to be against us, but we look upward and desire to travel on. If we could direct our steps, our pathway would always be bright. He said that he would lead them in paths that they have not known; and that he would not forsake them. And, "I will help thee; yea, I will uphold thee with the right hand of my righteousness;" and, "Lo, I am with thee always, even unto the end of the world."

All these sweet promises of our God are comforting when we are given a seeing eye, a hearing ear, and a heart to

understand. "If God be for us, who can be against us?" How wonderful is the love of our God for his little ones! This love the world knows nothing about; neither can they give it to us, nor can they take it from us. "For we are persuaded that neither life nor death, nor angels, nor principalities, nor powers, things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is from everlasting to everlasting, but we get only a glimpse as we journey along, and as He makes us to sit together in heavenly places in Christ Jesus.

I believe these heavenly places are when his children are given a foretaste of what he has prepared for them. When they come into the fulness they will be like him, and be satisfied. Our Lord says, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." He is a faithful friend to his people; he does not deceive, as the world, by promising and not fulfilling. He has not left his little ones comfortless, but has sent the Spirit of Truth, whom the world cannot receive, but his people know him; for he dwells with them.

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John 14:27) The world cannot give peace of mind and soul, but Christ Jesus our Lord gives sweet peace, righteousness and lasting riches which remain with his little ones for ever; for he never takes them away. He has promised, and his word shall not fail but shall accom-

plish that which he pleases.

We hear of so much confusion: divisions and non-fellowshiping. Brethren what aileth Zion? It seems that old Satan is going to and fro in the earth taking pleasure in these things. Oh, may it be the Lord's will to pour out his richest blessings on the church, that Zion may rise and shine. May he lead the sheep and lambs who see eye to eye, to lay down all personal ill will and stubbornness, and as humble children of God's love, be joined in sweet unity to declare and sing songs of praise to Him who has loved them and redeemed them by his own precious blood.

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." (Psalms 133)

My precious ones, I will now close. This scribble is very scattering, and, I feel, as imperfect as I am, and perhaps it will not be of interest to anyone. Yet I felt as though I would perish if I didn't talk with someone. May the grace of our Lord and Saviour Jesus Christ be with you all. And may the good old Signs prosper, ever adhering to the truth and contending for the faith which was once delivered to the saints. I hope some sweet day to meet all of you in that home not made with hands, to ever be with our God and Saviour. An old sinner, saved by grace, if saved at all.

Harriett Little Gray

Walstonburg, N. C.

Dear Editors:

I wish to write a little of my experience. The latter part of August, 1951, I was sent to the hospital in Wilson,

N. C., for a dangerous operation. On the day I was to be operated on, the doctor came into my room and said that he would do it, if I was willing. I told him that I had confidence in him, and that the good Lord would bless him with every thought that he needed, and would guide his hand in performing the operation; and it would be just like the Lord wanted it done, for the Lord was right in the room with us, and that I would get well. I did get well and back in perfect health.

I have just finished reading the article by Elder Silas H. Durand, published in the December Signs of the Times. This writing of Elder Durand's on the subject of things present, past and future, is as near my experience as I could tell. It is a great consolation to read God's word, and the experiences of Paul and others; and to read the articles published from the old papers.

Will close by asking my brethren and friends to pray for me, and to come see us when they can.

Your little brother in hope,

W. J. Dupree

Newport, N. C.

Dear Brother Spangler:

I note that my subscription is due, so am enclosing \$3.00 for another year. I am alone much of my time with an afflicted husband, so find time to read my papers; and sometimes over and over, for rest, strength and comfort. They satisfy my poor hungry and thirsty soul for food that I would have to do without were it not for them; for I don't see the people I hope I love with the love that never dies. So I feast from the printed word of the papers: from the writings of such able gifts. I hope the Lord will enable more of them to come forward and express their feelings and experiences; for poor worms like me are fed from time to time with the crumbs which fall from the Master's table.

We are told that man shall not live

by bread alone, but by every word that proceeds from the mouth of God. It seems to me that I get hungrier for spiritual food than I do for natural. I get all undone, upset, and cast down, with an emptiness about me that natural food can't satisfy. Then is when I have to fall on my knees and bow my head, and ask God to keep me and take away that empty feeling, and satisfy my longing for spiritual food. I know that such comes from him, and that he knows our needs much better than we. What a blessing it is to have such a Saviour as the author and finisher of our faith.

In bonds of love,

Mrs. W. H. Cannon

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DO WE LOVE GOD?

A good test for trying our love for God is to ask ourselves a few questions: Do I always do what I would want to be doing when Jesus comes? Do I go to places where I would not want to be when Jesus comes? Is my conversation always what I would want Jesus to hear?

God sees every action we make; he hears every word we speak; and he knows our every thought. The God we love is always right beside us. If we feelingly realize this, we will treat our brethren as brethren.

Here is a verse in Proverbs 3:6, which would be well if we could remember: "In all the ways acknowledge him, and he shall direct thy paths."

W. J. Dupree

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1214 W. 132nd Street,  
Gardena, Calif.

Dear Elders Spangler and Wood:

I would like to write a few lines but have not been given the spirit to do so. I have had the pleasure of meeting and hearing Elder Spangler when he visited our little church a few years ago. I enjoyed his short visit very much, and we

would like to have him, or any of the brethren, visit us anytime. We feel it would be a great blessing to us.

I notice my subscription is past due, so am sending check for \$10.00. Use \$5.00 for any purpose you see fit. I hope to visit you good people some day, God willing.

T. C. Simpson

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BROUGHT OUT OF EGYPTIAN  
BONDAGE

"How strange is the course that a Christian must steer:

How perplexed is the path he must tread:  
The hope of his happiness rises from fear,  
And his life he receives from the dead."

How expressive is the above verse of the experience of the children of God of their warfare and journey through this life. What a strange course is theirs. They are born into this life as the seed of Adam — conceived in sin, shapened in iniquity. They are of the lost sheep of the house of Israel. Sold in sin. Sold as slaves into the land of Egypt. How terrible was their lives there, what hardships they passed through while under Egyptian bondage. Many times they must have asked; Would there ever be an escape from this bondage? Would it not seem that their daily prayer would be for a way to open up for their escape? They did pray God for deliverance, and in time God raised up Moses to lead them out from under the Egyptian bondage. But this journey was a long one. They were led forty years through the wilderness in their journey out of Egypt. Hunger, thirst and starvation overtook them, and many times they grumbled and complained and asked, would it not have been better to have stayed in Egypt than to starve in the wilderness? Then when they came to the Red Sea and the Egyptian soldiers following close behind them, and the mountains on either side of them, and the sea before them and all escape seemingly gone, with the Egyptian soldiers pressing upon them, "They were so afraid and cried unto the Lord, And

they said unto Moses, Because there were no graves in Egypt hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians, than that we should die in the wilderness. And Moses said unto the people. Fear ye not, stand still, and see the salvation of the Lord, which he will show you today: for the Egyptians whom ye have seen today, ye shall see them no more forever." All our sins, all our enemies against us, God will destroy. All of God's people must be brought out of Egypt and their enemies destroyed. Each one of God's children have to go through the Red Sea: forced into it with the enemy approaching from the rear and seemingly death before them in the depths of the terrible Red Sea.

Yes, each one of God's children are forced to go forward into the depths; and as great walls of the sea rise up on each side of them seemingly to fall upon them causing their destruction, they are made to cry out, "God be merciful to me." And, Lo, God is there, and there is a great calm. Fear is taken from you and you find the bottom of the sea a dry and firm foundation, which firm foundation is Christ within you, your hope of glory, your eternal salvation. This was not your choosing. You were forced into this way, forced through the Red Sea: The Way, the Truth and the Life. You entered into this new life, while your enemies were consumed: — drowned in the Red Sea. What was a way of life to you, was a way of death to your enemies who tried to overtake you and put you to death. Yes you must go through Jordan. You must walk where Jesus leads. To follow him you must go where he went. You must go through trials, tribulations, persecution and death and arise again into newness of life. "Ye must be born again." How the Church watches God's little children who have been quickened into newness of life. Watching them in their travail

until they are born again. Many times it is a long growth after they have been quickened into this new life before they are brought into the light — born again. — Like it is with a mother when conception takes place, life begins, but the child is not born for quite a length of time afterwards. So with a child of God after having been quickened by the Holy Ghost they pass a long experience through growth until the set time comes when God says come forth. They then are born into this spiritual life, and fleshly man has had nothing to do with this wonderful work. It all has been of the Spirit and Power of God.

Your brother in hope of eternal life,

Casper G. Fetter

Southampton, Pa.

Dear Brethren Editors: — You both have asked me to write something for the Signs. And today as I was not able to get to the Saturday Church Meeting at Hopewell, N. J. and while thinking of them with a desire in my heart to have been with them, I sat down and wrote the above. Dear Ones, if what I have written is not in accordance with God's truth, do not publish it, but cast it aside and I will thank you for doing so, for I would not want to see anything published but the truth. I have not written anything for the Signs for a long while, and may never write again. In two months, if I live, I will be eighty-two, and it seems the time must be drawing near when I shall be numbered with those who have departed this life and gone home to be forever with our Heavenly Father.

A lonely pilgrim nearing his end, but who still longs to hear from his brethren.

Casper G. Fetter

#### THE GLORIFICATION OF JESUS (John 17:5)

*"And now, O Father, glorify thou me with thine own self with the glory that I had with thee before the world was."*

The above words were uttered by Jesus Christ just before he crossed the brook Cedron to enter Gethsemane, where in unutterable agony, he sweat, as it were, great drops of blood. He had just referred to his finished work which found its consummation at Calvary where on the cross he hung a suffering, bleeding spectacle to men and to angels; where he offered up his holy humanity on the altar of his divinity. Though verily the son of God, he must suffer for the sins of his people and endure the awful penalty as their Surety, by being the Son of Man in the mystery of the divine incarnation. As man he was subject to death and must endure the curse that would otherwise have come to all the members of the election of grace because of their transgression in Adam. Because of the divine essence which he possessed, he could lay down his life and he could take it again.

It is important to remember that Jesus in his prayer, as recorded in the 17th chapter of John, asked to be glorified with the Father's self with the glory that he as Christ had with the Father before the world was. Jesus asked, "Glorify thou me." And the expression "me," embraced his holy humanity as the son of man. Jesus was the God-Man but he had not become man until he became incarnate by virtue of the virgin birth, when the prophecy was fulfilled which reads, "The Lord hath created a new thing in the earth; a woman shall encompass a man." Then Jesus as the Son of Man was that new thing in the earth, for God had never before been manifested in the flesh, as the word had not until then become flesh. As the eternal Son of God, Christ had a glory with the Father, being as one brought up with him and dwelling in the Father's bosom as a spirit, for God is a spirit, and they that worship him must worship him in spirit and in truth. But when he was born of a woman, that eternal word became flesh as the Son of Man: holy, human flesh made under the law and subject to the penalty of the law and its awful curse

because of the church he came to redeem, and which was chosen in him before the foundation of the world. The flesh of Jesus Christ must be subject to death and to have the sins of all the elect people laid upon him by imputation so that he, "Became sin for us who knew no sin that we might be the righteousness of God in him." As he was bruised for our iniquities and beaten with many stripes, and was forsaken by the Father for a time on the cross, who could not look upon sin, Jesus hung there taking the place of his bride the church as though he had done all the sinning for her and was bearing all her guilt. Though he was holy, harmless, and undefiled, he was taking the place of his people who transgressed in Adam; and so was made sin for his people that as their sins were imputed to him, his righteousness might be imputed to them. Therefore while a sin bearer, the flesh of Jesus could not be glorified, for that flesh was offered in his holy body as a sacrifice. He was the sin offering for his people. That is why he prayed to the Father to be glorified in his humanity which did not exist before the creation of the world.

Christ did not lay aside his glory which as the eternal son of God he had with the Father as being one with him, but he veiled that glory within his holy humanity, so that unbelievers did not discern his divine essence, his eternal sonship, nor the Godhead that dwelt in him. On the Mount of Transfiguration, Peter, James and John beheld his glory when divinity shone through his humanity, so that these disciples fell down and were so afraid. The humanity of Christ was glorified when he entered into heaven as the man Christ Jesus, for we have one Mediator in heaven, the man Christ Jesus. He is touched with the feelings of the infirmities of his people because he is a man, and therefore, can represent God to man and man to God, in a glorious priesthood after the order of Melchisedec.

Let us ever remember that God made man of the dust of the earth and breath-

ed into man the breath of life and man became a living soul. Also that unto man was given a law, the transgression of which must be followed by a dreadful penalty that can never be set aside. Man in the flesh became unholy by sinning, and therefore subject to death and the endless wrath of God. A spirit cannot die and so man could not be redeemed unless a holy sacrifice was made by a holy man. The eternal word must become flesh and be subject to death in the person of Christ Jesus in order that the law might be fulfilled, and its penalty endured. That is why Jesus Christ was both Son of God and Son of Man — verily the God-Man, that he might atone for sin in his holy human flesh, and, possessing power to rise from the dead, bring his people off more than conquerors over death, the grave, and hell's unspeakable torment. There is no redemption provided for a fallen angel, for those fallen and wicked spirits are reserved unto the judgement of the great day. So without the incarnation of Jesus there could be no salvation. The greatest conceivable need of man is to be saved from the inconceivable wrath of God. Jesus in his humanity under the law endured that wrath, being under the judgement of God for all true believers; and so while in the flesh here on earth before his death on the cross, his humanity could not be glorified; therefore he prayed to have the glory that he had with the Father to glorify his flesh. Therefore as Jesus is a glorified man in heaven, he will glorify his church in the mystery of the resurrection and crown her with a blessed immortality.

Humbly submitted.

(Elder) Arnold H. Bellows

172 Emery St.,  
London, Canada

Dear Bro. Hudson,

“Children of the heavenly King as you journey sweetly sing.” These thoughts came into my mind this morn-

ing, after reading your article, “So great a Salvation” in the **Signs of the Times**. Yes, it is so great a Salvation that we want to tell it. Yes, tell it. When the new song is put in our mouths, then we will sing his praises and tell of his wonderful love to the children of men.

How often when I have seen the marks of grace in a man or woman, I have wished that their cup might overflow, that they might be given to own their Lord and to defend his cause. But it is only the wish of a carnal mind. I think not but that we must abide the Lord's time and way to bring this about, and be still and know that he is God. He works and none can hinder. He commands and it stands fast. There is no tarrying with him. For his little children he makes safe places for their feet. How often we fear that we may fall by the wayside, and we are made to plead that he will guide us in all things.

“The Lord is thy keeper. The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil. He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth and even forever more.” Surely our times are in his hand.

I rejoiced to know that in your youth, you were made to know that Salvation is of the Lord. How greatly blessed you have been to be taught in your youth and carried in his arms thus far. If once his child always his child. He will never leave or forsake you.

I trust I have known of his love and guiding power for many years. I was twenty when I was given a hope and received into the visible church. Now I have passed my three score years and ten. He still is my all and in all, and I rejoice and try to praise him.

We do see as through a glass darkly, and sometimes he hides his smiling face and we become disturbed and fearful and are made to cry: “O Lord, why has thou forsaken me!” It is to teach us how frail we are and our constant need of him. We have to become as little chil-

dren to enter his kingdom.

Your article brought back many sweet memories of his guidance in my youth and all my blessings along the way. I was made glad that you are being taught by the same Lord and Master.

It is a great Salvation. "For unto us a child is born, unto us a son is given and the government shall be upon his shoulders. And his name shall be called Wonderful, Counsellor, The Almighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. Upon the throne of David and upon his Kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will preform this."

May He ever bless you as his little child.

Humbly your little sister in a precious hope.

Lollie M. Campbell

Farmerville, La.

Dear Editors:

I am enclosing a letter I received from Sister L. M. Campbell of London, Canada. It was very comforting to me, and I felt that someone else might get comfort from it too.

Yours in hope,  
Woodrow W. Hudson, Jr.

Bloomburg, Texas

Dear Signs of the Times:

I am late in my subscription, but I hope I desire to continue to receive the good paper. It contends for what I believe. I enjoyed the March issue very much, for dark shadows had been leaving me blank.

I enclose \$10.00 for another year's subscription; the balance to help in any way needed. Just a poor sinner, saved through God's great love and mercy, if saved at all.

Mrs. Maggie Simmons

A SURPRISE VISIT

Union City, Tenn.

Signs of the Times,  
Dear Brethren:

Just want to send report of a meeting that took place at my humble home yesterday, February 19, 1956. My brethren and sisters in Western Kentucky and Tennessee got together and meant to surprise me with this visit and dinner. About forty of them gathered at my home, bringing baskets and boxes of food — and their hymn books. After singing several songs of praise to the matchless name of their God, Elder E. C. Lowery was called on to preach; which he did to the comfort of his brethren. Then Elder O. W. Perkins was called on; and all you that know dear Brother Perkins know what a feast we had. I know that each one present was filled. Then our pastor, Elder R. L. Harrison was requested to speak; and I must say it was a continuation of what had gone on before.

Brethren, I know that a lot of your readers know these three elders who preached at my house yesterday, and will rejoice with me when they read of this meeting; for a lot of the readers of the dear old Signs have visited in the Soldier Creek and Bethel associations, and they know and love our people. We hope they will have the desire to visit us again — and not only those who have visited us, but other true Primitive Baptists who are in order at home, bringing the doctrine of salvation by grace for both time and eternity. If any have anything else for salvation, or are not in order at home, they are not invited. We are in order, if I am not miserably mistaken.

Brethren Spangler, Wood, Nash, Griffin and Lambert, we love your writing in the Signs, and would love a visit sometime by any of you. I think all of you know our people in Western Kentucky and Tennessee, and I know you love them and the doctrine and practice we hold. I am giving the names of those who met with me Sunday, and, if it is

not too much to ask, please publish this together with the names, so that I will have a permanent record of this meeting that I can look at in days that are dark and when I am lonely: H. L. Collier, Presley Moore, F. A. Chappel and wife, Chester Bennett, Elder E. C. Lowery, Hester Bennett and wife, H. M. Olive and wife, Albert Casey and wife, Elder O. W. Perkins and wife, Martin Moon and wife, O. C. Croft, J. E. Jones and wife, Preston Jones and wife, J. R. Davie, B. P. Moon, W. G. Anderson, J. R. Newberry, Mrs. Sophia Price, Bernal Lowery and wife, Elder R. L. Harrison and wife, J. B. Collier and wife, Mrs. Hershel Priest, Charles and Larry Priest, Mrs. T. R. Poyner, and Kathy Priest. If any names are omitted, please pardon me, for I wanted all the names in the Signs. May I say to these dear friends, God bless each of you — come see me again.

May the God of all grace bless and keep all of you humble, and at each other's feet — which is order.

Your most unworthy brother,

J. W. Barnes

Perrin, Texas

Dear Editors of the Signs:

I am sorry that I have failed to send in my renewal for the Signs but I am eighty-six years old and am so forgetful lately. I don't want to miss any one of the Signs, for the last few have been so full of real gospel truths, and I surely did enjoy them.

I am sitting here this cold day thinking over some of the past, and wondering can it be possible that our people that believe alike will ever be to where they can bear with one another in love. I have just read a letter from my great niece: it seems that the good Lord has begun a good work with her, and carrying it on. She seems to be in great trouble of late. "God moves in a mysterious way, his wonders to perform." I know she has never lived where she could be taught the truths of the scrip-

tures; but God can give them eyes to see, ears to hear, and a heart to understand. I believe this is the only way we can know these things. Paul never learned these things by man, but by the revelation of God; for God's Spirit is the great revealer of the great secrets of heaven. Our people preach these blessed truths to the comfort of God's little children, who do hunger after righteousness. I want to say that I sure did enjoy the last Signs: I was so hungry for that bread that comes down from heaven.

I have a hard time in life. My wife fell and broke her hip seven years ago, and has not walked a step since; and unless I can get some one to stay with her, I can't go to meetings. But I feel it is the good Lord's will.

I feel so sad about Brother J. A. Perdue's death, for I had some fine letters from him; and I learned to love him for the truth's sake. May God's richest blessings rest with dear Sister Perdue.

Your unworthy brother,

(Elder) C. Y. Osteen

Lawrenceville, Ga.

Dear Brother Spangler:

Enclosed please find three dollars to bring my subscription up to July, 1956.

I wish the Signs of the Times another good year in bringing instruction and spiritual food and comfort to the children of God. In spite of all the variability of men, God changeth not. He has not remembered us according to our iniquities but his arm of love and mercy is stretched out still. He is the same forever. Let us all hope that we may be led by his Holy Spirit to lay aside all the weights and the sin that so EASILY besets us as we enter into the new year. Let us hope to be living epistles, willing to be known and read of all men; and let us hope to be prompted to love one another with a pure heart fervently.

All that Old Baptists have got, is one another. Nearly all other people can interchange their worship but we can not interchange with them nor they

with us. Our heritage is unto us as a speckled bird; the birds around about us are against us. Therefore it is needful that we strive together for unity at all times. Let us resolve in our hearts that we will henceforth give due respect to our every brother, learned or unlearned, rich or poor, small or great. If any be strong let him bear the infirmities of the weak. Let those who are ordained to govern do so in the fear of the Lord. Let them take care to direct their own ways in righteousness, that none can have cause of offense against them while they judge others. Let us not coddle or condone unrighteousness in a brother, but let us **not** think within ourselves that whatsoever we bind on earth, is necessarily bound in heaven; any anything we have evidence of having been loosed in heaven, if we are what we profess to be, we ought to be willing to loose it in earth.

Only God knows what lies ahead of us in the New Year, but I am praying for myself that I may have a reconciled mind to all of God's appointments for me, acknowledging to Him that I am wholly incapable of judging what is for my good or my evil by what lies before me; leaving all that to Him where it justly belongs. If I could have only one prayer for this new year it would be; Lord teach me how to do justice; cause me to love mercy; let me walk humbly with Thee all the days of my life. Time is so fleeting, very, very soon we shall be called into eternal judgement. I know that if I am ever raised to the resurrection of the just it will be because of the LOVE and MERCY of God.

May it please God to give to our people a greater desire to read the scriptures for instruction in all things pertaining to righteousness, and to wait daily at the posts of WISDOM'S door.

Your brother in hope,

J. B. Dunagan

Vernon, Alabama

*"This cup is the new testament in*

*my blood, which is shed for you."* (Luke 22:20)

This is the text the Elder D. V. Spangler used at Hopewell Church, Fayette, Alabama, February 19th of this year. If I know what preaching the gospel is, it was a wonderful discourse. In the face of such a gracious display of truth, I hesitate to try to write on this subject, but it has been on my mind for some time, and I can't seem to push it off. If what I write is like myself, it will be imperfect.

In the beginning all sacrificial offerings were bulls, sheep, pigeons, etc.: none without giving life by shedding of blood. Moses was commanded to make an altar to a certain specification, making a horn upon each corner. "And Aaron shall make an atonement upon the horn of the altar once a year, with the blood of the sin offering of atonement once in a year throughout your generations: it is most holy unto the Lord." His sound will be heard as he goes in and out before the Lord: that he die not. I would love to know if I know just what this sound is. Aaron's sacred robe was adorned upon the hem with a golden bell and pomegranate in succession. I can imagine the congregation hearing these golden bells and pomegranates as they swung together by the movement of Aaron: typifying to me the gospel of each dispensation meeting together in a joyful sound and a sweet savor.

Those wonderful old patriarchs rested in the wills and shalls of Almighty God, and gleaned, through the types and shadows, the beauty of the cup of the new covenant in Jesus' blood given to their sons and daughters many days hence. I believe it was David who said something of the binding of the sacrifice to the four horns of the altar. How unworthy and little we do feel when we hope to believe that our Saviour was bound to the four horns of the altar for our sins. The unworthiness is beyond any definition that has ever been given by man. "For the love of Christ passeth all knowledge." "O, the depths of the

riches both of the wisdom and knowledge of God! how unsearchable are his judgements and his ways past finding out." Jesus said, "Your father Abraham rejoiced to see my day." He saw it and was glad. The unbeliever believed him not and took up stones to cast at him. He said to them, "Verily, verily, I say unto you, Before Abraham was, I am." He spoke to them, and yet did not reveal himself to them, for he hid himself and went out of the temple through the midst of them. Unbelievers today are not one bit different than they. Jesus said on the cross, "It is finished." Do they believe it? No! He does not alter his words, but hides himself from them: and the heathen rage and the people imagine a vain thing.

How gracious it is to be given to believe the words of Jesus, and he does not hide himself and pass you by, but covers your defenseless head with the shadow of his wing. Sometimes it pleases God, for your good and his glory, to bring a cloud between you and the brightness of the sun (Son), but every cloud has a silver lining, and when the fulness of God's time comes that you have walked in darkness long enough, the cloud begins to break, and the glory begins to shine brighter than before. You see again the New Testament in Jesus' blood that was given to all the redeemed of Israel.

It pleased God for Israel to go down into Egypt and be there 430 years, and be in bondage to Pharaoh. When the fulness of time came for their deliverance, God instructed Moses and Aaron to kill a lamb of the first year without blemish, and sprinkle the blood on the door posts, and eat with loins girded, shoes on, staff in hand — eat it in haste: "It is the Lord's passover." That same night the Lord smote all the first born of Egypt, but not one Israelite was even hurt. Why? Because of the blood on the door posts. "And it shall come to pass when ye come to the land that the Lord will give you, according as he has promised, that ye shall keep this service." (Exodus 12:25) If this inherit-

ance is by the law, it is no more of promise; but God gave it to Abraham by promise. "Is the law then against the promises of God? God forbid. For if there had been a law given that could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

"Then came the day of unleavened bread, when the Passover must be killed." This law must be fulfilled to a jot and a tittle: Jesus being the only one that could keep and finish it, was there to eat the last Passover supper with his apostles. This fleshly body that he had taken upon himself through the Virgin Mary, was approaching the time when it should be taken and by wicked hands slain. After supper, this passover supper, the Lord took the cup, saying, "This cup is the New Testament in my blood, which is shed for you." This must be the time recorded by Jeremiah, when he said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:31-34) "For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, That the man which

doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." (Romans 10: 4-8) "I do not frustrate the grace of God: for if righteousness came by the law, then Christ is dead in vain." (Galatians 2:21)

This cup, the New Testament, is so full of the wills and shalls of the pre-destinated purpose of Almighty God, there is no room for folly: Jesus fills it to the brim. It pleased God, the Father, that in him all fullness should dwell: He is in his people the cup of blessing which is the communion of the blood.

In types and shadows Jesus shone  
To light the pathway dim:  
He sat upon the great white throne,  
And sheltered every gem.

The time has come, he must descend,  
And leave his Father's throne:  
His bride on earth he must defend,  
For she is prone to roam.

The covenant made long e'er the sun  
Shot forth his golden ray —  
(No man did for this mission run,  
For he was dormant clay).

Alone the hand of our great King  
(For man the goal had lost)  
Made way for Jesus' blood to bring  
Salvation by the cross.

He came to bear his last ordeal:  
It set man's heart on fire;  
He ate with them the Paschal meal,  
And was betrayed for hire.

He then was nailed to Calvary's cross  
For sins man could not sup.  
How can you say his elect are lost:  
He gave to them the cup.

(Mrs.) Maggie Lee Hayes

DELAWARE RIVER ASSOCIATION

The Delaware River Association will be held

at the Hopewell Church, Hopewell, N. J. June 6, 7 and 8, 1956. All brethren of our faith and order are cordially invited to meet with us.

Those arriving in Hopewell on Tuesday will stop at the home of Mr. and Mrs. George Genther, on West Prospect Street; or Sister Letha Blackwell, Lafayette Street, Rosa Acres, Hopewell, and they will be cared for.

Letha A. Blackwell, Church Clerk

STAUNTON RIVER ASSOCIATION

The Staunton River Association is appointed to be held with the Primitive Baptist Church in Danville, Virginia, beginning on Friday before the second Sunday in July, and continuing three days (July 6, 7, 8). The meeting will be held on Friday in the meeting house on Bradley Road; Saturday and Sunday's service will be held in Ballou Park, on West Main Street.

Wyatt Oakes, Clerk

CONTRIBUTIONS TO THE  
ENDOWMENT FUND

Ebenezer Old School Baptist Church,  
New York City, in memory of Elder  
R. Lester Dodson.....\$1,000.00

Elder and Mrs. D. V. Spangler, Va.....	50.00
Mrs. Wm. Beebe, New York.....	25.00
Mrs. G. E. Rogers, Canada.....	50.00
L. D. Duke, West Va.....	10.00
Mrs. Amy Hewett, New York.....	40.00
Wm. D. Chapman, New York.....	100.00

Total to date.....\$1,275.00  
(See "A Message To Our Readers" on page 132)

"TRIED IN THE FURNACE"

This interesting book by Elder Lambert is yet available. The price is \$3.00, and may be had by addressing:

Elder E. J. Lambert,  
306 Richardson Street,  
Winnsboro, Texas

WHY NOT GIVE A SUBSCRIPTION  
TO THE SIGNS

## EDITORIALS

Danville, Virginia June, 1956

## SIGNS OF THE TIMES

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*All letters for this paper should be ad-  
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TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

## EDITORIAL

A MESSAGE TO OUR READERS:  
 WE NEED YOUR HELP

We have stated before in these columns that the SIGNS OF THE TIMES truly belongs to the Primitive Baptist people. Elder R. L. Dodson, former owner of the paper, incorporated it into a non-profit organization and gave it to our people. When he purchased the paper, he received only the subscription list; and from then until now the printing of the paper has been contracted to various printers.

Last year we failed by a few dollars to meet expenses; and in March of this year, we were notified of an increase of 10% in the price of printing, effective immediately. With this increase of cost we are faced with a number of problems: We must raise the subscription price, or raise sufficient funds to take

care of this heavier burden.

Our readers in the past have been very generous in their kind remembrance of us in every way, and we hesitate to bring our problem to you, but believe they will understand and be willing to lend a helping hand.

At a meeting of the Board of Trustees of the paper, held March 9, 1956, it was decided to make an appeal to our readers. We have no printing equipment of our own, so it was decided to appeal to our readers and friends to donate towards an Endowment Fund; and when sufficient amount is raised, to buy a press provided satisfactory arrangements can be made for the operation of it. If enough is not raised for the press, or proper arrangements cannot be made for its operation, the funds will be invested in an Endowment Fund, and the income used to help offset our additional burden. We will need about \$6000.00 for this fund. Any help brethren and friends may feel to give will be much appreciated by all connected with the paper. Donations are deductible from Federal Income Taxes.

We solicit the help of our ministry and churches, believing that many in their congregations will gladly contribute, if mention is made of it.

All donations will be acknowledged through the paper each month.

D. V. Spangler  
 J. D. Wood — Editors

## A BOUQUET OF WORDS

An expression I had never heard, read, or thought about suddenly awakened me from sleep some time ago — as if some one had spoken them audibly to me. This phrase, "A Bouquet of Words," has continually been deeply impressed upon my mind since then. The two vases that have graced the pulpit of Paran Church filled with fresh fragrant flowers almost every time I have gone behind the sacred desk have been more impressive since then. The many flowers sent by loved one to the

sick and bereaved have had a new significance. The other day I witnessed the expression of love and gratitude and deep devotion as one sister greeted another with a bouquet of beautiful, fragrant flowers. I wish that I could record the "Bouquet of loving words," spoken by each in this greeting.

I am now thinking of the "Bouquet of Words" spoken as recorded in the Song of Solomon, chapter 2, verse 1; "I am the ROSE of Sharan and the LILY of the valleys." Solomon being a type of Christ, this dialogue surely could be rightly used as a conversation between Christ and his Church. These words void of the Love of God and the inspiration of the Holy Spirit, would produce no good effect but would be dead and meaningless. If it pleases God to cause these words to bud by the power of his Love in our hearts, and through the radiating influence of the Holy Spirit make them unfold their petals, they will, "Blossom as the Rose." "It shall blossom abundantly," (See Isaiah 35: 1-2). The eyes of the reader may fall upon these words and his finite mind consider them as words irrelevant, immaterial, uneventful; thus, unimportant. He may hear them quoted in the pulpit without effect. They are as small as the seed that is sown in the ground. When the Spirit of the Lord applies them to your heart they become enlarged. Your mind becomes absorbed in the expression. All other phrases go into the back-ground and this one phrase becomes most beautiful, lovely, sweet, and pure. You see Jesus, in this sweet hour of devotion, swelling your heart as a bud. Further revelations unfold the petals of the ROSE and you are enabled to behold beauty as you have never before. As your thoughts become more engrossed in the ROSE, each petal as it unfolds has a more wonderful significance than heretofore. The sweet fragrance of his graces permeate your troubled soul with such sublime calmness. The purity of his love inspires your mind with adoration and devotion. You are made to say, "He is the ROSE of

Sharan and the LILY of the valleys."

When you are given to behold the imputed righteousness of Christ in the walk and conversation of your brethren, you see them as the ROSE of Sharan, and the LILY of the valleys. When you see the Church as a LILY among thorns, it is awe-inspiring: You see the devotion of one to the other and the union of the members of the household of faith as they form a cluster, being bound together with the strong cords of His love, you are amazed. When you behold the effects of the God-given graces upon the lives of those who possess that precious faith, you are astonished. As the Heavenly gifts are made manifest by lovely administerings to one another, you are convinced that such fellowship cannot be severed. You have seen the Church withstand severe persecutions and come out victorious through great tribulations, until you have been made to say, "She is the Rose of Sharan, and the Lily of the valleys." The children of God are as a bouquet of roses clustered to the center ROSE, Christ Jesus. How beautiful they are when compared to the thorns, or enemies and persecutors, that surround them. How pure their motives when contrasted with the selfish motives of the world. How lovely is their devotion when considering the selfish love of worldly minded people.

Have you ever been so depressed, worried, and famished that you felt you would sink into despair, when an encouragement from a dear friend gave you a new lease on life? The words of your friend became as a bouquet of inspiring words which gave you fresh courage to press on. Your friend's manifest interest in you relieved your loneliness and assured you that there were others interested in your welfare. Many times in my despairing tribulations, angelic messages, as from guardian angels, came in due season to strengthen my feeble knees and to lift up my hands which hung down.

We read in Proverbs 15:23, "A word spoken in due season, how good is it."

The season must be right in order for the word spoken to be good. It must be properly timed in order to result in good effects. The word spoken must fit the occasion and be joined in good order to produce good. Many bouquets of inspiring words have been given when the one who spoke them was not aware of them being so properly timed and fitly placed. Our God, who reigns supremely, and has complete control of our thoughts, words, and actions, knows how to arrange the circumstances so that our conversations become "words in season to him that is weary." (Isaiah 50:4)

How good is the word, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8-9) This is a bouquet of words to those who have worked out of both tools and timber, and have found all their efforts vain. These words are not good to the self-righteous boaster. The due season for these words to be good, is when the one spoken to has fully realized that the best of his own righteousness is as filthy rags in the sight of God. When these words bud in the heart and the warmth of the loving Spirit of God cause them to gradually unfold their glorious meanings until they blossom into a full flower, HOW GOOD IS IT. When grafted in the heart that has been well prepared in the furnace of affliction and seasoned by the gift of God's revelation, these words become beautiful, delightfully fragrant, pure, and lovely in your meditation. This wonderful unfolding of God's loving kindness cannot be comprehended by the carnal, finite mind. It requires the imputed mind of Christ to understand the magnitude of these glorious mercies.

I am thinking of a beautiful BOUQUET OF WORDS that now abide in the vase of our hearts. "And now abideth, FAITH, HOPE, CHARITY, these three: but the greatest of these is charity." God has placed this bouquet in our hearts. He has given it to us. Sometimes

our hearts are so cold that the bouquet closes up its petals so that we do not behold their beauty and fragrance. Sometimes FAITH withers so that we are not aware of its presence. HOPE becomes blighted so that it needs to be renewed by Living Water. Sometimes the weeds of jealousy, envy, and selfishness hide CHARITY from our view and regard. Oh, how good it is when the Lord in his mercy eradicates the weeds through judgment and persecutions and brings the bouquet to our memory and view! How good it is for FAITH to be strengthened by the word of His power. How sweet it is for the veil that has blighted HOPE to be removed so that it becomes as "An anchor to the Soul, both sure and steadfast."

Has FAITH been sometimes so withered in your experience that you were made to cry out, "Lord, help thou mine unbelief." Even though it be so small as a grain of mustard seed, you have felt it bud in your heart and be enlarged so greatly in your meditations that it strengthened you for the severest afflictions. As you behold its purity and beauty, it encourages you to press on toward the mark of the high-calling. As it blossoms in your mind it overshadows all your mis-givings and assures you that God is for you and nothing can be against you. It refreshes your discouraged heart as the petals of its wondrous effects unfold in your soul.

Surely, the disciples of our Lord saw a wonderful bouquet of living words when they said to Him, "Lord, to whom shall we go? Thou hast THE WORDS OF ETERNAL LIFE." (St. John 6:68) Jesus had just finished a discourse on THE BREAD OF LIFE. He had told them plainly that he was the bread of life. He had informed them that he was the LIVING BREAD. He pointed out in this discourse that the flesh profiteth nothing, and that no one could come to him except it were given him of his Father. Many of his disciples forsook him when he told them plainly that, "No man can come unto me, except it were given unto him of My Father."

(John 6:65) After they turned away, he said unto the twelve, "Will ye also go away?" The twelve wanted to know, "To whom shall we go? THOU HAST THE WORDS OF ETERNAL LIFE." What a bouquet of words!! — WORDS OF ETERNAL LIFE. These words had life. They were refreshing. They were pure and holy. No other words could give life eternal except the WORDS of our Master. What a beautiful bouquet are the words of ETERNAL LIFE spoken by our Master. We read in St. John 6:63, "The words that I speak unto you, THEY ARE SPIRIT, AND THEY ARE LIFE." Words that have Spirit and Life certainly are a BOUQUET OF LIVELY AND SPIRITUAL WORDS. When He speaks life into you it becomes a beautiful bouquet. When He speaks the Spirit blossoms as the bouquet.

I am thinking of a beautiful bouquet of words that Jesus speaks to those who labor and are heavy laden, when he says, "Come unto me, all ye that labour and are heavy laden, and I will give you REST. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matthew 11:28-30) These words do not sound like they would heap burdens. They do not tell of a heavy yoke. They are words to the contrary — thus a BEAUTIFUL BOUQUET OF RESTFUL WORDS TO THE WEARY SOUL. When a person is convinced that his Master is just as lowly and meek as one who feels to be less than the least of all saints, it gives him courage. Jesus realized that of himself he could do nothing. The Father worked hitherto, and He worked. When he reveals this relationship to the meek and lowly, it truly is a bouquet of inspiring words.

Surely it was a BOUQUET OF WORDS that Jesus had under consideration in his prayer recorded in St. John, when He said, "For I have given unto them the WORDS that thou gavest me; and they have received them, and have known surely that I came out

from thee, and they have believed that thou didst send Me." (St. John 17:8) If Jesus had to depend upon his Father for the WORDS to give his disciples, is it a great thing if we must depend upon the WORDS being given us? Any time words come from a heavenly source it certainly proves to be a bouquet of words fitly spoken in due season. We are made to cry out, "How good it is." These words convince us that He is the Christ!

The last BOUQUET OF WORDS spoken by our Saviour before his death, was spoken on the cross of Calvary. These words were, "IT IS FINISHED." He had finished the requirements of the law by fulfilling its every requirement. He had finished the works His Father had sent Him to do. The task his Father had placed upon him was that He should save His people from their sins. He had saved them from the penalty of the law. This indeed is a wonderful bouquet of words: to realize that we have been taken from the burden of the law, and have been delivered from its requirements into the realm of salvation by grace through the merits of Jesus Christ. Those of you who have been convinced that you cannot save yourselves, this is truly a BOUQUET OF WORDS.

If the words of Jesus are a BOUQUET to the believers, surely, their words to one another fitly spoken in due season are as a bouquet. Many very simple expressions spoken by the children of the Kingdom have had their deep and lasting impressions upon me. I am deeply convinced of the importance of words of encouragement that we speak one to another. I would like to be enabled by the grace of God to speak words of encouragement to those who are down in the slough of despondency. I would like to lift a hand up that hangs down. I would enjoy strengthening feeble knees. I do not want to offend or cast down. I want to speak words of comfort. Jesus said that it would be better that a millstone be hanged about our neck and that we be cast into the

sea than for us to offend one of these little ones. How careful ought we to be in our conversation with each other! When we meet with our friends and our conversations prove to be an exchange of bouquets of words, we are brought closer together. When we part we are made to thank God for such friends. These precious words linger in our minds. They are enlarged as they bud and blossom in our heart. The fragrance of them inspires us to greater heights.

When I was fifteen years of age I entered a poetry contest in our home town. My poem on the subject of "Home" was selected as the best and published in our weekly periodical. The next day after its publication one of the bankers in the town halted me on my way to school. He said, "Son, I read your poem. You are as a diamond in the rough. With a little polishing you will accomplish much." These words coming from the mouth of a man whom I felt to be so superior to me, were so astonishing to me that I made no reply. He probably could not remember saying them the next day, but they have rescued me thousands of times from despair. Yes, they were simple and common words. Yet, when they began to swell in importance to me, they were not idle words. The power of refreshment that they have afforded me so many times through my life, causes me to believe that it pleased God to give me a beautiful bouquet of inspiring words through Elder J. Travis' mouth when I was fifteen years of age.

Sometimes I like to stroll back through Memory Lane and note the many beautiful BOUQUETS OF WORDS that have been handed me through the years. When I am given to take this stroll and view the many bouquets that have been mine to enjoy through life, the thorns become little and insignificant. I am now thinking of November 18, 1928. When I awoke that morning I found a new Bible beside my bed, opened to Proverbs 15:1. This was a wedding gift from my father and mother. I knew when I beheld the

brackets scrawled on the right and left of this verse that it was my father's marking. I hastened to read: "A SOFT ANSWER TURNETH AWAY WRATH; BUT GRIEVOUS WORDS STIR UP ANGER." I cannot begin to enumerate the many times that this verse, enclosed with brackets, came visibly in my mind and softened my answer. Many times I have thought to speak words that would stir up anger, and would be prevented when the verse my father had marked would suddenly appear in my mind. Grievous words cannot be a bouquet. They cannot gladden the hearts of the hearers. They do not send forth a pleasant fragrance. They cannot soothe the troubled breast or heal the aching heart. They stir up anger, strife, and confusion. They cause divisions and further heartaches.

Time nor space will permit me to tell you of the many comforting thoughts I have had in this stroll back through memory lane, in again viewing the many bouquets of words that have been mine to enjoy through my short life. Suffice it to say that I trust the Lord will bless these meditations worded in this article to be a BOUQUET OF WORDS to each and every one of you who reads this.

E. J. L.

### VOICES OF THE PAST

"He being dead yet speaketh"

Washington, D. C.

BROTHER BEEBE:—Having been requested by Miss Sallie Woolford, of Dorchester County, Md., to give my views upon the following portion of Scripture: "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins," James v., 19 & 20, will you again indulge me by publishing another communication?

Immediately preceding the text which is quoted, it is said by the inspired Apostle, that "Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." He being subject to passions like other men, was as liable, as a man, to err as any other child of God; but when he prayed earnestly, it was not an impulse of human nature that caused him thus to pray; for, viewed in that light, it would seem that a spirit of revenge was occupying his mind, and that he sought to gratify the same by imploring the judgment of God upon the Israelites, as well as others, in having the earth cease to yield her fruits, by having the "bottles" of heaven stopped.

Elias stood in a very peculiar relation to Israel, and as God often frowned upon that nation, it was revealed to Elias concerning the drought that was to come upon the earth, and he, being thus inspired by God, prayed exactly according to the will of Jehovah, which harmonizes with the declaration of the apostle Paul, concerning prayer, for, said he, "We know not what to pray for as we ought; but the spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart KNOWETH what is the mind of the spirit, **because** he maketh intercession for the saints according to (the will of) God." Now, does not the language of Paul show conclusively that the prayer of faith is the **intercession** of the spirit, and that **that** intercession is according (leaving out the supplement) to God?

**Brethren, if any of you do err from the truth.** James, after setting forth in his epistle the vast importance of adhering strictly to the commands of Christ, as found in the precepts of the Gospel, positively avering that such precepts, being complied with by the professed votaries of the dear Redeemer, were the effects of the new heart, or

the fruits of grace; and that pure and undefiled religion was known from false, by producing such results, so salutary in their nature, upon the lives of the children of God, when under the immediate exercise of the same, closes with a direct address to the **brethren**.

We discover, by comparing the commencement of his epistle with the closing address, that it was restricted **entirely** to the brethren; and these were not simply brethren by the ties of consanguinity, or the flesh, but the relation was of a higher and more noble character, heavenly in its origin, divine in its nature, and eternal in its duration; and, it being of such a nature, these brethren had powers of comprehension which are not possessed by natural men; they had eyes to see, ears to hear, and hearts to understand divine truth, so far as it might please God to give them a knowledge of the same; therefore, lessons of instruction given them were of lasting benefit, being designed for their good; otherwise they would not have been given; consequently, we have **no liberty** to apply any portion of this text directly or indirectly to unrenewed men.

Said James: "If any of you do err from the truth," &c. Were it not possible for God's people to err, the apostle would not have used such declaration; but the expression shows very plainly that Christians err from the truth. (Notice—James does not say they err **in** the truth, but **FROM** the truth.) There are many ways in which christians err from the truth, some of which become so dear to them that they cling to them with great tenacity; but sooner or later, not merely by profession and a visible standing in the Church, but by **POSSESSION**, and are united to him, being members of that mystical **BODY**, they are separated from the errors into which they may have fallen. The most devoted followers of Christ that ever have lived, when left measurably to themselves, fell into error; and we will adduce Scripture proof to sustain us in the assertion.

Israel, as a nation, was God's chosen

people, and they were miraculously preserved and delivered from their enemies; yet, when Moses was called up into the mount, and tarried long, they had a golden calf made of their jewelry, and, strange as it may appear, after seeing such displays of Almighty power in their behalf, they were found dancing around the calf, the work of their own hands. The man Moses, who was their leader, fell into error, and was not permitted to go into the promised land. At a later day an Elijah was sure that he was left alone; but God made known to him that he had reserved **seven thousand** who had not bowed the knee to the image of Baal. Still later, a Peter and a John fell into error—the former by making a rash promise in his own strength; and the latter, by desiring, while in prison, that Christ would inform him certainly whether he was the Christ, or whether he should look for another?

Now let us notice some of the errors into which Christians fall in this day, when suffered to confer with flesh and blood. At the time Christians, in their experience, are brought to know their lost and ruined condition by nature, every hope of being saved by any deeds of theirs is taken away; and when brought to deliverance, it seems that a complete deliverance from law and sin has been accomplished; and they then think that the way of life and salvation will always appear plain, and that they shall never doubt the reality of their interest in Christ; that the trials and conflicts, of which they hear others speak, shall never be permitted to disturb their peace; but when the dark clouds of doubt and sorrow obscure the sun of their hope, and the storm comes on in the soul, and satan comes to buffet them, they think certainly that they must be deceived; because, if not deceived, they would enjoy peace of mind, and that a **real** Christian could not be thus tempest-tossed. Though they thus exclaim so bitterly against themselves, God has designed it for their good; and the direct tendency of such conflicts is to make them

humble. Again, Christians sometimes become so led astray as to think that the **proclamation** of the Gospel is the **means** of awakening dead sinners: and some (lamentable to state) think that though the doctrine of eternal predestination, definite atonement, effectual calling, and final perseverance of saints, **are all true**, and sustained by the Scriptures, yet they ought not to be publicly preached. All such ideas are the results which follow the **erring** from the truth; and they are not only unsound positions, but anti-scriptural.

**And one convert him**—In treating upon this clause of the text, it is of vast importance to keep in view the difference made in Scripture between CONVERSION and REGENERATION. Conversion literally means a change from one state to another, or to turn from one use or destination to another, without changing the **inherent** principles of a person thus converted; or if it be immaterial substances, without imparting any new material to the substance thus converted.

Regeneration signifies, according to Scripture testimony, the begetting of the church from the dead, by the resurrection of Jesus Christ.—(See 1st Peter i., 3.) By virtue of that regeneration, the vessels of mercy, in God's time, have divine life communicated, or are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

A man may be converted from a drunkard to a sober man; from a thief to an honest man; from a liar to a man of truth; from a tale-bearer to a peace-maker; yet that does not regenerate such person, neither does it give divine life; but if a person experiences the work of grace in the heart, by heavenly and divine life being implanted, conversion will certainly follow. And if the person has been addicted to the preceding named vices, he will be led to shun them as a deadly poison. The rock of the quarry may be broken up, and prepared by the artisan, and erected into a spacious temple, yet it is the **same** material

as when imbedded in the earth.

When we view this clause of the text relative to conversion, we see how far God's dear people, by him, and under his power alone, can go, and **no further**. They are his instruments (thus to speak) at times to convert a brother or sister from error—not directly, nor indirectly, to give divine life, for that emanates from Jehovah. Said the Redeemer to Peter: "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke xxii. 33. Furthermore: "The law of the Lord is perfect, converting the soul."—David. Now, it must be distinctly borne in mind that the conversion to which we have referred, by quoting the language of the dear Redeemer and David, has reference to the **living**—not the dead.

We will now briefly notice what construction natural religionists, of every class, put upon the term conversion, as found in the Scriptures. They teach that man by nature, possesses a principle which is just and holy, which they can foster at pleasure, or let lie dormant, it being perfectly at their control. Now, what does that lead to, when a person can wrap the mantle of self complacency thus around himself, by saying I can be a Christian when I please—can obtain a conversion in a few minutes, or hours at most. According to that doctrine, the bloody sacrifice of the Son of God on Calvary, **long time ago**, can be made effectual or not, just as man pleases. O, how monstrous! how God-dishonoring is such a system! But, if any arminian should read this, it will be said we mean no such thing! Well, whether you mean so or not, you **both** preach and practice it. But, as it is often said, the doctrine of grace leads to licentiousness, we must trace this system of self-will a little farther, and see which of the two leads to looseness of character. If a man fully believes in his own power to obtain what he calls a conversion, and feels envy and revenge prompting him onward; suppose he is permitted to carry that into effect by

taking the life of one of his fellow beings, he concludes there will be ample time to make his peace with God before he receives his just deserts. It is certain that such a system leads directly to such a result, notwithstanding it may be denied; but the doctrine of grace leads to the restraining of the passions, and making its recipients honest, upright, and strictly moral. But I may be asked: "Do you think that some true Christians have not been led astray?" Most certainly; and that is the very point more directly involved in the text; for if they did not go astray, the inspired apostle would not have used such language. I may be asked still further: "Do you doubt the fact, that murderers may have been the real children of God?" Not by any means; but I have but little confidence in State prison and gallows repentance.

There are but few, if any, of God's people now upon the earth that have not experienced **many** conversions, and sometimes they are of daily occurrence; for that, which to the careless observer is of little or no consequence, is to the humble follower of the adorable Redeemer of vast consequence. This train of reflections leads us to the great usefulness and benefit derived from the organization of Christians into churches, and of their frequently assembling themselves together, and freely and faithfully warning each other of the dangerous nature of false doctrine; of its sorrowful effects upon members of churches, and **entire** churches; and, when assembled as members of the same church, contending for the same faith, if need be, they must warn and **rebuke** with all long-suffering and doctrine. When such a course is manifested, it shows a desire to contend for the truth in sincerity, and that the children of God are **knit together**; and being thus united, they are to contest every **inch** of the ground with anti-Christ, and make no compromise with error whatever.

"We, then, that are strong ought to bear the infirmities of the weak, and

not to please ourselves," is often referred to, I fear, to sustain or tolerate error amongst God's people, so that the mantle of charity should be so broad as to conceal what is known to be contrary to Scripture. Now, I wish to be distinctly understood to say that true charity, or the real love of God, shed abroad in the heart, **never** leads to the free tolerations of error amongst God's people; but directly the reverse; and when a strong member (in the faith) beholds another in error, at the proper time he strives to **CONVERT** such one from (not in) error. Perhaps the erring member thinks it would be better to make a **little** compromise with the enemies of truth, and, by so doing, it would be an advantage to the church; but **when and where** this feeling is made manifest, **TRUE CHARITY** meets it in the spirit of the gospel; and, after the fallacy of such course is pointed out, and its pernicious consequences set forth, and Scripture testimony adduced to substantiate the same, the erring member may see the error so plainly, and feel the force of Scripture testimony, as advanced and advocated by the faithful brother, that he becomes converted (convinced) from the error—not regenerated—and saved from death—not eternal, but a death of brotherly love, union and fellowship of the church, &c.; but when all admonitions fail, all warnings become fruitless, and every Scriptural injunction produces no change, the discipline of the church must be enforced; and if such person is truly a child of God, a death then takes place in the soul that words can never express; and it may be possible that some of God's dear people are now suffering that very death.

There is another error into which I think it quite possible some of God's dear people fall; and that is after they are experimentally brought to a knowledge of the truth, and feel the obligations binding upon them, as his children, to follow him in the commands of the gospel, they bring up many excuses for not obeying, such as the following: I

am not worthy of a place amongst God's people; I possess such a wicked heart; if I make a public profession, I shall soon dishonor the same; and many other similar excuses. I am not able to say but that my friend, who has requested me to write upon the text now under consideration, may be in just that condition; and if so, may I be allowed to ask a question? Do you expect, dear friend, that your nature will ever be any better while you sojourn upon earth? Were you to hear a person, in relating the exercise of the mind, tell how well he had lived, and how well he intended to live, after joining the church, would that be satisfactory to you? Well, if that would not be satisfactory in others, **why** look for and desire the same in yourself? Do you not discover an error in that?

A faithful exposition of Scripture, and an enforcing of the injunctions of Christ, in power and demonstration of the spirit, by a faithful servant of God, oftentimes is designed, in the counsel of God, to **convert** some out of just such errors as the last named class of persons are sometimes in.

**Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death.**—I need to say but little concerning this cause of the text, having already spoken of the death as being a separation from the love, union and fellowship of the brethren, and an awful conflict of soul, which, it is to be feared, many of God's dear people, for some wise purpose, are now suffering.

**And shall hide a multitude of sins.**—The one, under God's special guidance, that thus converts the sinner from the error of his ways, saves the soul from death, and **HIDES**, does not destroy, human nature, or remove the corrupt fountain whence issue the streams of error; but it is **hidden**, for the person being thus converted, feels to restrain the carnal inclinations of the mind; therefore, does not go so far, nor so zealously, into error as he felt to before being convinced; consequently, a multitude of

sins, in the absolute sense of the text, are hidden.

The sinners of whom James speaks, I understand to be living children of God, who have ears to hear, eyes to see, and hearts to understand; and the conversion of which he speaks, follows being born again, instead of preceding it, as all natural religious teachers advocate; and, also, that regeneration and conversion are not only different in signification, but vastly different in their effects upon the children of men.

I am not prepared to say whether my manner of treating upon the text will be satisfactory to my friend or not; but I have briefly expressed my understanding of the text.

(Elder) WM. J. PURINGTON

(Copied from Signs of the Times of May 1, 1858.)

## OBITUARIES

### LAVINIA ELLA LECATES

Sister Lavinia Ella Lecates was born June 2, 1873, in Salisbury, Maryland, and passed away October 9, 1955; making her stay here eighty-two years, four months and seven days.

She was the daughter of the late Levin S. and Julia Anne Hitchens. On October 31, 1889, she was united in marriage to Joseph E. Lecates, who passed away February 19, 1911, at the age of forty-four years. To this union were born four children: Marion H. Lecates, Delmar, Delaware; Anna M. Davis, Washington, D. C.; J. Edward Lecates, Salisbury, Maryland; and Lydia V. Holloway, who passed away June 4, 1928, at the age of twenty-two years.

Sister Lecates was baptized into the fellowship of Little Creek Church in October, 1895, where she remained a true and worthy member until death. After the passing of her husband, Sister Lecates lived with her children, and at the time of her death was living in Delmar, Delaware.

In the passing of our dear sister the Little Creek Church has lost a faithful member, not claiming any merits of her own, but a firm believer in the predestination of all things, and salvation by grace alone. This was the doctrine she loved and trusted in. Her work is finished here, and she has now entered into the fullness of the rest which remains for the chosen people of God.

The funeral was conducted in the Marvel

Funeral Home, in Delmar, by the writer, and interment was in the Lecates burying ground near Delmar.

(Elder) H. M. Bennett

### A. M. PAYNE

By request of the church, I attempt to write in memory of our beloved Brother Payne, who has been called home after his stay on earth eighty-six years and nineteen days. He has left behind a host of relatives and friends to mourn his departure. We feel sure he is at rest now, and that our loss is his eternal gain; so we do not wish him back.

Brother Payne was born May 13, 1869, and departed this life December 2, 1955. On December 24, 1891, he was married to Nancy Louella Burton, who preceeded him in death about ten years. To this union were born four sons and five daughters, who are noble citizens, and much loved by his brethren. We, the church, are certainly grateful to God for the wonderful evidence that the same faith of our brother lives in his offspring. Oh, how encouraging it is to see them interested in the church of their parents, and prove it by their attendance. Brother Payne united with the church at High Point, N. C., October 10, 1915; and after seventeen years of faithful attendance, he was called to the deaconship of the church, in which he served faithfully until death. How we miss him when we meet, and he doesn't fill his seat in the corner where he always sat. But we bow in submission to the will of our heavenly Father, and desire to thank him for such a gift as Brother Payne was to the church. He was sound in doctrine, humble in spirit, slow to speak, and uncompromising when his mind was settled on a matter. He was a great soldier of the cross, already to take his post, not flinching from his duties. He was honorably discharged from the field of battle.

"O land of rest, for thee I sigh;  
When will the moment come,  
When I shall lay my armor by,  
And dwell with Christ at home?"

So dear young soldiers, face the battle with courage: just a few more days to spend, then you and I too shall be discharged from the post of duty, and have that blessed peace that remaineth for the children of God.

Written in love,  
(Elder) D. A. O'Bryant

This memorial read and approved February 18, 1956, while in conference: A copy to be sent to the family, one to the Old Faith Contender, one to the Signs of the Times, and one placed on our church records.

Mrs. H. M. Taylor, Clerk

## LESTER BELL

On April 4, 1956, death removed from life's activity and usefulness Brother Lester Bell of Phonicia, New York, after an illness of four years at a nursing home in Willow, N. Y., at the ripe age of ninety years. The funeral services were conducted at the Gormley Funeral Home in Phonicia April 7, by the writer. The interment was in the Mount Tremper cemetery. The immediate survivors are a brother, Loren, of West Shokan, and a brother, Lester, Jr. of Phonicia. He had been a member of the Olive and Hurley Old School Baptist church for nearly fifty years. In 1895 he was united in marriage to Miss Martha Krum, who died six years ago. Brother Bell was a hard working man noted for honesty and many neighborly qualities that won him many friends. For several years his hearing had failed him in part, but he endured this affliction with much patience and resignation to his lot in life, and worked at various occupations until the infirmities of age impaired his usefulness as a laborer. He was widely known in the vicinity of Phonicia and will be long remembered by his many friends and brethren.

(Elder) Arnold H. Bellows

## MRS. ELLA BOUTON

The sudden death of Mrs. Ella Bouton, wife of Marshall Bouton of Halcott Center, New York, which occurred Tuesday, March 13, 1956, at the Margaretville Hospital in Delaware County, N. Y., cast a gloom over the entire community where she was so well known and deeply loved. Death was due to coronary thrombosis. The writer conducted the funeral services at the Halcott Methodist meeting house, assisted by Lawrence Zellers, pastor of the M. E. Church. The body was placed in a vault to await interment later.

Mrs. Bouton was seventy-three years of age and is survived by her husband; two sons, Carson and Donald of Halcott center; and two sisters, Mrs. Blache Peet, now in Florida, and Mrs. John Walker of New Kingston, N. Y. She was the daughter of Orrin and Melissa Craft Slauson, and was born in Vega, New York. She was united in 1912 to Marshall Bouton of Halcott, and proved a most loyal and capable helpmate. She possessed the noblest qualities of character and never failed to minister to her neighbors and friends in an hour of need. Whether as wife or mother or neighbor, she failed in no sense whatever, and her memory will be cherished by all who knew her. She believed the doctrine of the Old School Baptists, but never felt worthy of self to ask a church home with them. In all her illnesses her husband did all that loving care could do to

provide for her comfort. Her death is a great loss to her neighbors and friends and family.

(Elder) Arnold H. Bellows

## MRS. BEULAH COBB COX

It has been our heavenly Father's will to remove from our midst another beloved sister in Christ, Beulah Cobb Cox, who passed away June 16, 1955, at Memorial Hospital in Danville, Virginia. She was born July 14, 1891, making her stay on earth almost sixty-four years. She was the daughter of Melbane and Lucy Ann Cobb, and lived her entire life in the vicinity of her birth, and was widely and favorably known.

She was married to W. A. Cox November 22, 1914, who with the following children survive: Mrs. E. M. Hurd and Mrs. L. P. Richmond, Danville, Virginia; Mrs. R. L. McAlister and Mrs. E. E. Stone, Reidsville, N. C.; Mrs. J. E. Cardwell, Atlanta, Ga.; and W. P. Cox, Ruffin, N. C. Also surviving are ten grand-children; one sister, Mrs. A. L. French, Ruffin, N. C.; three brothers: Ernest, George and Willard Cobb; and one half-brother Irving Cobb, Reidsville.

Sister Cobb received a precious hope in Christ and united with Dan River Church the fourth Sunday in August, 1930, and was baptized the following meeting by her pastor, Elder D. V. Spangler. She was firmly established in the doctrine of grace, and was faithful to her church, attending regularly as long as her health would permit. She suffered much the last two years, much of that time being spent in a hospital. No one ever had more loving care than our sister during her illness — day and night loved ones were with her to attend her every need. She will be greatly missed at home, at church, and in her community. We can but feel that our loss is her eternal gain. "Precious in the sight of the Lord is the death of his saints."

Funeral services were conducted at Dan River Church by Elder D. V. Spangler and Elder S. M. McKinley, and was largely attended by loved ones and friends. The floral offerings were many and beautiful, and bespoke the high esteem in which Sister Cox was held. Her body was laid to rest in the church cemetery to await the glorious appearing of her Lord and Saviour Jesus Christ and be forever with him in peace.

May God's richest blessings abide with all who were near and dear to her; and may it please our Heavenly Father that we meet again in a world that knows no end.

Written by order of Dan River Primitive Baptist Church while in conference Saturday before the fourth Sunday in August, 1955. Submitted in love and respect by

Mrs. G. F. Pruitt

MARY CATHERINE MARTIN

Sister Mary (Mollie) Catherine Martin was born near Charleston, W. Va., December 18, 1865 and departed this life January 15, 1956, age 90 years, 27 days.

On December 20, 1883, she was married to William E. Martin, who was a grandson of the late Elder William Martin, who with a few others organized Hopewell Old School Baptist Church of Kanawha County, W. Va. in 1823. Elder Martin served as pastor of this church for 40 years.

Sister Martin's husband preceded her in death 12 years. She is survived by: one son Lester Martin, Dunbar, W. Va.; six daughters: Mrs. Eva Dunlap, Dunbar; Mrs. Goldie Tinsley, Mrs. Lula Tinsley, Mrs. Sylvia Casdorf, Mrs. Clarice Gullian, and Mrs. Catherine Stonaker, all of Charleston; two sisters, Mrs. Rose Huston and Mrs. Leona Wheeler, Charleston; 18 grandchildren, 31 great grandchildren, and 6 great, great, grandchildren.

In October, 1904, Sister Martin united with Hopewell Old School Baptist Church and was baptized by Elder James A. Matherly. She was wonderfully blessed with spiritual light and understanding of the scriptures. Her greatest delight was to hear the gospel of Jesus preached, to join in singing the songs of Zion, and to visit with those of like faith conversing on the things of God. By her orderly walk, faithful attendance, and godly conversation she proved a great inspiration to the younger members, and especially to this unworthy writer.

This beloved mother in Israel will be greatly missed by her family, church, and friends but it is my fervent hope and conviction that her body is now resting in the tomb and her spirit has returned to God who gave it; and on the morning of the resurrection she will arise in the likeness of her Saviour to be with him forevermore.

Her funeral was conducted by Elders J. C. Hammond and Harvey Bird from The Cunningham Funeral Home, Charleston, after which she was laid to rest in the family cemetery to await the coming of her blessed Lord.

Nanna M. Carney,  
Clerk of Hopewell Church

ARCH EVANS

Dear Brother Arch Evans was born in Union Parish, Louisiana, in 1875; and was reared, and lived and died in and around Oakland and Marion, Louisiana; and was buried in the cemetery of Good Hope Primitive Baptist Church, at Oakland.

Brother Evans was a hard working man, and was blessed to have a large family. He and his wife had a hard struggle to rear and provide for themselves and family by their

earnings on a poor farm through hard times. He fell on the ice and snow about ten years ago, and was so broken up that he could not walk any more. This made it very hard on dear Sister Evans and the members of the family to care for him; and although Sister Evans is aged and greatly afflicted, she was so faithful and attentive to Brother Evans as long as he lived.

Surviving are his wife and the following children: Johnny Evans, Mrs. John Baker, Mrs. J. C. Stanford, Mrs. J. H. Plair, Mrs. Whet Baker, all of Marion, Louisiana; Mrs. A. C. Dopson, Strong, Arkansas; Mrs. William Teel, Pineville, Louisiana; Mrs. Walter Manning, Winnsboro, Louisiana; and seventeen grandchildren, and twenty great grandchildren.

Brother Evans and wife joined the Primitive Baptist Church at Good Hope several years before he was crippled. They were faithful and loving members; and although aged and much afflicted, Sister Evans is yet faithful. May the Lord bless and comfort all, and enable them to look to the glorious resurrection, when the Lord shall raise these vile bodies and form them like unto the glorious body of Christ. Then there will be no more sickness, pain or death, but peace, love and sweet rest forever, for those who are embraced in the unchangeable promises of God: "In hope of eternal life which God, who cannot lie, promised before the world began." So, dear ones, weep not as those who have no hope in that glorious resurrection.

The writer tried to speak to the comfort and consolation of a goodly congregation; who showed great respect by their presence on the sad occasion. The funeral was held at Good Hope Church. May God comfort and sustain all for Christ's sake, Amen.

An unworthy brother, in hope,

(Elder) R. W. Rhodes

MRS. JENNIE McKINNEY BYRD

Sister Jennie McKinney Byrd was born in Caswell County, N. C., on January 6, 1875, and died at her residence on February 8, 1956, at the age of 81 years, 1 month and 2 days. She was the wife of the late W. E. Byrd, who preceded her in death on September 10, 1951; and is survived by four daughters: Mrs. Zeb Delaney, Columbia, S. C.; Mrs. A. H. Massey, Route 1, Yanceyville, Mrs. S. D. McKinney, Route 3, Burlington, Mrs. W. M. Kimbro, Route 1, Yanceyville; six sons: Mr. J. E. Byrd, Route 2, Burlington, Mr. D. A. Byrd, Route 2, Burlington, Mr. L. J. Byrd, Route 1, Yanceyville, Mr. J. P. Byrd, Route 1, Yanceyville, Mr. B. B. Byrd, Route 1, Yanceyville, Mr. A. C. Byrd, Route 3, Burlington; one sister: Mrs. Mollie McKinney Oakley, Route 3, Burlington; thirty-seven grandchildren and twenty-five great

grandchildren.

Sister Byrd united with the church at Bush Arbor on the Second Sunday in July, 1924, and was a most loyal and faithful member. We do not recall having ever seen two people, who lived to old age, who were more devoted to their church than Brother and Sister Byrd; nor do we recall ever having visited in the home of Sister Byrd during her confinement, which was over a period of years, but that she expressed her regret that she was unable to attend her church meetings. Sister Byrd was given much tender care and love during her illness, but all of the earthly hands and skill of the physicians could not stay the hand of her Lord to call her into the glorious inheritance which He had prepared for her. The funeral was conducted at Bush Arbor Church by Elder E. F. Oakley and Elder W. C. King, and her body was deposited by the side of her husband in the church cemetery. The esteem which she was held by her church and community was demonstrated by the large crowd in attendance and the floral offerings that were made. Be it therefore

Resolved, First, that we at Bush Arbor Church, in regular conference meeting on March 10, 1956, convey our sincere sympathy to the family in this bereavement; feeling that we should not weep for her as those who have no hope. Second; that a copy of this resolution be placed upon our church records. Third; that a copy be sent to the Signs of the Times and a copy sent to the Old Faith Contender for publication.

Done by order of Bush Arbor Church in conference.

(Elder) W. C. King, Moderator  
J. D. Simmons, Clerk

#### IN MEMORIAM

In sadness we record the death of another of our beloved members, Brother Robert Lee Oakley, who "fell on sleep" at his home in Stem, N. C. February 20, 1956, after a long illness and trying suffering.

He was born January 2, 1880, the son of Yancey and Laura Duncan Oakley of Granville County. On December 6, 1903 he was married to Luna Oakley, who with four sons, Otis of Greensboro, N. C., Rufus, Raymond and Clarence, of Granville County, and one daughter, Mrs. Ethel Blalock of Stem, survive to mourn their loss.

On May 18, 1919, he was baptized into the fellowship of Tar River Old School Baptist Church by Elder B. F. McKinney, remaining a member there until Memorial Church in Stem was organized nearer his home. His membership was transferred by letter to this church on February 2, 1924, where it was retained

until his death. For years preceding his death he was seldom able, on account of affliction, to attend church services.

His humbleness, meekness and patience during his long and trying illness was an example of what the grace of God can do in a poor sinner's heart, and a lesson we would all do well to heed.

The funeral service was conducted in the church of his membership, by Elder Cecil Turner, of Pigg River Association, and Elder W. C. King, Moderator of Upper Country Line Association, after which the remains were laid to rest in the church cemetery. Be it

Resolved, First, That we submit in patient resignation to this dispensation of the Lord's will and providence, and strive to emulate the virtues bestowed on our deceased brother, believing that our loss is his eternal gain,

Resolved, Second, That a copy of this Memorial be inscribed on our Church Book; a copy sent to the bereaved family, and a copy sent to "Signs of the Times" for publication.

Done by order of J. H. Gooch, Memorial Primitive Baptist Church in conference assembled this Saturday afternoon, March 10, 1956.

Laura Reed Gooch, Church Clerk  
Otto Y. Clayton, Asst. Clerk

#### JOHN W. STEWART

The subject of this sketch was born in Dale County, Alabama, near Ozark, in November, 1867: the son of C. J. and Julia Stewart. When he was about twenty years of age, the family moved to Geneva County, Alabama, where he soon met and married Matilda Adams, with whom he lived sixty-four years. In early life she united with the Primitive Baptists, but Uncle John stayed out of the visible church until late in life, when he became a member of Mt. Giliad Primitive Baptist Church at an impressive home service conducted by Elders F. A. and J. J. Collins.

He lived a devoted life to his family, his community and his church. The death angel called January 30, 1956. Funeral services were conducted at the home by Elders F. A. and J. J. Collins, with songs from Lloyd's Hymns led by Deacon A. E. Sorrells.

Uncle John is survived by his wife, one son, W. J. Stewart, of Hartford, and two daughters, Mrs. Troy Hall, of Panama City, Florida, and Mrs. Ralph Reynolds, of Arizona.

Interment was in the Hartford Cemetery, where he was buried beneath a mound of most beautiful flowers.

(Elder) J. J. Collins

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., JULY, 1956

NO. 7

### IN HUMILITY AND HOPE

O Lord, remove this slumber from our eyes —  
We have thy warnings written in the Book —  
Give us grace to become awake, and rise  
Above the sordid things of earth; and look  
Unto thee, precious Lord: Thou art our all.  
Awaken our hearts and mind — on thee we  
call.

Lord, give me of thy grace to travel on.  
My journey's end to thee, dear Lord is known.  
O, let me feel assured that thou art near,  
And this road will be bright, — I'll have no  
fear.

Though storms of troubles rage around,  
In thy precious care sweet rest is found.

O, let me feel each hour thy guiding hand,  
As I travel on through this desert land.

This world is cold — dark clouds arise;  
But soon we hope for clearing skies.

Lord, no power but thine can peace supply;  
No foes we'll fear if thou art nigh.

Mary Lancaster  
Cuba, Alabama

### CONTRIBUTIONS TO THE ENDOWMENT FUND

We wish to acknowledge, with much appreciation, the whole hearted support we have received in our efforts to raise a fund to purchase a printing press, or sustain the Signs by an Endowment Fund. We promised to acknowledge each donation, and are pleased to publish the following received during the month of May:

Previously received.....	\$1,275.00
Eld. Arnold Bellows, N. Y.....	2.00
H. W. Bumpus, Illinois.....	10.00
Charlie Hopkins, N. C.....	5.00
Miss Myrtle C. Lefferts, N. J.....	10.00
Viola L. Turner, Va.....	20.00
T. C. Koch, Penn.....	5.00
Clara L. Quesenberry, Va.....	5.00
Miss Blanche Dolson, N. Y.....	3.00
J. F. V. Conner, Va.....	3.00
Carl P. Bennett, Maryland.....	25.00
Rosa Ellis, Tenn.....	1.00
Mrs. Forest Rainey, Tenn.....	1.00

Katie Ragan, Tenn.....	5.00
Mr. and Mrs. Harry W. Ward, Md.....	25.00
Mr. and Mrs. C. M. Richardson, Va...	500.00
Mrs. Willie B. Tosh, Va.....	1.00
S. B. Doncan, Maryland.....	15.00
Mrs. Ethel Johnson, Maryland.....	10.00
Mrs. J. M. Sawyers, Va.....	10.00
Miss May Morris, Maryland.....	25.00
M. S. Thomas, Va.....	10.00
Mrs. Ruth Twilley, Md.....	100.00
Mrs. Geo. M. Beebe, N. Y.....	25.00
Eld. Chas. M. Harris, Ill.....	5.00
Harry A. Young, Canada.....	5.00
Mrs. S. E. Goard, Va.....	1.00
Maude Webb, Ill.....	10.00
W. F. Stafford, Tenn.....	1.00

Total to June 1st.....\$2,113.00

### PARABLE OF THE SOWER

Lillie, La.

Dear Household of Faith:

Have been impressed to write upon a most sacred and solemn subject, and am attempting to do so, hoping that the Lord will strengthen and mercifully sustain me to his name's honour, glory and praise, and to the comfort of his people.

The subject is the parable of the sower, as taught in Matthew 13:3-9, and Matthew 13:18-23. The same subject is also contained in Mark and in Luke. This solemn subject is part of the teaching of our Lord Jesus Christ, and though he was not taught in the schools of men, he possessed wisdom which could not be gainsaid, nor overthrown by the wise and prudent of this world. They tried to prevail against him as soon as he was born in the world, and continued until the time the Father had appointed that all things before determ-

ined should be accomplished. (Acts 4:27-28)

Jesus begins this parable by saying, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up." This is exactly what is reasonable to expect to occur; the seed, or word, has no access because the ground was not broken up and prepared, and consequently there could be no fruit expected as a result of this sowing. The most ignorant farmer knows from a natural standpoint the result of sowing of seed on unprepared ground.

Yet the wise, learned and mighty of this world, in their teaching and practice as to preaching of the word, claim that it has access to any and all kinds of ground, and, consequently, they seem to expect a full crop, or harvest, even from that which is sown by the wayside. But Jesus said that the fowls of the air came and devoured it up. We know that the land cannot break up and prepare itself to be good ground; and we also know that, "The preparation of the heart in man, and the answer of the tongue, is of the Lord." (Psalms 16:1) So, if the ground represents the hearts of men, which I think is certainly taught, then we know that this preparation to make the heart the good ground that it may bring forth fruit, some thirty, some sixty, and some an hundred fold, must be broken up and made good ground by the Lord himself. It is said by inspiration that, "The king's heart is in the hand of the Lord, as the rivers of waters he turneth it whither-so-ever he will."

Some fell upon stony places where they had not much earth, and forthwith sprung up; but the sun arose and they were scorched, and withered away. This was not proper or good ground; and no matter how much sowing men may do on such stoney places, there will be no crop.

And some fell among thorns; and the thorns sprung up and choked them. Then, dear reader, who would expect a crop by sowing seed among thorns? We

know that literally the ground cannot be expected to rise up and rid itself of the thorns. So we know that where the word is sown among thorns there can be no crop.

"But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold." Please remember, dear ones, this was good ground before the seed was sowed, and that it was the only ground that produced fruit. And I think that from a natural standpoint of thinking, it was the only kind of ground that could have been expected to bring forth fruit. Jesus said to his people, who represent the good ground, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (John 15:16) So we see it is clearly shown that the good ground was before ordained to bring forth fruit. Evidently then, the Lord, who worketh in his people both to will and to do of his good pleasure, worked in their hearts to take away the hard and stony heart, and gave them a heart of flesh, which is soft; and is the good ground into which the seed of the sower falls, and brings forth fruit.

After finishing the telling of the parable, Jesus said, "Who hath ears to hear, let him hear." This certainly shows that one must have something done for his ears, which men, nor churches, nor ministers cannot do. I would like for the reader to read the 14, 15 and 16th verses of this chapter, concerning hearing and understanding. Jesus says, "Blessed are your ears for they hear, and your eyes for they see."

In order to show that everyone is not alike in this capacity, I desire that you read what Jesus says in John 10:26: "But ye believe not, because ye are not of my sheep, as I said unto you." And the next verse, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life. . ." Then it is a gift, a blessing, and the work of God that his people hear, and have eternal life, and that they

bring forth good fruit. Jesus told them that he chose and ordained them to this end, that they bring forth fruit; and they do.

Then, dear reader, the seed sown is the word of God, the preached word. The ministers of God, who are called and qualified of God, sow the seed. They themselves are finite and dependant beings, and they must be blessed of the Lord to thus sow the precious seed. The result of their sowing is always in the hand of the Lord. Peter said, "We preach the gospel by the Holy Ghost sent down from heaven." So the Lord has it all to do with the sower who sows the seed; with the preparation of the heart of his people for the deep and effective planting in this good ground. And he chose and ordained them to bring forth this good fruit: and they will not fail to do so just to the extent that he has ordained, whether it be, thirty, sixty, or an hundredfold.

Dear brethren, does not the teaching of our Lord most positively show that the sowing of the precious seed of the word of God, the state of the ground, and the bringing forth of this fruit, is all of the Lord from first to last. He prepares the good ground, which was once as void of any good qualities as either the stoney ground, or the wayside, or the thorny. The second chapter of Ephesians certainly shows that those who are the good ground were in times past just like all the rest of Adam's race by nature; were children of wrath even as others, but through the gracious process of the Lord in his goodness and mercy, are raised up together, and made to sit together in heavenly places in Christ Jesus. Then, and then only, do they bring forth this fruit, thirty, sixty, or an hundredfold.

If I know anything at all about what is said about the stony, the thorny and the wayside ground, it certainly relates to all men in the depraved nature of our federal head Adam; and the only reason that there are any of the Adam's race who are brought in the category of good ground, and bring forth fruit to any ex-

tent, is through the grace, and love, and mercy, of God through Jesus Christ our Lord.

Now dear reader, I am sure that the preached word is what was under consideration: certainly the preached word of God's truth is for a grand and glorious purpose. Glorious indeed, both to God's glory, and the nourishment, comfort and consolation of God's people. This process of sowing, or planting of the seed or word in the different types of ground, is of the Lord; and we are admonished in the language of the Saviour to Peter, to feed my sheep, and feed my lambs. This, to me, is teaching and setting forth what the sower does: He is not to make sheep out of goats; neither does the sower have anything to do with what kind of ground they are of; neither does the seed sowing process have anything to do with the condition of the ground it falls on. The seed sowing does not change the ground from hard, stony, and thorn growing, into good ground: The only ground that the sowing does any good, is that which is already broken up and prepared.

Dear humble child of God, do you love the sowing of this precious gospel word? Does it give you love, joy, hope and consolation? Does it feed your hungry soul? Does it often bind up your broken and mourning heart? Does it strengthen your sweet hope, and give you courage and strength to endure the trials and tribulations and heartaches? If so, then you are the good ground; you are the one that the called and often castdown ministry is sent to. Then you have every reason to rejoice in the sweet hope that you are the good ground spoken of in this parable, and the precious fruits spoken of are being brought forth by you through the Lord. You are his, if your heart has been broken up, and prepared. Jesus said in the first sermon recorded of his earthly ministry, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Blessed are they that mourn for they shall be comforted. Blessed are they who hunger and thirst after righteousness, for they shall

be filled." Etc.

To those who are called in the parable good ground, it is said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Psalms 89:15) Then we have the very joyful doctrine of the prophet in Isaiah 40:1-2, "Comfort ye, comfort ye my people sayeth your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Oh what a joy and comfort it is to the Lord's people — those whose hearts have been made to see, and mourn because of their sins, to hear the joyful news that they have received of the Lord's hand double for all their sins. So dear, precious ones, you are the Lord's portion; you are that good ground, not of your selves, but through the gift of the righteousness of Christ Jesus our Lord; and you are made clean through his precious and cleansing blood.

Then the fruit that you are blessed to bring forth, dear child of God, is love, joy, peace, faith, belief, and obedience through him who loved you and gave himself for you; and washed you in his blood from all your sins. When the Lord comes again without sin unto salvation, then he will call you from the sleeping dust of the tomb, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matthew 25:34) How sweet is the thought and meditation of that grand and glorious day when he calls his prepared bride to the heavenly mansion, where there will be no more trouble, pain, sin nor death, but joy, peace, love and everlasting pleasure.

Your brother in hope,  
(Elder) R. W. Rhodes

Huntington, W. Va.

Mrs. Mary Claggett,  
Washington, D. C.

Dear Sister in Hope of an everlasting life through Jesus Christ our Lord:

Your welcome letter came today and was read with interest, even though some of it was sad news. Your remarks at the close of your letter caused me to wonder what sort of a creature I am: that one so established in the doctrine and order of the Bible as you are, would ask of this poor old sinner for words of comfort. It stirred up my mind to what Peter said when Cornelius fell at his feet and worshiped him: Peter lifted him up, saying, "Stand up; I myself also am a man." (Acts 10:25-26)

Now I am fully aware that if I were able to speak comforting words to you, it would be through the Spirit of Almighty God; as he is the only comforter, and the only one who can still the angry waves. When he is pleased to take this broken pitcher and water his flowers, who am I to rebel against it? Often we are made to smile through our tears; and to sweat and wipe our brow, as we tread out the corn. We learn obedience by the things we suffer: our Lord has so arranged it that through great tribulation we should enter the Kingdom of Heaven. In order for me to be of any comfort to you, sister, first you and I must be in fellowship: or, in other words, we must both be in the spirit. Then we must have confidence in each other, for there must be fellowship and unity. The Lord has spoken by the prophet Isaiah, "Comfort ye, comfort ye my people, saith your God." This is a command of God; and he tells his ministers how and what will comfort them. They are his chosen people. They are not to be told what to do, but told what the Lord has done for them. All down through time they have liked to hear the old, old story; for it is a comfort to them to be told again that their warfare is accomplished. Think of it! The war is over, the victory won: Their iniquity is pardoned, and they have received at the Lord's hand double for all their sins.

What a comfort it is for us poor mortals to be given a hope. Oh, that little hope! Sometimes I am ashamed to call my hope a little hope, for it is what

the good Lord has given me: The assurance that all my sins are forgiven and my iniquity is pardoned. Oh, happy thought!: "I will dwell in the house of the Lord forever."

'Tis a comfort to know our Redeemer below: To know him here in our corruptible state, and to feel his presence in us as he leads us beside the still waters. He is our life; he is our way; he is the truth; and there is nothing too hard for him. "Comfort ye one another with these words."

Now let us look a little on what we call the dark side of the picture. There are dark, dismal days; and there are sunny days: days we suffer with the heat — and days we suffer with the cold. The sun that gives us light and warmth is always shining, but there are sometimes clouds that the sun does not penetrate. Above the clouds, however, the sun is always shining. It is the same in our experience, for we are led to believe that in our darkest hours the light of the knowledge of the glory of God, is dimmed by the sin and iniquity of our natural mind, causing us to look back over our lives and look for something to cling to; only to sink deeper in the mire of dispondency. Then, low and behold, a hand, seemingly from no where, reaches out and brings us out of this condition, and places our feet upon a rock, and establishes our going, with a new song in our mouth, even praises unto God.

"Nevertheless the foundation of God standeth sure, having this seal: the Lord knoweth them that are his." It is a comfort to know that all things work together for good to them that love God; to them who are the called according to his purpose. I do not believe that anyone who is not born of God can understand or find comfort in these things; for light preceeds action, both natural and spiritual. May the Lord be praised; and may you get some comfort in these imperfect lines.

I hope, your unworthy brother,

(Elder) George L. Weaver

Monticello, Ga.

Dear Editors:

I certainly enjoy reading each article as they come every month. They are filled, as it were, with that hidden manna of love. It seems as I read each article, I have a desire to reach out over the miles and clasp the hands of the gifted writers. Surely the Lord of grace is with each one, filling their minds and hearts with his love and Spirit; and guiding each one with wisdom to write things comforting and upbuilding to his little children, who are tossed to and fro.

I often wish I could write as others, for I would like to say or write something that would be of some benefit, in a small way, to some wayfaring pilgrim. How helpless I feel: when I think of trying to help others, I feel the need of help myself. I know my help must come from the Lord of wisdom and love.

I have been thinking this morning how glad I would be to see one of the Lord's people come to visit with me, that we might talk of heavenly things. "How sweet the name of Jesus sounds in a believer's ear." I get much comfort in reading the Signs. If it were not for the papers I am blest to receive, I would be more lonely that I am; if it were not for God's little ones for me to mix and mingle with, and get a crumb from the Master's table, I would feel alone in the world, and cast away. I feel to be one of the least, if one at all; and I ask the prayers of God's children.

May God continue his grace and mercy to you. Enclosed you will find \$5.00 to renew my subscription one year. Please use the remainder as you see fit — maybe it will help someone else to receive the Signs.

A little sister in hope,

Mrs. Ollie Callaway

Wirtz, Virginia  
August 30, 1955

Dear Editors,

I will try to write my experience.

My father and mother were Primitive Baptists. My father, S. O. Plybon, was a preacher when I could just remember. They would sing and papa would pray before going to bed. We children would sit down and be just as still as we could be. They told us there was a good place and a bad place — the good went to Heaven, and the bad to hell. My mother died when I was 15 years old. I thought she was so good, she had gone to Heaven, and I wanted to go there too. I was so miserable — all I could do was weep. My burden was so heavy I could hardly bear it. This was March 5, 1893. I went on in this state until in the fall. There was a Methodist meeting going on in a half a mile. My brother, T. R. Plybon, and I went several nights. But, oh, I felt to be such a sinner. My burden was so heavy. They finally got me to what they called "Mourner's Bench". I was there several nights. Seemed the rest could get relief, but no pardon for me. One night while kneeling there, I hope I was lifted up. I didn't know when I got up, but I was standing, and seemed my burden was all gone, and I felt so good. I went home. Papa was asleep, I went and kissed him and went on to bed. Next morning everything looked so pretty, and I felt so light. But t'was not long until I felt that I was deceived, and had deceived everybody else. One night I had a dream. I dreamed of walking on the prettiest stream of water, and I thought of how good to have faith to trust in the Lord. That stream seems just as plain to me sometimes as it did then.

I hope I have always loved the Primitive Baptists. They are the dearest people on earth to me. I had another dream. I dreamed I was going up a hill, the path was narrow. I could hardly walk. There was someone with me, and when we got on top, there were two buildings, one was an old building and the other was the prettiest, nicest, cleanest building I ever saw — not a bit of dust, dirt, or anything about it. They said this is the way for you to live.

Oh, I thought, how could I live as clean as that was.

I went to preaching the second Sunday in June, 1896. I was received into the Church and baptized that day by my dear Papa. That seemed a good day and I felt so light.

But I feel so lonely now. I have lost two of my children, and my dear husband. But I hope they are resting sweetly. If I can only meet them, but I feel so low down so much of the time. I think if I were as good as the rest of the Baptists I would not fear. But the Lord is so good. He is everything to a poor sinner.

I have nine living children, seven boys and two girls. They are so dear to me, and so good to me.

If you think this worthy of a space, I wish you would publish it, so my children can see it. If not, cast it in the wastebasket, and it will be all right.

I am a poor reader and writer, with not much education. I am now in my 78th year.

An unworthy sister, if one at all  
Mrs. J. P. McGuire

New Boston, Texas

Dear Editors:

I hope to be thankful for having access to the Signs this past year, and for its continuation for two more years. If not deceived, I have been blessed and made to rejoice as I read the wonderful articles. "O, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out." Once again our hope, which grows dim at times, is revived, and we are lifted out of the miry clay, our goings established with a new song in our mouth.

So much of the time I am fearful that I'm not one of the elect. Is it thus with you? "O wretched man that I am, who shall deliver me from the body of this death?" I seem to know that it is nothing but Jesus and him crucified.

It has been good above measure to have been associated with the dear brothers and sisters in our home church, and the associations this past year. How beautiful to have seen the mingling of the wine — and such liberty manifested, saying with gladness, "Salvation is of the Lord."

That no one can say to the Lord, "What doeth thou?", has been on my mind so much of late. In Psalms he says, "If I were hungry, I would not tell thee: the earth is mine and the fulness thereof." In Isaiah: "He openeth and none can shut; and closeth and none can open." "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

The above scriptures remind me of a dream I had before being admitted to the Primitive Baptist church: The good were being separated from the bad, and I was lifted high in the air above the giant-like bad ones to the other side. When I got there, I said, "Everything is all right." I saw Jesus — such a sweet feeling of bliss I had never known. We were supposed to make little hats to show that we were the good ones; but, alas, I could never get mine made.

I feel just as helpless now, knowing that if we are saved, it will be by grace and grace alone. All good and perfect gifts are from above. It is not within man that walketh to direct his steps. In Paul's letter to the Corinthians, it is written, "I have planted, Apollos watered; but God gave the increase." And in Proverbs: "Man's goings are of the Lord; how can a man then understand his own way?"

What a comfort in times of trouble for scriptures to come to one's mind with such force that he is fortified, and made submissive to His will, and given that peace that passeth understanding! It is a blessing too to be in the desert, and made to cry out for the "Living Water" to spring up to quench our thirst, which Brother Lambert spoke of so beautifully in his soul reviving article in the January issue.

Forgive these feeble efforts, and cast this aside if not worthy of mention, and all will be well. May His abiding love be with you all now and forever, is my humble prayer. Your very little sister, if one at all.

Mrs. Leroy C. Jones

Fayetteville, Tenn.

Elder A. T. Benson:

Dear Brother:

If one so little, ignorant and unworthy as I may thus address you. I hope you have received many blessings from the hand of the Lord, who can give us strength; if it be his will, to bear up no matter how dark the way seems when our loved ones by the ties of nature are taken from us. There is a comforting thought given us at such times, for it is written, "Precious in the sight of the Lord is the death of his saints."

I read the obituary of your dear wife in the Signs of the Times. What a wonderful person she was in the family of the Lord's people; as well as in the home. God gave her to you to spend many years together. I know you are very lonely, but how well we know that she is far better off than we are — we who are left here in this old world filled with trials and troubles. I feel much of the time what a happy change it would be for me, if it be God's will to take me home, if my hope of a better world is true.

It is a beautiful day here today, so much like it was thirty-four years ago today when I asked for a home with the dearest people on earth to me. I have always felt my unworthiness to be among them, yet I love them; and where they live, I want to live. And when this life ends, may it be God's will to be near me, and that I will fear no evil.

I wish to thank you for your kind words about my letter. When I got your letter telling me of your loss, I said in

my mind, "Oh, why did I write at that time", feeling you would not be interested in my poor thoughts when you had so much sorrow to pass through. (The letter came just at the right time, and I believe it was God sent. — A. T. B.) So if there was a comforting word in it, I feel it was given me to write you at that time; for without Him we can do nothing, but with Him we can do all things through Christ who strengthens us — Bless his Holy Name. He knows our every need. I don't know anything but to suffer more or less each day of my life; but in all of it I feel it is God's will or it would not be so. I hope your brother was restored to health, but if his time has come to go, then I hope he will be at rest, and that you can be reconciled to all that is your lot to pass through.

The old year will soon be in the past, and a new year will begin. After that the day will come to mark three years since my dear brother, who seemed all I had to live for, was taken from me. O, such a long time it seems! But every day I hope I feel to thank the good Lord for blessing me with a place to live, and food to sustain my natural body; and strength to bear my burdens. "Sorrow endureth for night, but joy cometh in the morning."

I hope you can continue to find a place in your prayers for me, the poorest of the flock, and the least if one at all. Now I am going to stop and not take up any more of your time; and just say, "God who is rich in mercy make his face to shine upon you as you finish your course here below." Then may you hear the sweet call, "Child come home."

"Oh happy day when saints shall meet  
To part no more, the thought is sweet."

From one saved by grace, if saved  
at all.

Willie Sisco

#### COMFORT IN OLD AGE

Cuba, Alabama

Dear Editors:

In these days I feel impelled to read

the scriptures more and more, and I care very little for natural food, yet I don't think my strength of body is less. I get along fine, forgetting the troubles of material things, even the passing of time. I am getting a sweet comfort by reading this book of God's word — have read it many times, but its teachings and promises are sweeter than ever before. This book has no guile — we know it is true.

I find much comfort in the Old Testament. In Isaiah God spoke to Israel, saying, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." Now I feel that these precious words apply to all of the Lord's people; and I cherish a sweet hope that I am one of them. One night, quite lately, I went to bed craving a brighter assurance that I was one of God's children. At last I slept; and when I awakened it was by a voice sounding like my own, saying loudly and boldly, "The Lord is my shepherd." Just these words; no more. I was immediately wide awake, and strangely comforted. For before, when I was awake, I felt a timidity in making such a bold assertion. But now my hope is brightened, praise his Holy Name. Somehow, it came into my troubled mind that this was His way of assuring me; and his purposes never fails. So, I was made very happy; and every time I think of it, which is very often, I feel that same sweet thrilling joy which is unlike anything of this world. When I experience sweet seasons of rejoicing, it is then that I feel I am one of his children. Oh, how precious are those hours!

Those who are looking forward to the appearing of Jesus ought to fast and pray; and I know it is no hardship. For on whom else can we call for forgiveness, strength and guidance? None but Him! He has the words of eternal life. (John 6:68)

We can see the unfolding of the pro-

phemies; and Jesus said, When ye see these things begin to come to pass, then look up; lift up your heads for your redemption draweth nigh. These are times we should all be thinking with solemnity; it resembles the Bible description of the time before the flood. We have it in Holy Writ to read, as in the twenty-fourth chapter of Matthew.

Our ancestors have looked for the return of Jesus, and he is coming by and by. Does it fill your eyes with tears of joy? I sincerely hope that every one who reads this, and the poor unworthy writer of this, will rejoice, whether we sleep or whether we be among the living. I will be eighty-six, if I see another birthday.

In humble hope,  
Mary Lancaster

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#### LETTING FALL SOME OF THE HANDSFULLS OF PURPOSE

Touchet, Washington  
March 2, 1919

Dear Brother Jackson:

I have just read your article in the Signs on LOVE, and it so wrought on my mind that I felt impressed to try and write you, and give you a glimpse at least of the comfort I gathered from it. It seemed the Good Master caused his servant to drop handfulls of purpose. Dear brother, it seems to me that this wonderful love is the very essence of true and undefiled religion; without it this world would be a blank even in nature. While natural love is great, yet it is so far short of the love of God, it is only a faint shadow in comparison to that love, that John calls attention to its manner. It is no wonder the Master said, by this (that you have love one for another) all men shall know that you are my disciples.

God is love, and they that are born of God are born of love. "If you love me keep my commandments". We know that we have passed from death to life if we love the brethren. Love is the

fulfilment of the law. "Now abides faith, hope, and charity (love), but the greatest of these is charity." You see, Paul puts love first, for out of it grows all the fruit that characterizes the child of God. We love Him because he first loved us; so you see where there is found the evidence of a child of grace, we can trace it back to its cause. No wonder then that the saints sing that new song that David said the Lord put in his mouth, even praises to his name. No wonder the saint that possesses this love feels in his heart: "How good and how pleasant it is for brethren to dwell together in unity." It is the only cord that can bind poor sinners together. That is the beauty of love — it is so strong it can and does kill us to the love of self, and makes us love the brethren better than ourselves. Is it not a glorious sight to see the church all esteeming and preferring each above themselves?

No wonder Paul would say that they are a peculiar people, zealous of good works. Isn't it peculiar that I can be at your feet, and you be at my feet all at the same time. Such a position is loved by the one who has the love of God, but hated by one who has never tasted the goodness of love. I felt my very soul glow with love while reading your letter. Is it not peculiar that our hearts go out in such love to those we have never seen, neither expect to meet in this world. No wonder our blessed Lord said, Blessed are they who do not see yet believe.

It does not require the vision of these natural eyes to see the beauty of holiness; no indeed! Nothing but faith can penetrate the mist of the flesh, and view the glories of the Kingdom. Faith is the fruit of the Spirit, for the natural man discerns not the things of the spirit, neither can he know them, for they are spiritually discerned. "Eye has not seen, ear has not heard, neither hath it entered the heart of man the things the Lord has provided for them that love him; but God has revealed them to us by his spirit." No wonder

Jesus said that no man knoweth the Father save the Son, neither knoweth any man the Son save he to whom the Father will reveal him.

Now, dear brother, will you pardon a poor sinner for intruding on one of the favored of the Father. I felt even if you are a stranger in the flesh, and living in the far South, the warm rays of the glorious sun of righteousness which illuminated your poor soul to drop the handfull, found a poor little Ruth away here in the north-west part of the United States. I hope the good Lord will command the south wind to continue to blow. I dearly love to read the dear old Signs; while most of the writers are strangers to me in the flesh, yet I feel their God is my God, and they are my brethren. Please accept this as from the least of all, if one at all.

(Elder) J. T. Barnes

(published by request)

Storm Lake, Iowa

Dear Editors:

Enclosed is check for \$15.00 to renew our subscription for two years; please apply the balance to the Indigent Fund. We feel there is so little we can do in this isolated area to partake of the wonderful words of God through the lips of the Old Baptist preachers. We desire to aid others unable to renew their subscriptions, and to be blessed to receive more truths in the coming issue of the Signs.

We are poor people in worldly goods but try to keep our eyes upon Him as he watches and guides our sinful path in this world, which is sometimes so very downcast, but then again his light seems to brighten the path. May we ever be mindful of our humble lot, and praise His goodness to us.

With love and faint hope,

Mrs. T. L. Stanford

Hattisburg, Miss.

Dear Editors of the Signs:

I notice my subscription has run over a little, but my paper came right on — and did I enjoy reading it! It is so full

of truth, and that is what I like. Elder George Weaver's letter in the November Signs was worth the price we pay for the paper a whole year, as were all the rest of them, for they were all good. The more power that is ascribed to God, the better I like it. When God says, "Shall be," I believe it will be just that. "He shall save his people from their sins," and these are the ones who were chosen in Christ before the foundation of the world.

On the other hand, he said, "The wicked shall do wickedly." So you see one of these "shalls" is just as sure as the other, else God's word would not be true.

Am enclosing money order for \$3.00 to renew my subscription; and thanking you for sending the paper on. If I am one of His, I feel to me the least of all.

Your unworthy brother in hope,

L. B. Parker

Laird Hill, Texas.

Dear Elders Spangler and Wood:

I am enclosing money to renew my subscription to the Signs of the Times. I feel that it is money well spent, and I would be happy if they could come oftener. Its contents are the experiences of God's people, and not something taught of men.

How I hope that I have faith in the God that Elijah called on; and that when I cry he will give me what I need — not what I want, for he knows what is best for his little ones — and that is what I feel to be, if one at all. My hope is little, but it is worth all the world to me. I get more joy meditating on the things of the Bible, than all the world's pleasures.

I hope the God of all grace will sustain you to send out the Signs.

A sister in hope of the resurrection,

Mrs. C. L. Wilson

CONTRIBUTIONS TO  
THE INDIGENT FUND

(To help send the Signs to those unable to pay)  
(To March 1, 1956)

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ASSOCIATIONS

The UPPER COUNTRY LINE Primitive Baptist Association is expected to convene with the Big Meadows Church, located 10 miles South of Burlington, N. C., just off N. C. Highway 87, July 16, 17, and 18th.

Our correspondents, brethren and friends are invited to meet with us.

D. V. Spangler, Clerk

The PIGG RIVER Association is appointed to convene with Little Hope Church, in Roanoke County, Virginia, a few miles West of Salem, Virginia, on August 3, 4, and 5th.

Our brethren and friends are invited to meet with us.

John D. Wood, Clerk

Snyder, Texas

Dear Editors:

Enclosed you will find \$3.00 to renew my subscription to the Signs.

I enjoy the Signs very much, and don't want to miss a single copy. But if you were as negligent as I, then I fear the Signs would be almost a complete failure. . .

May God bless each one who has a work to do in publishing such a wonderful paper for his dear saints to read, is my humble prayer.

A little sister in hope,

Minnie Lee Williams

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## EDITORIALS

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## EDITORIAL

THE OLD SCHOOL BAPTIST  
MINISTRY

Recently this question was asked me: "Why did you ever preach for the Primitive Baptist people?" My querist seemed to think that I made a mistake by doing so. May God bless us to study this question of the ministry, for many honest inquiries are being made, and many gainsayers are throwing reflections on those that minister.

Why do I preach? That is a weighty and pertinent question. My experience along that line is somewhat a mystery. I never thought the first thought about preaching the gospel until sometime in December, 1923. I knew that I was regarded and watched in a way that the ordinary boy was not watched. I had been told many times as a school boy that I spoke like a preacher — that I

had a manner like one. This amused me, but it did not offend me. I thought well of myself; yes, I would say that I was right much in love with myself. It did not cause any different feeling for me to be told that I had the earmarks of a minister, except that it amused me to have them think that, for, although I did not have a single characteristic of a child of grace, yet I knew that they did not know what I was. I do not mean that I had any spiritual life or knowledge — far from that, but I did know **something** for I knew that it was bordering on the ridiculous to belittle the ministry in that way.

If I am a minister of the gospel, my people knew it for a long time before I knew a thing about God and godliness; about being a child of God, much less, much, much less, about being called to preach. I think that I can put in a claim to having come up **among** the Old Baptists, but I make absolutely no claim to coming up as one of them. I do not think anyone could know any less about the doctrine of the Primitive Baptists than I did; I do not think anyone could care less about the doctrine and welfare of them than I did; I do not think that anyone could be less concerned about my relationship to God than I was. Again, I do not think that I had a single mark about me that would distinguish me as an Old Baptist minister. Yet, I would say, that if I am called to the ministry, that they did know in some way. I think that a church knows before the minister knows. I think that the right way is that the church is to pray for laborers in the harvest. If she is moved to ask for them, she will be exercised to know them when they are sent. This may not be found verbatim in the Scriptures, but I think that is clearly implied. In the kingdom of Jesus Christ there is no gift that we are not to make known our requests unto God. (Phillipians 4:6) Earth, with all of its splendor, beauty, cunning, and intrigue cannot supply the need of the children of God. They have been promised that God will not forsake them; that no good

thing will be withheld from those that walk uprightly; and the apostle is sure that his God will supply all of the need of the saints at Phillippi. The things of God are revealed to us. We will know that much and no more, and we certainly will know that much. We may not know today, but that which is needed will be made known unto us. (Phillipians 3:15) In the days of the early church God had made known unto them the mystery of his will. (Ephesians 1:9) By revelation things were made known unto them that had not been previously known. (Ephesians 3:3) The manifold wisdom of God was made known unto them. (Ephesians 3:10) Unless the Lord has changed his way of dealing with his church, he is still revealing things to them, and they recognize his handiwork when it is revealed to them. I have said, and it being the truth according to my understanding of the truth, I say again, that when the church needs more ministers, she will be at the throne of grace begging for them. The throne of grace still is, and the access to it is still open to all that rejoice in the hope of the glory of God. (Romans 5:2; Hebrews 4:14, 16; 7:25) The only reason there has not been a groaning and a weeping spirit, an humble supplication at the throne of grace for laborers in the kingdom, is because we have not felt our need. Really there is no need to feel. To be fat and well fed; to be satisfied with our barns, and the goods there (Revelations 3:17); to think that we are able to go on because that we have travelled thus far, certainly does not speak of one in need. God must work the need in us. This inwrought need is ours after, always after, he has stripped us of what we have.

This consciousness of need will be followed by a desire to ask. The travel of God's children is step by step. They would never make a step did He not help, and lift up, and lead. And they, having made a step, which is **not** downward and earthly, but is upward, and forward, and heavenly, they will go on and on; for they are not of them that

turn back but that go ahead. The feeling of lack will be followed by an humble petition for help. The petition for help will be followed by a supply for their actual need, and I do not hesitate to say that the church will recognize the supply as being an answer to her requests.

The Lord calls his ministers. The Saviour called the apostles, and I am not aware of any calling power being delegated to them. The apostles uses the pronoun "we" and "us" when referring to the call of God. It sometimes would seem that Old Baptists are busy telling us that Jesus did more for the apostles than for us. I am not denying that, but I most emphatically deny that we, or they, were in the least degree a contributing factor in being called. He called each of them, and each of them responded. Since I am dealing with the church of Jesus Christ in general, and the ministry of him in particular, I must have the names of those that rebelled, and especially do I need the names of those that he called to serve and they did not come at all. One such list will be enough.

Now if we are not mistaken, we are on solid ground. But for fear that we have not made the issue clear and laid down such premises for future consideration of the subject as would be conducive to sound doctrine, let me say again that I have not in any way had a thing to contribute towards becoming a minister of the gospel, provided, of course that I am. I did not decide to become one, and, having thus decided, brought a lot of natural talent, to say less of spiritual, that would help in the least degree, or manner, or way, towards making good at the work. Furthermore, let me say that of those the Saviour called while in person on earth, they all came in answer to his call. Still further, that none of them, (and, incidentally, of us) knew, and did not care, anything about the church and grace, and being called to preach, until they were apprehended of God.

In order to deal more explicit with the

subject of the ministry, it will be best to examine the article of faith that has been our criterion for what we do. This article reads, "We believe that the Scriptures of the Old and New Testaments are the written word of God and the only rule of faith and practice." Generally speaking, it has been the intention of our people to live up to the thought expressed in that article, but none of us have thought what we meant by this article that we were to do to the letter the things mentioned in the Bible, nor have we thought that we had to do to the letter the things not mentioned. If this has been our thought we have miserably and completely failed, for none of us have done it. If the New Testament writers had meant for us to do word for word, letter for letter, as it was written, there would not have been any expediency with the apostle. Expediency is something allowed under the circumstances. It must be remembered that the letter kills. A strict adherence to the letter is death, but a strict adherence to the teachings and the leading and guiding of the Spirit is life and peace. Paul wrote and sent many precious letters, but he did not claim to be an able minister in those letters, but of the Spirit.

Another thought here. As important as the letters of Paul were, there was still a commandment to do all things in decency and in order. Why the word decency? Why use that? Why not just do the explicit orders of the apostles? Wouldn't it be alright to do orderly? Yes, it is alright if they are done in decency. Every reader of these lines has known of cases where orders of the New Testament were apparently being carried out, but as you look back at it, you know that it did not have any decency in it. Plenty of order, but little, if any, decency; plenty of letter discipline, letter preaching, letter contending for the faith, but all it produced was death. It will always do that. It always has done that. It is the decree of Jehovah that the letter kills. Nearly always, if not always, every reformer, every splinter

or slab off from the true church, has done a lot of talking about order, about a strict observance of the Bible, but up until now, they have all died out, being killed by the application of their letter religion, not having any decency mixed with their order.

I honestly and sincerely hope that you get the drift of what I am trying to present. Let me try this: In the Scriptures there is not any mention made of electing or calling a pastor. Who would say that it is a violation of the Scriptures to do so? Who would say that it was not decent to do so? It does not mention that John Doe was called or elected clerk of the church at Ephesus. In fact, it does not say a single word about a church having a clerk. Who would say that is contrary to the scriptural law of decency to have one? The elders of the early church ordained seven men as deacons. If the scriptures are to be obeyed to the letter, instead of the spirit of them, there is not an orderly or scriptural church in America, and the fact of the business is, that if that rule meant what it said, I think that five-sixths of the Old School Baptist churches would have to disband, for many of them do not have seven male members, much less seven qualified deacons. Now would it be decent and orderly to be satisfied and content with what the Lord had given you, and to keep house and occupy until He returned as best you could, or would it be decent to close the church doors and go home? It is said that it is unscriptural to have a sister serve as clerk of the church. I know of a church in Atlanta, Georgia, that has had seven sisters in it for years and years. If the Scriptures are to be obeyed to the letter, and they forbid a sister serving as clerk, then that church would have had to disband for lack of one, and also because she did not have a single deacon, let alone seven.

Of the stars of the churches of Asia, all were held in the hand of the Head of the churches. These churches all had a pastor, but because they each had a pastor, it does not mean that a star can-

not serve more than one church. If it does, the Apostle Paul was not a star, nor was Peter, nor James, nor Jude. It cannot be proved by the Bible that Paul did any more service for one church than another. He did not say "Besides those things that are without" do I have the care of the church at Ephesus, or Corinth, or any other single church. But he was concerned about his care of all the churches. How pleasant to reflect upon the apostle being so interested in the little circle of churches that he was closely associated with. With long and tedious journeys were his to make. He always made them with joy, not counting his life dear, but going on towards the mark of the prize of high calling that is in Christ Jesus our Lord. It is of the utmost importance to examine ourselves. Are we, too, willing to give our time, our means, our health, our strength, our life, to serve these dear pilgrims? Is there anything, **anything at all**, that has not been counted off as loss than we might win Him? If there is anything, **anything at all**, that we have not laid aside as we were brought into his presence and made to count off our natural life and all that goes with it, we are still not a disciple of His in the truest sense of the word. And if this is true, our preaching will have that much of the world in it. If we have not been brought under the jurisdiction of the reign of the Lord Jesus Christ to the extent that we had to forsake and leave behind the things of earth when we came into the borders of Zion, we will mix that much green gourd in our preaching and attempt to palm it off as the true gospel.

W. D. G.

### VOICES OF THE PAST

"He being dead yet speaketh"

#### MATTHIAS: WAS HE AN APOSTLE?

That Matthias was numbered with the apostles, and by them intended to supply the place vacated by Judas, there

can be no reasonable doubt, for we are so informed in the scriptures; and that he may have continued to be numbered with them until the calling of Paul, we have no positive testimony; but that he occupied one of the twelve apostolic thrones, is in our judgment far less probable. But as we have no record of any decision made or work performed by him officially as ruling in judgment, it seems unnecessary for us to scrutinize his credentials. But while we are informed that Matthias was numbered with the apostles by the will or election of the eleven, and probably with the concurrence of the one hundred and twenty which were with them at Jerusalem, before any of them were endued with power (authority) from on high, we are informed in the most positive language that Paul (is) an apostle of Jesus Christ by the will of God.—Eph. i, 1; Col. i. 1. And in 1 Tim. i. 1, it is further written that he is an apostle of Jesus Christ by the commandment of God our Savior; and in 2 Tim. i. 1 we are told that he is an apostle of Jesus Christ, (not only by the will of God, but also) according to the promise of life which is in Christ Jesus. And in Titus i. he claims to be "an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began, but hath in due times manifested his word through preaching, which was committed unto me according to the commandment of God our Savior." These, with many other passages, affirm that Paul is an apostle by the will and commandment of God, while other testimony of the word informs us that Matthias was numbered with the apostles by the will and appointment of the disciples at Jerusalem, before they were endued with apostolic power from on high. Paul supposed himself to be not a whit behind the very chiefest of the apostles; but what Matthias supposed on that subject we are not told, nor can we see that it could benefit us in the

least to know. We presume that Matthias, and all the other disciples unto whom Christ appeared after his resurrection from the dead, were competent witnesses that he was so risen, but not more so than was Paul; for although Paul had not been with the disciples from the days of John the Baptist, and in that respect was as one born out of due time, yet last of all he was seen of Paul also, as the risen and exalted Prince and Savior of his people. He said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and this grace (by which he was made an apostle, and equal to the very chiefest of them) which was bestowed upon me was not in vain; but I labored more abundantly than they all."—1 Cor. xv. 8-10.

Now, as by far the greatest share of the apostolic **rules** and **decisions** in judgment for the order and faith of the church of God which are given us in the New Testament are from the mouth and pen of Paul, it seems to us of vital importance to know which of the two, Matthias or Paul, was really seated upon one of the twelve thrones. Neither of them occupied one of these thrones at the time when the disciples numbered Matthias among them; for it was not until the regeneration, when the Son of man should ascend and sit upon the throne of his glory, that they who had followed him should sit upon twelve thrones, judging the twelve tribes of Israel.—Matthew xix. 28. Therefore, when he gave commandment unto the eleven, he commanded them to tarry in Jerusalem until they should be endued with power from on high.—Luke xxiv. 49. They had no power from on high to elect or cast lots for an apostle, when they took on themselves the responsibility without power from heaven to make Matthias an apostle. Nor had they any authority from heaven to do anything officially, until the King should receive his coronation, and take his seat upon his Mediatarial throne. If they,

before they were endued with such authority, could officially act in making an apostle by election and lottery, why have not the disciples of this day as good right to supply themselves with ministers, and so heap to themselves teachers? There were but twelve thrones to be occupied, but twelve stars to appear in the crown of the Head of the church, but twelve foundations in which were the names of the twelve apostles, as the holy city, New Jerusalem, came down from God out of heaven; and if Paul was one of the twelve, as the city came down from God, then Matthias, although numbered with, was not one of the twelve divinely appointed or recognized apostles, which are empowered to rule in judgment in the kingdom of Christ. And if Matthias is seated upon an apostolic throne, then Paul is not what he supposed and repeatedly affirmed that he was. If Matthias, instead of Paul, occupies a throne of judgment, Paul lacks much of being equal to the very chiefest of the apostles, as he, if that be so, neither sits on one of the twelve thrones of judgment, nor is his name in any one of the twelve foundations of the holy Jerusalem (the gospel church) which came down from God out of heaven. And if Paul was not an inspired apostle of Jesus Christ, would not his decisions be stripped of much of their binding authority on the church of God?

The simple word **apostle**, which signifies one **sent forth**, may be applied to any one **sent forth**, whether as an apostle in the sense in which the twelve were, or not. Apollos was **sent forth** by the church to accompany Paul, as the Holy Ghost commanded, and Silas and Timothy also were; but these are nowhere called apostles of Jesus Christ by the will of God. We think there were but twelve divinely endued apostles, clothed with apostolic authority to sit on thrones, judging the twelve tribes of Israel, to whom the keys of the kingdom were given, that what they bound on earth should be final and irrevocable, being bound also in heaven. As nearly

all the judgments, decisions and rules for the observance of Gentile churches were delivered to them by Paul, and as we have not a word from Matthias, it would be a serious thing to divest Paul of his apostolic authority. Judas Iscariot was chosen to take part of the apostleship, and undoubtedly fulfilled the design for which he was chosen; but he fell by apostasy, and went to his own place, before any of the apostles were endued with apostolic power from on high, or baptized with the Holy Ghost, and consequently before the regeneration, in which the Son of man ascended the throne of his Mediatorial glory in the organization of the gospel church, in which the apostles were to sit upon twelve thrones, judging the twelve tribes of Israel. So it is clear that Judas Iscariot, though once numbered with the twelve apostles, never sat upon any one of the twelve thrones of judgment. But Paul did fill and magnify his office, and labored more abundantly in the apostleship than all his eleven fellow-apostles, and was not a whit behind or inferior to any of them. All the saints of the gospel dispensation are witnesses of the resurrection of Christ from the dead; but the twelve apostles were endued to rule in judgment, and to sit on thrones of judgment. But even the endued apostles were invested with no power to legislate—to make any laws, but simply to judge, or interpret to us, the laws and ordinances, and to define unto us the faith and practice required by the laws of the King of saints, whom God has set upon his holy hill of Zion.—Psa. ii. 6. God, by his Holy Spirit, could command the church, saying, "Separate me Barnabas and Saul for the work whereunto I have called them;" but we have no instance recorded of the apostles, after they were baptized with the Holy Ghost, and enthroned in apostolic power, ever attempting to make ministers or apostles or Christians, but their testimony is that God has set the members in the body, the church, as it has pleased him. And that only the ascended Lord, who led captivity captive, received and gave

gifts unto men. "And he gave some apostles, and some prophets, and some pastors and teachers." But all these places and positions shall be given to them for whom they are prepared of our heavenly Father.—Matt. xx. 20-23.

(Editorial by Elder Gilbert Beebe, August 15, 1879)

#### NEW HOPE CHURCH CONSTITUTED

According to previous arrangements, the arm of Shepherd Fold Church met; and, after preaching by Elders Lloyd Wall and W. O. Beene, Elder R. B. Walston announced that the purpose of this meeting was to constitute this arm into an organized church of the regular Predestinarian Baptist faith and order.

Elder W. O. Beene was chosen moderator, and Elder R. B. Walston, clerk. The other members of the Presbytery were Elder Lloyd Wall, and Deacons H. S. Hill and J. P. McMillian. After finding these brethren and sisters standing in order, they were pronounced to be worthy to be constituted into a church, which will henceforth be called New Hope Church.

Closed by prayer by the Moderator.

(Elder) W. O. Beene, Moderator  
(Elder) R. B. Walston, Clerk

#### ORDINATION OF ELDER JOHN ROSCOE LANE

The Church of Harmony, in Cabell County, West Virginia, met in conference Saturday April 2, 1956.

First elected Elder J. G. L. Hash acting Moderator. Services opened by song and prayer by Elder Julius Bocock; then Brother J. R. Lane preached to the congregation. Then the church delivered Brother J. R. Lane into the hands of the Presbytery as organized by electing Elder George L. Weaver, Moderator, and Elder J. G. L. Hash, Clerk, with Elder J. P. Helms and Elder Julius Bocock. Elder Helms led in prayer for divine guidance. Brother A. A. Easter was chosen as spokesman for the church. The visiting deacons: S. G. Akers, J. I. Terry, W. H. Simmons, J. B. Johnson, and Licentate William Holland to act with us in an advisory capacity.

After questioning Brother A. A. Easter, he answered satisfactorily. Then Elder Helms questioned Brother Lane as to his call to the ministry, doctrine, faith and practice. The Presbytery proceeded to set Brother Lane apart as a duly ordained Elder with the laying on of hands by the Presbytery. Elder J. G. L. Hash led in prayer; and the charge was delivered by Elder J. P. Helms.

Elder J. R. Lane was then delivered to Harmony Church as a duly ordained Elder, and to our people everywhere who are in order with us. Then published an open door for the reception of members. Dismissed in order. (Elder) J. G. L. Hash, Moderator pro tem, and Clerk of Presbytery

#### ORDINATION OF ELDER W. A. WINFREY

I am sending for publication, at the request of Pleasant Valley Predestinarian Primitive Baptist Church, Kingman, Kansas, a copy of the proceedings of the ordination of Elder W. A. Winfrey to the full work of the ministry.

Upon authority of Pleasant Valley Church, a meeting was appointed to be held on the 29th day of April, 1956, at the church for the purpose of ordaining Brother Winfrey; a request being made for ordained help for that purpose.

The presbytery was composed of Elder L. L. Schenck, Elder R. W. Rhodes, with Deacons H. F. Cate and Barney Evers; and were organized by electing Elder Rhodes, Moderator, and Brother Barney Evers, Clerk. Elder Schenck was appointed to give the charge. Brother Cate was appointed by the church to be their spokesman.

After due examination by the presbytery, Brother Winfrey was set aside for ordination, and Elder R. W. Rhodes was asked to word the prayer. Then kneeling with Brother Winfrey hands were laid on as Elder Rhodes spoke in prayer.

After the ordination Pleasant Valley Church gave the right hand of fellowship to Elder Winfrey and the Presbytery, thus receiving the ordination. Minutes of the ordination proceedings were read and adopted, and the congregation was dismissed by Elder Rhodes.

We take pleasure in recommending Elder Winfrey to the household of faith everywhere. Although he was a stranger to the writer until one year ago, it was our privilege to hear him speak in prayer much to our comfort; and it was also our privilege to hear him preach the gospel of God our Saviour very ably and edifyingly before the ordination; and also it was noted the high regard and esteem in which he is held by the dear brethren and sisters who know him best.

May the Lord bless and lead and uphold him to preach the unsearchable riches of our Lord and Saviour, to God's glory, and to the comfort and consolation of the hungry and thirsting sheep and lambs of God. We are sure from our own experience, as well as the teachings of the Bible, that Elder Winfrey will doubtless meet with conflicts, trials and tribulations in the way; and persecutions and heartaches no doubt await him. But take courage, dear brother, in the fact that the Lord is

Chief Shepherd of his flock, and that he will be with his humble ministers to preach his everlasting gospel to his little flock, which he has purchased with his own precious blood. For without him, Jesus said, we can do nothing; and Paul said, "I can do all things through Christ that strengtheneth me." We feel the Lord has called Elder Winfrey — may he be strengthened to this glorious end.

May the Lord bless dear aged and faithful Elder Schenck, who has been among the scattered little flock of Kansas and Missouri so long; and may he be rejoiced in heart at the Lord's leadership of this dear young brother, who has just been ordained to the full work of the ministry. And may it please the Lord to bless this young brother, together with His people, in whatever portion of the earth God sees fit to cast his lot.

Your very unworthy brother in hope through our Lord Jesus Christ.

(Elder) R. W. Rhodes

#### ORDINATION OF DEACON

Hopeful Church, Ozark, Alabama, chose Brother Frank Bowman to be a deacon on April 22, 1956, and called for his ordination. He is a son of Deacon John Bowman who died two years ago; and grand-son of the late Elder J. F. Bowman.

The Presbytery for the ordination consisted of Elders W. A. Williams, E. R. Sorrells and J. J. Collins; with deacons J. B. Waters and H. T. Collins. Elder Collins was chosen as Moderator, and Brother J. T. Collins as Clerk. Elder W. A. Williams questioned Brother J. F. Tisdale (who served as spokesman for the church) as to Brother Bowman's qualifications as given in Paul's letter to Timothy; and Elder J. J. Collins questioned Brother Bowman on the Articles of Faith. Elder E. R. Sorrells lead the ordination prayer; and Deacons J. B. Waters and H. T. Collins, and Elder J. J. Collins delivered the charge. After which the right hand of fellowship was extended to Brother Bowman and wife, Sister Donie Bowman.

Written by:

(Elder) J. J. Collins

#### OBITUARIES

##### DEACON GEORGE A VAUGHAN

Deacon George A. Vaughan, Ozark, Alabama, a faithful member of Hopeful Church, was called to his eternal home on Sunday, April 15, 1956. He united with Hopeful Primitive Baptist Church when quite young, and was ordained deacon after the death of Deacon John T. Bowman. He served the church faithfully until his death. His health was poor, but he loved the cause of Zion. He often told the writer that he was ready when the Master

called. He will be sadly missed by his church, companion, children and countless friends.

Funeral services were conducted at his beloved Hopeful Church by his pastor, Elder J. J. Collins, who used as a text, "Whosoever liveth and believeth in me shall never die." He is survived by his wife, Sister Vaughan, one daughter and one son; and four grand-children; together with many other relatives.

(Elder) J. J. Collins

MARY ELIZABETH WRAY

The Church at Reidsville, N. C., having requested me to write the obituary of my sister, recently deceased, I now attempt to do, in my limited ability.

Sister Mary Elizabeth Wray, aged 68 years, wife of O. J. Wray, Sr., of Greensboro, N. C., died Oct. 12, 1955, following a lingering illness caused by cancer. She was a daughter of C. G. and Rebecca Shreve Smith, late of Reidsville. On the 27th day of December, 1914, she was united in marriage to O. J. Wray, then of Reidsville, by the late Elder G. M. Trent; and to them were born six sons, all of whom survive.

She joined the church at Wolf Island, near Reidsville, at the September meeting, 1929; and on the day appointed for her baptism her husband was received into the fellowship of the church, and they had the happy privilege of being baptized together by Elder Trent. At the time of her death she was a member of the church at Reidsville.

She is survived by her husband and the following sons: Burch C.; O. J. Jr.; Hugh, and Louis G., all of Greensboro; Wilmor W. and Haywood W., of Reidsville, and six grand-children. She also leaves three brothers: John R. and M. T. Smith, of Reidsville, and C. L. Smith of Burlington, N. C.

Her funeral was conducted at Wolf Island by her pastor, Elder David Spangler, assisted by Elders W. C. King and G. W. Hill of Greensboro. Burial followed in the church cemetery.

Sister Mary was blest to bear her sufferings with patience, being mindful always that, as she expressed it, her afflictions were as nothing compared to what awaited her in that new life, soon to be hers. She believed and loved the doctrine of salvation by grace and went to hear it preached as often as she was able. The last service she attended was at the Reidsville church on the fourth Sunday in August, 1955.

The ties linking her with her family and loved ones have been severed and we are saddened by her passing, but to the people of God there is a tie that binds. This tie cannot be broken. And the joy afforded by this blessed truth lessens our sorrow, for by her profession, her love and devotion to the church, and her

faith and trust in her Maker, we have good reason to believe that she is numbered with those spoken of in Revelation:

"Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." This is enough to make us submissive to the will of Him who hath given and who hath taken away, and we desire to express to Him our thankfulness for the life she lived among us, but more especially for the life that is now hers with Him in glory.

May the Lord, in his abundant mercy, bless and comfort her bereaved husband and sons, and those near to her by the ties of nature, and enable them to be reconciled to His will in all things.

M. T. Smith

Read and adopted at our January meeting, 1956; and upon motion it was agreed that a copy be given to the family of our deceased Sister, a copy be filled with the church clerk, and a copy be published in the Signs of the Times.

Kate D. Mitchell, Clerk

EDD AULDS

We desire to express our love and fellowship, and our Resolution of Respect for dear Brother Aulds, who was born February 22, 1878, and died September 29, 1955. Brother Aulds was an humble and lovely brother in the faith which was once delivered to the saints. He was blessed with a bright experience, and presented himself for membership at Liberty Hill Primitive Baptist Church about four years ago, and was gladly received for baptism. He had been an interested attendant of this church for a long time, and was given a great desire to go home to his friends, and tell them how great things the Lord had done for him, and had had compassion on him.

He was received in the midst of a bright and heavenly manifestation of the presence of the Lord, as was felt by those present at the time; and was baptized by the unworthy writer. He remained a very faithful attendant as long as he was able, and was loved and esteemed by the brethren. We feel that our loss is very great in his departure, but the Lord saw fit that it should be so, and we desire to be reconciled to his will.

Brother Aulds is survived by his wife and four sons, and eight grand-children, who grieve at his passing. His funeral was conducted by Elder J. L. Smith, and Elder J. Duff Smith at the Baptist Church at Enterprise.

May the Lord bless and comfort his dear companion and children.

(Elder) R. W. Rhodes

SAM B. ROCKETT

A Memorial of the late Sam B. Rockett, who was born June 25, 1883, in Union Parish,

Louisiana; and died March 22, 1956, making his stay on earth almost seventy-three years.

Mr. Rockett was well known, and had many, many friends. He was a good singer and lover of sacred music, having taught and led in singing extensively throughout this section of the country. He joined the Missionary Baptists in early life, and was faithful to that belief for many years, but was most thoroughly brought to believe the Primitive Baptist doctrine, and was a regular attendant of their meetings and delighted to be with them. He requested that they conduct his funeral at New Hope Primitive Baptist church, near Spearsville, Louisiana. In him was manifested that love and devotion to a sovereign God of all grace and mercy that is characteristic of the experimental regeneration of the Lord's people in every kindred, nation, and tongue. Those who knew him in the faith and belief loved him, and he was devoted to those who loved the doctrine of God our Saviour.

He was a good and neighborly person, and as such was a great help to many people who were in need of neighborly assistance. He was very jovial, but on heavenly and divine things he was solemn, serious and very sincere, thus evidencing his hope and trust in the Lord. I fully believe that our loss is his gain, and while we still suffer here, he is at rest.

He is survived by his widow, Mrs. Artie Rockett, who by her first marriage was Mrs. Marshall Summers, and Miss Sawyers before marriage. Surviving also are two sons: Otis Rockett, Ringgold, La., and Lowell Rockett, Baton Rouge, La.; three daughters: Mrs. Neva Denton, Farmerville, La., Mrs. Mildred Thomas, Lillie, La., Mrs. Fern Harroll, Eldorado, Arkansas. Also surviving are three brothers: Hugh, W. E., and S. H. Rockett; and one sister: Mrs. Etta Barron; one step daughter: Mrs. Annie Vell Courtney; and two step sons: Winard Summers, and Marshall Summers; nineteen grand-children and four great grand-children.

The funeral was conducted by Elder J. L. Smith, and the writer, with Mr. Haynes and Mr. Colvin, local ministers, in the presence of a huge crowd of relatives and friends, with many floral evidences of devotion and friendship. He was laid to rest in the Spearsville Cemetery to await the great day when the Lord shall come.

May God bless and comfort all who mourn.

(Elder) R. W. Rhodes

#### MEMORIAL

*"Asleep in Jesus! Blessed sleep!  
From which none ever wake to weep!  
A calm and undisturbed repose,  
Unbroken by the last of foes."*

Our dear sister, Minnie Sula Suitt Thomasson, relict of Deacon Pellie L. Thomasson,

was called home in the early morning of March 30, 1956, at her home in Tally Ho, Granville County, N. C. after suffering a sudden heart seizure.

She was born in Pearson County, N. C. the daughter of Mr. Hawkins and Sister Virginia Hobgood Suitt Hawkins, on May 12, 1877. On January 27, 1898, she was married to Pellie L. Thomasson, and removed to Tally Ho, Granville County, where she resided for the remainder of her life and widowhood, her husband passing away Oct. 27, 1925.

They were blessed with two daughters, Senie, (Mrs. Joe H. Daniel) of the home, and Harriette, (Mrs. Will Morgan) of Burlington, N. C., who survive to mourn the loss of a dear mother, together with five grandchildren, four great-grandchildren, and one sister, Miss Mollie Suitt, of Oxford, N. C.

On August 23, 1902, she was received into the fellowship of Dutchville Church, and baptized the following day by Elder W. A. Simpkins, living a consistent member there until she and her husband were dismissed by letter to unite in the organization of Memorial Church in Stem on Dec. 31, 1923. She loved the truth, and her church, and was faithful in its doctrine and order. In disposition, she was quiet and retiring, choosing rather to "be" than to "seem". She measured up well to the pattern laid down in Scripture by Solomon when he wrote of a virtuous woman, "She worketh willingly with her hands, . . . in her tongue is the law of kindness, . . . her children arise up and call her blessed."

Funeral service was held in the Meeting House in Stem, by her much loved pastor, Elder David V. Spangler. The subject for his discourse being Psalm 92:12, 13, 14, after which the remains were interred in Elmwood Cemetery, Oxford, N. C. The many floral offerings were a silent token of the respect and love of those who knew her.

As a tribute to her memory, therefore be it . . .

Resolved 1st. That we in patient resignation bow to this dispensation of God's providence, knowing that all His purposes are right.

Resolved 2nd. That we cherish her memory, and strive to emulate the virtues which through abounding grace, adorned her life.

Resolved 3rd. That a copy of this "Memorial" be inscribed on our church record, a copy be given to the bereaved family, and a copy be sent to the "Signs of the Times" for publication.

These Resolutions adopted by the J. H. Gooch Memorial Church in Stem, in conference assembled, this the 7th day of April, 1956.

Laura Reed Gooch, Clerk  
O. Y. Clayton, Asst. Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., AUGUST, 1956

NO. 8

### OLD SCHOOL BAPTIST CHURCH MARKS 150TH ANNIVERSARY

The service at Rock Springs Old School Baptist Church of Christ, on Rt. 222 near the Maryland line, last Sunday morning, April 1, 1956, marked the one hundred-fiftieth year of the founding of the church.

There is no other church of this same denomination — the Old School or Primitive Baptist — in Lancaster County.

The church was organized as a Branch of the Church at Little Britain, in 1806, the mother church being the London Tract Church of Chester County. The Church was constituted with these seven original members: Nathaniel Jenkins, Rebecca Jenkins, Sarah Jenkins, Robert Hannum, Martha Low, Martha Hannah, Hannah Jenkins.

This branch of the Church was separated and set apart from the mother church on August 30, 1812.

The ministers who have served the Rock Springs Church down through the years are as follows: Jethro Johnson, who served during the period that the local church was a branch of the church at London Tract, slightly over 6 years; Charles Moor, 3 years; Thomas Po-teet, a little less than 5 years; Thomas Barton, over 44 years; William Grafton, 39 years; John G. Eubanks, slightly less than 16 years; Douglas L. Topping, over 19 years; and John D. Wood, present pastor, over 7 years.

Some of these same ministers, and others filled the pulpit as supply during the total of about 11 years the church did not have a regular pastor.

Meetings are held on the first Sunday of each month, at 10:30 a. m., Standard or Day-light Saving Time, whichever is in effect at time of meeting.

Some of the old family or surnames of this community are not in use hereabouts at this time. For instance, the names Lowe, Thomas, Freestone and Whipple. Besides these, the names of Jenkins, Hanna, Reynolds, Gregg, Wicks, Scott, Huff, Weaver, Rowland, Jackson, King, Griest, and others appear in the earlier records — the most predominate being Jenkins and Hanna.

The surnames of the present membership are: Osborne, Farmer, Conner, Anderson, Rakes, Stuart and Mackley.

Half of the present membership are natives

of North Carolina and the other half are from the state of Virginia.

This has come about by the exodus North by the Southerners to Maryland and Pennsylvania and other nearby states. This little church, perhaps, is unique in the Commonwealth of Pennsylvania and — it could well be — in all the states, in having such status of its membership.

(Copied from the Quarryville (Pa.) Sun.)

### CONTRIBUTIONS TO THE ENDOWMENT FUND

Amount received for Endowment Fund, or printing press, from June 1, to June 15, 1956.

Total received to June 1st.....	\$2,113.00
W. F. Stafford, Tenn.....	1.00
Mr. and Mrs. G. W. Page, N. C.....	5.00
Mrs. L. G. Clayton, N. C.....	1.00
Mrs. Ida Holloway, Md.....	15.00
Mrs. Mattie B. Williams, Va.....	10.00
Mrs. R. S. Craig, Va.....	25.00
Elder W. W. Roberts, N. C.....	10.00
Julia T. Sowers, Va.....	20.00
O. L. Seay, Ala.....	5.00
Mrs. Rosa H. Shumate, N. C.....	10.00
C. D. Scott, N. C.....	10.00
Elder D. R. Pyrtle, N. C.....	2.00
Elsie B. Houchins, Va.....	3.00
Mrs. Lorena Hobson, N. C.....	10.00
J. H. Swain, N. C.....	10.00
Eva Hollar, N. C.....	3.00
J. M. Shockley, Md.....	200.00
Mildred Dykes, Md.....	25.00
Mollie Fooks, Md.....	25.00
Pearl McNelia, Md.....	5.00
Lester Hastings, Del.....	5.00
Ethel Covington, Md.....	5.00
A. W. Mariner, Va.....	20.00
W. J. Johnson, Tex.....	1.00
Mrs. E. M. Cameron, Ark.....	5.00
Maud Rea, Tex.....	5.00
Mrs. H. D. Nelson, Tex.....	10.00
R. L. Etheridge, N. C.....	5.00
John W. Dix, Va.....	2.00
M. T. Smith, N. C.....	12.00
Hettie Bradley, Md.....	1.00
Mrs. J. T. Chenoweth, W. Va.....	3.00
Lillard Hunsecker, Tenn.....	1.00
W. M. Hall, Idaho.....	3.50
Ruth Lucht, Md.....	5.00
Mrs. Elizabeth P. Williams, Md.....	50.00

Elder Cyrus Benson, Del.....	25.00	H. C. Harkey, Okla.....	2.00
Lottie Setliff, Va.....	10.00	Myrtle Black, Neb.....	5.05
Ivy May Quinn, Canada.....	10.00	Mrs. M. C. Story, Ala.....	5.00
Alma Viola Mortimer, Canada.....	10.00	Lottie B. Gardner, Kans.....	20.00
Mr. and Mrs. D. L. Davis, N. C.....	5.00	John E. Jones, N. Mex.....	2.00
Mr. and Mrs. Bruce McIntosh, Va....	50.00	Mrs. J. A. Walker, N. C.....	7.00
Gordon H. McGee, Ga.....	5.00	A Friend, Neb.....	2.00
Elder A. T. Benson, Del.....	1.00	Dr. Manuel Slaughter, Tex.....	10.00
Frank Mohler, Va.....	5.00	Benjamin White, Md.....	25.00
Mrs. Frank Hudson, Md.....	2.00	M. J. Cathers, Canada.....	25.00
Vista M. Jones, N. Y.....	25.00	Elizabeth L. Froude, Mich.....	10.00
Mrs. W. M. Rogers, Tex.....	1.00	T. J. Snow, N. C.....	5.00
Sam H. Dean, Ala.....	10.00	H. M. Bowden, Ala.....	5.00
Elder B. B. Walston, Tex.....	1.00	A Friend, Miss.....	100.00
Mrs. J. H. Head, Ark.....	5.00	F. P. Welch, Tex.....	10.00
Mrs. Lena Lanford, Colo.....	12.00	A Friend, Tex.....	25.00
Miss Estelle King, Ala.....	10.00	Elder L. L. Schenck, Kan.....	10.00
A Friend, N. C.....	50.00	C. P. Williams, Tex.....	10.00
Mrs. L. R. Briggs, N. C.....	3.00	Amos Earl Harris, Tex.....	5.00
Eve V. Draper, Va.....	5.00	Elder J. E. Burgess, Va.....	2.00
Ruth H. Wolford, Va.....	5.00	Earl M. Keeton, Ala.....	3.00
Miss Viola Page, N. C.....	5.00	James L. Howell, Ala.....	50.00
Mrs. W. M. Davis, N. C.....	2.00	Lavella Perkins, Mich.....	10.00
Mrs. J. R. Blackwell, N. C.....	5.00	Mrs. Della Johnson, Md.....	25.00
N. D. Foster, Ala.....	10.00	E. E. Lawson, Tex.....	20.00
Mrs. Lester Williford, N. C.....	2.00	Mrs. Ray Cunningham, Ore.....	10.00
T. L. Batts, N. C.....	5.00	Elder Ernest Atteberry, Ore.....	25.00
J. W. Fowler, Tex.....	10.00	Otto Brittain, Tex.....	10.00
Roger B. White, Tex.....	5.00	Willard J. Page, N. C.....	25.00
Olive E. Roberts, Miss.....	5.00	Turner Lassetter, Ga.....	25.00
Mr. and Mrs. Clay Puterbough, Kan..	10.00	Mrs. J. F. Jacks, Miss.....	3.00
Mr. and Mrs. John Truitt, Md.....	5.00	Mrs. Mattie B. Owens, Va.....	2.00
Elizabeth Hall, Md.....	5.00	A Friend, Wyo.....	10.00
Mr. and Mrs. Albert Fooks, Md.....	10.00	Harry T. Vories, Fla.....	20.00
Mr. and Mrs. H. B. Eckard, Wash....	5.00	Hugh L. Gloer, Ga.....	50.00
Mrs. C. D. Shanks, Wash.....	1.00	A Friend, Va.....	2.00
Mrs. Sallie B. Hall and Mrs. Lillian Holt, Va.....	2.00	C. B. Britt, Ark.....	10.00
Leora M. Willis, Calif.....	5.00	J. H. Kauffman, Ark.....	5.00
Mrs. M. Cornelies, Tex.....	1.00	Mrs. C. E. Lawrence, Mass.....	2.00
Mr. John L. Bird, W. Va.....	2.00	Adelaide H. Fertney, Va.....	5.00
E. T. Bellamy, S. C.....	20.00	Haywood W. Wray, N. C.....	5.00
Mrs. Eliza Turner, Va.....	1.00	Mrs. Claude Coble, N. C.....	10.00
Mrs. L. F. Bishop, Va.....	3.00	A Friend, Va.....	10.00
J. D. Graves, Okla.....	1.00	Willie Dunn, Tex.....	1.00
Mrs. Betty Mae Bradner, Va.....	5.00	Ida E. Farmer, Md.....	2.00
Mary E. Gardner, N. C.....	2.00	Mr. and Mrs. G. F. Pruitt, N. C.....	10.00
Mrs. Dosie Deal, Mo.....	5.00	Mrs. Ollie Calloway, Ga.....	5.00
Rosilla B. Allen, Me.....	10.00	Mrs. Annie Lawhead, Ohio.....	5.00
Letcher and Irma Smith, N. J.....	15.00	J. Mit. Ramsay, Ala.....	25.00
Clyde Copeland, Ark.....	2.00	Edward Hawthorne, Tex.....	5.00
Elijah Groom, Mo.....	10.00	D. C. Denson, Va.....	10.00
Andrew C. Agee and Mrs. F. S. Agee, Va.....	6.00	Mr. and Mrs. M. M. Richardson, Miss..	5.00
Mrs. W. R. Adkins, N. C.....	2.00	Mrs. Marte H. Craig, Mo.....	10.00
Sarah D. Murphy, Fla.....	1.00	A Friend, Kans.....	25.00
Ballard Barker, Va.....	10.00	Mrs. P. D. Whitley, N. C.....	25.00
Mrs. Myrtie Foster, Miss.....	5.00	Mrs. Carrie Hanley, Md.....	5.00
Evelyn Hughes, Wash.....	10.00	Mrs. Fred Brooks, N. Y.....	2.00
Mrs. W. B. Germany, Tex.....	10.00	Mrs. J. B. Hill, N. J.....	12.00
Mrs. David S. Blackwell, N. Y. (In Memory of D. M. Voorhees).....	10.00	Mrs. Clarence E. Baker, Md.....	1.00
Mrs. Kate Cottrell, Ark.....	5.00	C. A. Hylton, Va.....	10.00
		B. O. Willey, Tex.....	20.00
		Mrs. J. D. Whitehead, Ark.....	2.00
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Alice Alford, Ga.....	4.00	Mrs. L. D. Conner, Va.....	5.00
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Myrtle Thomas, Va.....	5.00	Bertie F. Brown, N. C.....	2.00
Mrs. Kim Jones, Ark.....	1.00	Mrs. E. A. Bagwell, Ala.....	10.00
Edward W. Rhodes, Ark.....	25.00	Mr. and Mrs. Bert H. Knox, Wash....	25.00
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F. E. Skinner, Okla.....	5.00	Mrs. G. W. Mathis, Tex.....	5.00
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Mrs. John Perryman, Okla.....	5.00	W. W. Kenoly, Mo.....	5.00
Mrs. Leland Auman, N. C.....	1.00	Mrs. Helen McCormick, Pa.....	25.00
Mrs. James Davis, N. C.....	2.00	Mr. and Mrs. Quincy A. Gladding, Md.	5.00
Mrs. O. F. Lillard, N. C.....	5.00	Mrs. T. C. Bradner, Va.....	5.00
Estelle Dix, N. C.....	3.00	J. R. Davie, Ky.....	10.00
Oliver Shields, Mo.....	5.00	Mrs. D. H. Baker, Wash.....	50.00
Mrs. J. O. Morrow, Tex.....	5.00	Asa Carpenter, W. Va.....	2.00
Mrs. Leroy Jones, Tex.....	1.00	Mrs. Lee W. Warren, Md.....	10.00
Mrs. Robert E. Richardson, Okla.....	5.00	Elder S. R. Boykin, N. C.....	3.00
George S. Varnes, Mich.....	10.00	J. D. Thomas, N. C.....	1.00
Martha G. Mcwhorter, Miss.....	5.00	J. W. Towler, Va.....	10.00
Mr. Lelia Turner, N. C.....	1.00	Luther C. Campbell, Tenn.....	25.00
B. L. Snyder, Va.....	10.00		
R. G. Snyder, Va.....	5.00		
J. C. Snyder, Va.....	5.00		
Mrs. J. L. Folmar, Ala.....	2.00		
Inez McCormick, Ala.....	2.00		
J. Y. Vanhook, N. Y.....	5.00		
Mary V. Carter, D. C.....	25.00		
Mr. and Mrs. Wm. H. Holloway, Md...	25.00		
Martha Frost, Calif.....	2.00		
Cyrus Risler, N. Y.....	25.00		
Durwood H. Bradley, Tex.....	50.00		
Mr. and Mrs. Wm. Jarman, Del.....	25.00		
C. T. Ellis, Ala.....	5.00		
A. D. Bourland, Ky.....	5.00		
Mrs. J. T. Black, Okla.....	5.00		
R. L. Buckner, Okla.....	5.00		
Ina Miller, N. Y.....	3.00		
James R. Hood, Tenn.....	2.00		
Mrs. Irene Wisenbaker.....	5.00		
Mr. and Mrs. John Lingle, Md.....	10.00		
Mrs. W. W. McClellan, Tex.....	10.00		
G. L. Blalock, Miss.....	2.00		
Mrs. Ella Bennett, N. C.....	2.00		
Mrs. Fannie Mae Harper, N. C.....	5.00		
Mr. and Mrs. J. F. Rich, Tex.....	5.00		
Mrs. Mabel Schliesmayer, Wash.....	3.00		
A Friend, Md.....	5.00		
Mrs. J. R. Blake, N. Y.....	5.00		
Bertha E. White, Md.....	10.00		
C. E. Allen, Tex.....	5.00		
Mrs. Artie M. Miller, Calif.....	2.00		
Mrs. J. E. Donlavy, Calif.....	5.00		
W. L. Langwell, Calif.....	25.00		
Myrtle Cross, Calif.....	3.00		
Wm. Echols, Calif.....	3.00		
B. L. Bays, Ark.....	5.00		
Carl and Nannie Vipperman, N. C.....	5.00		
Mrs. Mary Hendricks, Okla.....	1.00		
John Olde, Canada.....	7.00		
Mrs. J. B. Reid, Tex.....	2.00		
G. W. McDuff, Tex.....	10.00		
		TOTAL.....	\$4,766.55

Rocky Mount, N. C.

Dear Editors of the Signs:

I have thought many times that I would write a few lines and tell you how very much I have enjoyed the dear blessed paper. It is sweet to my soul to lie on my bed and read, for it is nearly all the preaching I get. I am afflicted so that I can't go to church. I am surrounded with good people, but most of them despise the doctrine that is precious to me. So I feel sometimes like one alone — yet not alone, for if Christ be for us, who can be against us. I feel that all my times are in his hands, and he is able to supply all my needs. I am but a poor beggar, always needing God's mercy. What a mercy it was when he made to know his greatness, and my nothingness. May he keep me humble.

I was baptized in icy water fifty-six years ago last January, but that did not make me one of God's people — unless I was in the covenant of Jesus' blood, I am none of his. John in the

3rd chapter, 14th verse said, "We know that we have passed from death to life because we love the brethren." Would like for some of you to write through the paper on the first part of that chapter: "Behold what manner of love . . ." etc.

I am sending with this a piece that Brother Alford wrote. Please send him a copy of the Signs as he has never seen one. Am sending one dollar to cover cost. I am just a beggar in the household of faith, I hope.

(The writer overlooked giving his name.)

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### TRIBULATIONS AND DARK VALLEYS ARE NECESSARY

Loris, S. C.

Dear Kindred in Christ Jesus:

As I feel to have an impression to write I hope that it is not of the flesh, for if so it will be of no comfort to any one. But if the Lord will bless me with the spirit of understanding and guide my feeble mind, and take my mind off worldly and natural things and place it on Heavenly and Divine things, then I hope that what I may say may be a comfort to God's humble poor.

The Lord is so good, merciful and kind and has always blest his people with every needed blessing. It is our desire to be thankful to him for all the blessings he has bestowed upon us poor, unworthy and undeserving creatures. But he has to bless us with a thankful heart before we can feel thankful.

You remember, my dear friends, that we are told "Honour thy Father and thy Mother that thy days may be long upon the land which the Lord thy God giveth thee". (Exodus 20:12) I do not know whether or not you will agree with me, but I believe this means more than our earthly parents, for God our Heav-

enly Father is due all honour and praise. And while in our right mind, or the mind of Christ, our dear Savior, we desire to live at the foot of the cross and at the feet of our dear brothers and sisters and shun the very appearance of evil, or anything that would bring reproach or shame on the dear church we have been made to love, — Jerusalem which is the Mother of all.

Jesus said, "Verily, verily I say unto you except ye eat the flesh of the Son of Man and drink his blood ye have no life in you. Whoso eateth my flesh and drinketh my blood has eternal life and I will raise him up at the last day." (St. John 6:53, 54) When we are blest to sit down in those Heavenly places with Christ Jesus and his poor and afflicted people, singing praise to his honour and glory, listening to his Gospel as it is dropping like the rain, and feeling his speech as it distills as the dew into our very souls, then Heaven comes down our souls to greet and joy crowns the mercy seat. It is then we are eating his flesh and drinking his blood.

Jesus said, "He that drinketh of the water that I shall give him shall never thirst." "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will open rivers in high places and fountains in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water." (Isaiah 41:17, 18)

My dear friends, I believe in my poor heart that we have learned in our pilgrimage and experiences that the dear Lord has fulfilled the texts given above. O! how many times have we been in those desolate places suffering for that pure water that only God can give, and how we did rejoice when he blessed us to drink. Then we could feel to say as did Job, "For I know that my Redeemer liveth and that he shall stand at the later day upon the earth, and though after my skin worms destroy

this body yet in my flesh shall I see God." (Job 19:25, 26)

If we could have our way we would like to stay on the mountain top all the time. But the Lord of our Salvation knows what is best for his people. And it is necessary that we have to go through those dark valleys and through tribulations, for it is in these that we learn obedience, and we learn to have patience and wait on the Lord; and our hope is strengthened or renewed. Jacob said the Lord found him in a waste howling wilderness and a desert land, led him about and instructed him, and so it is with all of the Lord's people. This old body of ours is the wilderness referred to, and this old body of ours will be a waste howling wilderness and desert place until it is changed at the resurrection of the dead. But the Lord leads his people about and instructs them in the wilderness. "Happy art thou, O Israel who is like unto thee, O people saved by the Lord." (Deut. 33:29) "And all thy children shall be taught of the Lord and great shall be the peace of thy children." (Isaiah 54:13) They are all taught alike. This is a sweet peace that the world knows nothing about.

The world says the Old Baptists are away behind the times and will soon be all gone. One of the Lord's prophets may have thought so — "God has not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias how he maketh intercession to God against Israel saying: Lord they have killed thy prophets and digged down thine altars and I am left alone, and they seek my life. But what saith the answer of God unto him — I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal." "Even so then at this present time also there is a remnant according to the election of grace." (Romans 11:2 to 5)

John saw that great host that had come up through great tribulations and had washed their robes and made them

white in the blood of the Lamb. It is said they are as the stars of heaven or the sands of the seashore which no man can number.

The world says if they can have more time they will Christianize the world, but that is not in accord with the teaching of the Scriptures. "Woe unto you scribes and Pharisees and hypocrites! for ye compass land and sea to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves." (Matthew 23:15)

Since the time Christ set up his church, there has been quite a few different so called churches organized or set up claiming to be the true church, preaching the commandments and doctrines of men. (Col. 2:22) As was foretold by the Apostle Paul, "Preach the Word; be instant in season out of season. Reprove, rebuke, exhort with all long suffering and doctrine; for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth. And shall be turned into fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Timothy 4:2 to 5)

Which reminds us the following Scripture: "In that day seven women shall take hold of one man, saying we will eat our own bread and wear our own apparel only let us be called by thy name to take away our reproach." (Isaiah 4:1) As long as anyone is trusting in his good works or selfrighteousness for salvation he is eating his own bread and wearing his own apparel. There is only one true church and that is the one Christ set up in the hearts and souls of his people when he said, "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." (Matthew 16:18) We believe the Lord has a people in every nation, kindred and tongue, and at His own good time and

pleasure he will make himself known to every one and that every one will be saved and housed in Heaven without the loss of a single one.

When one is brought to the end of his strength and is made to see that he is doomed to hell and eternal punishment, unless the Lord pardons and forgives his sins, he sees that his bread has become stale and unfit to eat, and his apparel of good works and self-righteousness is nothing more than filthy rags in the sight of God. He is made to beg God for pardon, and when he has pardoned and given him that sweet hope in Christ, he is made willing to ascribe all honor and praise to his name.

“Wherefore seeing we are compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easy beset us and let us run with patience the race that is set before us: looking unto Jesus the author and finisher of our faith who, for the joy that was set before him, endured the cross despising the shame and is set down at the right hand of the throne of God.” Hebrews 12:1, 2.

Please remember me in your prayers.

Yours in need of mercy,  
Mack K. Alford

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### SOME REFLECTIONS

807 Pope Street,  
Memphis, Tenn.

Dear Editors and Readers of the Signs:

I am sending a check to pay for two more years of the paper, and, if the Lord wills, I wish to write a few words.

Oh, how great our God is, and how perfect his work. Yesterday at meeting we heard such words of truth — Jesus, the way, the truth, and the life. We heard words that ascribe greatness to our God; and his wisdom declared. They spoke of His great love wherewith he loved his people before they were a people; and of his mercy and loving

kindness; and his sovereign power as King and Ruler of his whole creation; and that he is Alpha and Omega: the beginning and the end, the first and the last; and that he knows his people, and formed them for himself.

There was so much said yesterday of the grace covenant, and the precious promises of our Saviour; and how one comes into knowledge of Jesus as his Saviour. The new birth was set forth in such a beautiful manner. I wish it were possible to get it on paper, but I know it isn't, for words without spirit have no life in them. Yesterday they seemed that they had spirit and life.

I thought yesterday, how sure I felt that the truth was being preached; and how beautiful and precious it is to those who believe; and how few they are.

The world seems such a furnace of afflictions at times, and I feel so frail and weak, and the trials seem to grow bigger and more numerous; and I wonder how one such as I can endure. The scriptures speak of those who shall endure to the end. It seems if I could just know without so many doubts and fears that I was one included in the grace covenant, I could bear and endure anything, and all things in this world. But there are times I fear I may be clinging to an imaginary hope, and may faint or be swallowed up by the world, and the doctrines and ways of men. But when I think how great God is, then I know if he be for us, who can be against us; or what matters how many oppose. So we must, and have, to walk by faith and not by sight — and faith is evidence of things not seen. By faith we believe the world was framed by the word of God; and it is by faith we believe He who framed it, upholds all things by the word of his power. We don't know very much, yet I humbly confess that there are times when I feel to know and see so much, and feel to understand the truth, and get a glimpse of God's greatness. Oh, how marvelous are his works! I almost get beside myself — it seems heaven comes

down our soul to meet and glory crowns the mercy seat.

Something was also said about the light that shined in darkness, and the darkness comprehended it not. But there were some spoken of, and told, they were the children of light. Are they not here today in the very same way: Why were they children of light? Because of the work and purpose of God.

As I lay thinking of all these things this morning, I thought of a metal or magnet that draws all of its kind to it. Is that not right? It doesn't draw wood, cotton or wool to it. The children of light come to the light.

Oh, this invisible kingdom that shall break in pieces the kingdoms of this world. Its painful, but surely and sovereignly it is done. Sometimes the kingdoms of this world are shown us by Satan, and they can appear so nice and harmless, and their filth and rottenness is covered with what is called beauty and harmless pleasure; and for a fleeting moment one might think it was all right. But may all His children be given to pray, "Get thee behind me, Satan."

Not only lust and desire for worldly things and pleasures, but there is spiritual wickedness in high places to be wrestled with. I've wondered about that a lot. It seems there is spiritual wickedness going on all around us, confessing Jesus with the mouth, and the heart far from him. So busy are they in building the building, they have set Jesus aside, and all but forgotten him. May God lead me in the paths of his righteousness, that his Son may be glorified, his name praised, and all honor given him now and forever.

The love of God shed abroad in the hearts of God's people, Oh, how its guiding influence, its teaching, its revelations, brings about or works to the good of everyone of his. It comforts, feeds and strengthens them to lift their heads and face a frowning world; and makes them ready and willing to lay it by, and long to meet the great Head

of all these comforts, and be forever with him.

Dear friends of the Father, I hate my ways, myself and all that I do in this life: I hate and despise everything about me except the hope that's in my bosom, which I do humbly pray is that hope that the heirs of the promise were given faith to lay hold upon, which is the anchor of the soul and is entered where Jesus is. That hope gives me the sweetest joys, and causes me to rejoice in truth, and love the people of God. I wish this morning that He would be pleased to fill every heart with love, and an uplifting of their souls in praise to him. In hope of life beyond the grave.

Mrs. Lucille Young

Houston 20, Texas

Dear Editors:

I enclose my renewal for the Signs for another two years. The reading is a great comfort when our Lord blesses us with a hunger and thirst for the truth as it is brought forth in the writings of God's able ministers, and the dear brothers and sisters.

We are in darkness most of the time, and but for the marvelous love and grace of our God, we would never see the light, nor feel the love of his dear saints. His love is ever present and his watch-care never fails, though we are unmindful of his graciousness to usward. He leads us in paths we know not, and though our paths are filled with tribulations and sorrows, he is with us all the way and none but he can carry us through this world of trouble and confusion and bring us safely to the other side. There is nothing we can do within ourselves. It is all of him, who knoweth all things and doeth all things well, and none can hinder.

He has set up his kingdom and the gates of hell shall not prevail against it. Jesus said we would have much tribulation, and we must. Through much tribulation we enter the kingdom, but he

also says that all things work together for good to them that love the Lord and are the called according to his purpose. So he turns our trials into blessings and our tears into joy.

The world knows nothing of the everlasting and true love of God that he sheds abroad in the hearts of his saints. I hope I love all of God's people, my dear brothers and sisters in Christ. If I am one, it is only through the grace and mercy of our Lord. No merit nor effort of mine. I feel to be the least of all, altogether sinful and unworthy.

I ask the prayers of his people when they feel led to pray.

May God bless the Signs to continue to be published and bring comfort to his dear ones everywhere.

In hope and bonds of love,

Mrs. Irene Wisenbaker

#### CIRCULAR LETTER

*The Salisbury Old School Baptist Association convened with the church at Indiantown, Wicomico Co., Md., Oct. 23rd, 24th and 25th, 1901, to the several churches of which she is composed, sendeth Christian salutation in the Lord.*

DEAR BRETHREN :—The time seems to have been short since we last convened in an associate capacity, but we discover that many changes have taken place since then, even in our own midst. Many dear ones have been removed from the militant to the triumphant state, but we still hold them in sweet remembrance.

The question now arises, How can we make this letter to be of the most interest to the churches and all concerned? Shall we call attention to some word of inspiration, with such comments as the Lord may enable us to make? To do this we will refer you to the words of Paul to the church at Philippi, ii. 12, 13: "Beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own

salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

It is right and proper that we should always take particular notice in the first place, who the word is addressed to, and second, what was meant. To do this we will try and show first, that the apostle was not addressing the unregenerate, or ungodly, as seems to be the popular notion (for it is only a notion indeed) for when we glance at the first word of this paragraph we see at once that there is nothing to establish but one conclusion, and that is, that the beloved of God was who Paul was writing to, saying, "As ye have always obeyed." From this we see that he speaks to them in the way of commendation and encouragement for that life of obedience which he had discovered amongst them. This must have been very cheering to them, being found much more obedient in his absence than in his presence. Thus it would seem even to them that their obedience was the effect of the grace of God, and not the presence of Paul. This kind of obedience always glorifies God, and magnifies his grace. Not effected from an outward standpoint, but from an inward one, showing that the obedience is first wrought in the heart, then is confirmed by the words and acts of one's life. This being so gratifying to the apostle, he would not have them depart from this rule. So he would say to them earnestly and lovingly, nothing new, but the same, declaring what God had worked in them; that which constituted their salvation, showing forth the praises of him who had called them out of darkness into his marvelous light. Why does the inspired writer call it their salvation? Because God has revealed it to them as a free gift through Jesus Christ their Lord, and he says, "Not as the world giveth, give I unto thee." Then all that pertains to their redemption from the curse of the law, and from the power and dominion of sin, through this entire life, and their glorification for ever, is all included in their salvation, and the poor

sinner has nothing to do with its security but to live it out, which is only another way of expressing, "work it out." No one can in truth, in the matter under consideration, work out that which he or she has not already felt and seen within. The subject of this salvation has many things to experience in this life, and thus they find the Scriptures being fulfilled all along down the line of life. We have no idea that the Scriptures teach but one salvation, but there is a wonderful experience in connection with it. There are times when the joys of that salvation are fully realized, and there are times also when the joys seem to take wings and fly away, where, we cannot tell. And our times of joy and times of sorrow are not under our control. It is not based upon what we do, or do not do, for, "Except the Lord keep the city, the watchman waketh but in vain." Darkness or light is not under the control of the subject of salvation. If so, when one is in darkness and cold, why is he admonished not to kindle a fire to warm himself, or to compass himself about with the sparks thereof? He that undertakes this shall lie down in sorrow. How dependent then we are upon the Lord, and we cry unto him as the psalmist did, "O Lord, restore unto me the joys of thy (our) salvation." Not the salvation that remains the same all the while. All the outlets and inlets that are experienced in this life, emanate from, and are pointers back to that salvation which is for time and to eternity, to show that the changes in the experience of this life is not altogether controlled by what one does or does not, for the question of the prophet is, "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light?" Now mark, it is the one that fears God and obeys the voice of his servant, that has this experience, and all that he can do is to trust in the Lord and stay upon his God. So when God opens, none can shut, and when he shuts, none can open. We think to speak of any of these things herein mentioned

as time or conditional salvation, is a wrong, or is an improper phrase or term. When Peter said on the day of Pentecost, "Save yourselves," he simply meant separate yourselves from this untoward generation, because God by his Spirit had made a separation by giving them a knowledge of that word which pricked them in the heart, while it set others to mocking. So Peter could exhort them to show forth, or work out, what God had shown them, by repentance or turning away and being baptized. And we believe that whatsoever the Holy Ghost teaches or prompts to be shown man, is always attended with fear and trembling, because godliness is a great mystery. Even the highest order of intelligence has to move or walk by faith, and to be stayed by hope, and that not seen. Now all of this is something not worked for, but because of the same being felt or realized within, and it cannot be worked out unless God giveth the will, and also the power to perform. So then this willing and doing according to the good pleasure of God, is not of the creature. We do not think that the people of God work in the divine life for a reward, any more than the sparks go upward by effort; notwithstanding in keeping his commandments there is great reward; not for them, but in them. Some might say, therein is your time salvation; but let us take the Scriptures and our own experience, and see if there is any free agency in the matter of Christian obedience: strength to obey is from the Lord, while obedience to the laws and commands of God is a glorious and an effectual work, but the Spirit of God prompts and leads and gives strength. Peter said, "Seeing ye have purified your souls (or lives) in obeying the truth through the Spirit unto unfeigned love of the brethren." No free agency in that, for it is the Spirit's work. And Paul says, "We know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "To will is present with me; but how to perform that which is good I

find not." But the Spirit taketh of the things of Jesus and shews them. While the will may be present, is it possible for the Lord's people to so live as to save themselves from all the consequences of disobedience? If so, what would distinguish them from the religious world, and how could it be true that the lusts of the flesh are so strong that the apostle could say, "That ye cannot do the things that ye would"? and it is virtually saying, that whenever ye do the things that is godly, it is by the help of God, or his grace. Says the apostle again, Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, and if ye are without chastisements, whereof all are partakers, then are ye bastards and not sons. Then we see our time salvation is not with ourselves, but it is entirely with the Lord, and he will always bear the glory. Our obedience then is the work of grace in the heart first, and he giveth strength to obey. So it is of him, and to him, and by him, to whom be glory for evermore. Amen.

T. M. POULSON, Moderator  
J. H. TRUITT, Clerk

(Republished by request)

Orange, Ga.

Dear Sister Ollie Callaway:

I read your article in the Signs of the Times, and was greatly uplifted by it. The love in my heart is tender for the fathers and mothers in Israel who have stood up for the truth for so many years — so many times we fail to show them our appreciation. If I could, I would like to go daily visiting people such as you, for it is an inspiration to me.

I am twenty-nine years old, and have been a member of the Primitive Baptists for five years. I was born and reared in Woodville, Alabama, among them, and I love them with a special love.

May God's richest blessings be with

you, is my prayer.

A brother in hope,  
S. F. O'Neal

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#### ASSOCIATIONAL NOTICES

The SALISBURY OLD SCHOOL or PRIMITIVE BAPTIST ASSOCIATION is appointed to be held with the Nassaongo Church, located on the Snow Hill road, about seven miles from Salisbury, Maryland, on Wednesday and Thursday, October 24 and 25, 1956.

All lovers of the truth are invited.

(Eld.) D. V. Spangler, Pastor  
M. C. Fooks, Clerk

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The LEXINGTON-ROXBURY ASSOCIATION is appointed to be held with the Olive and Hurley Church, September 12 and 13th, at Shokan, N. Y. Invitation is extended to all members, friends, and lovers of the truth.

Those coming Tuesday will stop at the meeting house at Shokan, on Route 28, 13 miles North of Kingston, for instruction for entertainment.

(Eld.) A. J. Slauson, Pastor

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The SMITH RIVER PRIMITIVE BAPTIST ASSOCIATION is appointed to be held with Laurel Creek Church, beginning on Friday before the first Sunday in September, and continuing three days.

The church is located just off of State Road No. 610; if going from Roanoke, Virginia, follow U. S. Highway 221 west to Road 610, near Check, Virginia, then follow said road for about eight miles, and look for markers. If going from Floyd Courthouse, follow U. S. Highway 221 East to said Road No. 610.

(Eld.) S. L. Moran, Moderator  
(Eld.) J. G. L. Hash, Clerk

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The PLEASANT VALLEY ASSOCIATION will convene at New Hope Church, commencing on Friday before the first Sunday in September, and continuing three days. The church is located ten miles west of Derider, La., on Highway 190; and East of Merryville, La. ten miles on Highway 190. All lovers of the truth are invited.

(Eld.) B. B. Walston, Clerk

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#### SPECIAL REQUEST

To enable your editors to publish your notices of associations and special meetings in

the issue you desire, please send them in so that they are received at least five weeks before publication date.

THE BOARD OF TRUSTEES  
OF

THE SIGNS OF THE TIMES, INC.

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The 1956 session of the DELAWARE ASSOCIATION will be held at the Rock Springs Church, on Route 222, near Maryland-Pennsylvania State Line, Lancaster County, Pa., on Saturday and Sunday, September 1 and 2, 1956, the Lord willing.

Those coming by bus over U. S. Route 1, please write the undersigned for schedules of buses and conveyance to church.

Believers of the truth in Christ Jesus are welcome.

Chas. B. Osborne, Church Clerk  
Route 2  
Quarryville, Pa.

ANNUAL THREE DAYS MEETING

The BETHEL CHURCH OF PREDESTINARIAN BAPTISTS, of Riffe, Washington, will hold their annual three days meeting, the Lord willing, beginning August 17, 1956 and continuing the following two days. All lovers of the truth are invited. For further information write

Mrs. Vernie Schoonover,  
Box 612, Morton, Washington

YEARLY MEETING AT  
SLATE HILL CHURCH

The yearly meeting of the SLATE HILL OLD SCHOOL BAPTIST CHURCH will be held the first Saturday in August. This is August 4th.

Members and friends are invited to attend this historic meeting house.

PLEASE NOTE:

We have received several requests for changes and corrections in the Church Notices. We are glad to make these changes in the January, 1957, issue, which is our regular time for publishing the notices. — Editors

EDITORIALS

Danville, Virginia August, 1956

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*All letters for this paper should be addressed and remittances made payable*

TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

EDITORIAL

*"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." (1 John 3:1)*

In complying with the request of one of our readers, we desire to give a few thoughts on the above.

The Apostle made it very clear that he was declaring things which he had seen and heard, and which he had handled, of the Word of life; also that he was writing unto those whom he called little children, and brethren, — not because they knew not the truth, but because they knew it. And knowing these things, they had fellowship with him. These were they of whom he said, "But ye have an unction from the Holy One, and ye know all things."

It is so very evident that all Scrip-

tures are written unto the children of God only. They are not written promiscuously, as if the matter contained in them was unto everybody. Thus, in his second epistle, John addressed it: "The elder unto the elect lady and her children"; and Jude wrote to, "Them that are sanctified by God the Father, and preserved in Jesus Christ, and called"; and Peter, "To them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ"; etc. So the Scriptures are written to the sons of God, and is for their comfort, admonition and instruction. They are written unto those who have the same interest in the matter as the writers themselves. We have sometimes read letters and other writings that were not addressed to us, which contained matters of which we had no knowledge. These were of very little value to us because we had no personal interest in them. But letters and other writings which were addressed to us, and which contained matters with which we were at least somewhat familiar, were interesting and valuable. So it is with the writings of those who were inspired of God to write unto His people. These writings pertain to personal matters; things which we have seen and heard, and have handled — have experienced; things which we have rejoiced in, and which are comforting and consoling; and even things which point out our own trials and troubles.

So it is not to be expected that those who have no real, personal interest in the Scriptures can see in them the same things as those unto whom the Scriptures are written.

This is true with the glorious things contained in the text. Who knows anything of the love of God, or the manner of it, except those who have felt its depth, and realize that God gave his own Son for their redemption? Who knows anything of what it means that Christ died for the ungodly — for sinners, except those who have had it discovered to them that they are dead in trespasses and sins? Who knows

anything of deliverance, or hope, or peace, except those who have been brought, with the Psalmist, out of a horrible pit and the miry clay; or, with the blind, to see; or with the lame, to walk. Indeed, who can know anything of the love of God except those who have been brought to experience sin and condemnation in their very being, and their helplessness and just condemnation; and yet who have been brought up out of the pit and miry clay, and their feet set upon a rock, and their goings established, with a new song in their mouth, even praises unto their God?

The love of God is so contrary to everything in the nature of men. We remarked on our recent visit with the brethren in Canada, that if God dealt with us as we, in our nature, would deal with men, then when Eve and Adam regarded not God's commandment, he would have cast them off forever. But, rather, God manifested his love and mercy to them when he clothed them with coats of skins, when their own fig-leaf aprons could not hide their nakedness; and when he gave the declaration, "It shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:14-15)

Who can understand the love of God as it is manifest to sinners, when he gave his only begotten Son that they might live through him? Consider for a moment: Do you have a friend so dear, one whom you love so deeply, that you would even consider giving your own son to take the place of your friend if he were condemned? Certainly not! You just do not have that kind of love. Yet the Apostle Paul in the 5th chapter of Romans says, "For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved

from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

No wonder then, that John in stating, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life", having felt the power of it in his own soul, was constrained to say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Are we not brought to amazement when the matter is brought home to us? Have we not also felt and expressed, "Behold, what love!", when we have felt that God was so merciful, and manifested his love so wonderfully, that he gave his Son to die for us. Does it not seem almost impossible that God could have had pity and compassion, much less love, for such as we, who were dead in trespasses and sins against him, and were the vilest of creatures. Yet this is what God has done for us: he gave his own Son for our redemption, and so manifested the greatness of his love for us, that we are called the sons of God.

These things are real, not just imaginary, with those who are exercised in them: for the love of God is shed abroad in their hearts. And their faith, of which their Saviour is both the author and finisher, has such a vitality and substantial quality that the Apostle Paul called it, The substance of things hoped for, the evidence of things not seen.

How wonderful it is to associate with those of like precious faith, and hear them speak of the goodness of God toward them; thus giving evidence that the love of God is bestowed upon them. But how impossible it is to find pleasure in talking with those who know not this love. It is similar to trying to converse with one who speaks a language other than our own: there is no common ground of understanding. We

can speak only of the goodness and mercy of God, and of his great love wherewith he hath loved us; while others can speak only as those who know not their own helplessness, but speak of creature ability, etc. These are those whom the apostle speaks of as the world, saying, "Therefore the world knoweth us not, because it knew him not." Evidently he meant they knew not those upon whom the love of God was bestowed, to recognize them as the sons of God, because they knew not that it was the love of God alone bestowed upon his people, which caused them to be called the sons of God. These can never recognize the true children of God here in this world.

J. D. W.

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#### OUR APPRECIATION

The response to our appeal has been most generous. Words cannot express our appreciation for such a fine spirit of cooperation. We need your help financially, but there are other ways in which you can also support the paper:

1. Re-new your subscription promptly.
2. Help us secure new subscribers.
3. Hand your paper to a friend to read.

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When we mailed out the letters of appeal for the Endowment Fund, or for a press, because of the work involved in sorting them, we mailed them to all subscribers. Some of our subscribers, who are on the free list, have been worried because they were unable to help. We want each of them to know that the paper will continue to come to them free; and where they are unable to pay, we do not want them to feel that they are a burden.

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Two churches have contributed to the Fund as a body. This is commendable, since it shows that the church as a

whole is deeply interested in continuing the paper as a medium of correspondence, and the communicating of good things among us, — holding fast the profession of our faith without wavering. One of our readers has suggested that some families would desire to contribute to the Fund in memory of some loved one who was a devoted reader of the paper while they lived.

We thank you.

Editors

### CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

*The Maine Old School Baptist Association, meeting in Whitefield September 9, 10, and 11, 1955, sends greetings to the churches with whom we correspond.*

Dearly Beloved:

The 19th Psalm begins, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."

We think most natural men observe the heavens; admire the color of the sky; the brilliance of the sun, moon and stars, and wonder about their origin, content and meaning. The verses of the Psalm quoted, however, seem to imply knowledge unknown to the natural senses. For how can natural man know of the glory of God, or of his handiwork, or understand the speech uttered day unto day, or the knowledge shown night unto night? Natural man knoweth not of the things of the kingdom of God — only the spiritual man discerns these; and to have a spiritual birth means a revelation from on high when the new life begins. At the new birth comes a revelation of the greatness and goodness of God: an infinite Being who puts into the hearts of his people a love and appreciation of his manifold works. With the new spiritual

vision, the infinite depths of the sky become a symbol of the mercy and boundless grace of a God great enough to save the worst of sinners; the stars and moon and sun show the omnipotent power of a hand that guides their courses, just as it guides the path of every one of God's creatures, ruled by divine law to go where he dictates, and to do what he pleases.

What can mortal man do to obtain this ability to see God's glory in the heavens, and his handiwork in the firmament, and to be able to hear the speech of the days and understand the knowledge of the nights? No pilgrimages to sacred shrines are necessary; nor gifts at altars of goats or gold; nor much learning at the feet of great masters. All that is necessary is that touch from the great High Preast when he puts his law into the mind and writes it in the heart. Then are the eyes opened to see the wonders of his creation; the ears enabled to hear the joyful sound of salvation by grace. With repentant heart, the child of God so awakened feels that he is unworthy to stand in the presence of such a power — a God able to save the uttermost. Before that glory in the heavens, he sees himself revealed as the least of all, and can only cry out, "God be merciful to me, a sinner."

How wonderful that this gift to his children to see the glory in the heavens, the handiwork in the firmament, to hear that speech uttered day unto day, to understand that knowledge shown night unto night, can come to the most ignorant person on God's footstool, to the blackest soul, irrespective of color or language: without a priest, without a pulpit, without a price. The sacrifice has been made, and the sinner, sick of his own attempts to merit eternal life by self-righteous works, rejoices that salvation is accomplished, and ascribes praise and honor to Him who created all.

Alone in a dungeon, or in a crowded street; alone in a wilderness or adrift on the ocean, God's people are never

too far away, or too inaccessible, for this saving grace to find them: transforming hearts of stone to living souls. To see His glory in the heavens, His handiwork in the firmament, to know that speech of days, that knowledge of the nights, is His own free gift to those who have been chosen from the foundation of the world. Those chosen ones can see the glory, admire the handiwork, talk to one another with that new speech, and understand according to new knowledge. This unspeakable gift beyond the honors, fortunes and fame of this world, shows a mercy as unfathomable and free as the skys; a grace as glorious as the sunset clouds; a wisdom as inconceivable and unchanging as the orbits of the planets.

“Amid the splendors of thy state,  
My God, thy love appears  
With the soft radiance of the moon  
Among the thousand stars.

Nature through all her ample round  
Thy boundless power proclaims,  
And in melodious accent speaks  
The goodness of thy names.”

— Steele

(Elder) E. C. Jones, Moderator  
Sanford S. Bartlett, Clerk

CORRESPONDING LETTER

*The Maine Old School Baptist Association, in session with the Whitefield Church at Whitefield, Maine, September 9, 10 and 11, 1955, sends greetings to the associations and meetings with which we correspond:*

Dear Brethren:

Through the providence of Almighty God we have enjoyed the privilege of meeting again in an association. Your correspondence and messengers have been received with gladness, bringing to our minds that though we may be strangers from the natural point of view, yet close and dear kindred through our Lord and Saviour Jesus Christ.

The preaching by Elders E. C. Jones and Amasa J. Slauson was a demonstra-

tion of the Holy Spirit giving utterance to the truths which are known only by divine revelation — the only preaching that can encourage, feed and help to sustain those who have felt and acknowledge themselves sinners, entirely dependent on a kind and merciful God for their eternal salvation.

We feel the meeting was blessed by the Lord’s presence, stirring up our pure minds by way of remembrance of the care and loving kindness of our Lord. On Sunday, the last day of the meeting, Sister Catherine Reynolds was baptized, uniting with the Gardiner Church.

In Micah 5th Chapter, 8th verse, it is written, “The remnant of Jacob shall be among the Gentiles.” May it be the Lord’s will that we are included in the remnant that God has chosen for his own.

The Lord willing, we hope to meet again in September, 1956. Time and place to be decided later.

(Elder) E. C. Jones, Moderator  
Sanford S. Bartlett, Clerk

VOICES OF THE PAST  
“He being dead yet speaketh”

REVELATION XIV. 9-11.

Brother Beebe: — Will you be so kind as to give your views on Revelation xiv. 9-11? and to oblige yours in hope of eternal life,

S. R. Burgess

Conscious of our inability to do full justice to the subject embraced in the text named, we are nevertheless willing to present for consideration such views as we have and submit them to the consideration of brother Burgess and to our readers generally.

Immediately after the vision which John saw of the beast which rose up out

of the sea, and the two horned beast coming up out of the earth, and the image of the beast, and his power, persecution and proscription, as recorded in the thirteenth chapter, he "looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads." And he says, "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Then follows the text on which we are requested to give our views: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

and the smoke of their torment ascendeth up for ever and ever and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"And the third angel followed them." Namely, the two preceding angels; the first having the everlasting gospel to preach, and the second announcing the fall of Babylon, and this third angel bearing the solemn admonition expressed in the fearful and startling words of our text: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." The beast described in the thirteenth chapter, whether in his dragon form, as set forth in Rev. xii. 3, or as seen rising out of the sea or coming up out of the earth, or as presented in the image, the same principle of idolatry is involved in either case, and the same tremendous consequences must result. In Rev. xiii. 8, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The manner of their worship is stated in verse four of the same chapter: "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?"

Their admiration of his power, confidence in his miracles, signs and lying wonders, and submission to his assumed authority, and obedience to his decrees, as also their reliance on his power to save, are all idolatrous, and bestowing upon the antichristian beast that homage and devotion which belongs only to God. This homage, whether offered to the papal beast with seven heads and ten horns, or the protestant beast with two horns like a lamb, or to the image made by those who dwell upon the earth, in obedience to the mandate of the two horned beast, the wickedness is the same, and the consequence equally fearful.

"And receive his mark in his forehead,

or in his hand." The mark of the beast appears to be that by which they who receive it are to be known as the worshipers of the beast. As those who are redeemed from the earth have their Father's name written in their forehead, so false worshipers are marked with an imprint of character like that of their mother, a copy of which is given in Rev. vxii. 5. The initiatory mark of a Jewish proselyte was that of circumcision, and the initiatory mark of many of the worshipers of the beast is made by what they have substituted in the stead of circumcision — made by the hand of the priest on the forehead of the initiated, as in their wicked perversion of baptism. The mark of the beast on the forehead may also signify that external display of antichristian spirit which is readily seen as identifying those who bear it as the admirers and worshipers of the beast; and as the hand is the member of the body by which we work, so the hands of all who worship the beast are defiled with blood, with cruelty, with persecution and with oppression. With the forehead they give countenance to the abominations of the beast, and with their hands they perform their works of darkness.

Whether we have a correct view of the mark of the beast or not, it is certainly a mark by which the worshipers are known by their party, for only those who can show the mark are exempt from proscription and bitter persecution, for under the turbulent power of the image of the beast no man shall be allowed to buy or sell save he that hath the mark, or the name of the beast, or the number of his name. But their special privileges, in which the worshipers of the beast may revel for a season, are limited, and the day of retribution is hastening on apace, for they "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," and they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their tor-

ment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." These are strong and expressive words, the wrath of an indignant God unmixed and unremitting, for ever and ever. Who can describe the storms of wrath which God has laid up in store against the day of wrath for the ungodly? All nations have drank of the maddening cup of the fornication of the whore of Babylon. Exhilarated and inflamed from its intoxicating power, infatuated, besotted and raving in the delirium tremens of her accursed cup, the earth has been, and is still being, drenched with human blood. But the avenging hand of God is even now uplifted, and the day of retribution is nigh at hand. The scene will soon be changed, and they who have the seal of God upon them, and not the mark of the beast, shall shout an everlasting deliverance, and all the worshipers of the beast receive their irrevocable doom.

In view of the tremendous import of our subject, does it not become us to inquire most seriously and prayerfully, Whose image or superscription do we bear? Have we the seal of God upon us? Are we sealed with the Holy Spirit of God, with the Spirit of promise? For "if any man have not the Spirit of Christ, he is none of his." The Spirit of Christ is holy, harmless, meek, loving, patient, forbearing and forgiving, and as many as are led by it, they are the sons of God and heirs of glory. But the spirit and mark of the beast are unholy, malicious, haughty, hateful, overbearing and revengeful.

"Lord, search my heart, and try my ways,  
And make my soul sincere,  
That I may stand before thy face,  
And find acceptance there."

(Editorial by Elder Gilbert Beebe —  
August 1, 1864.)

MINUTES OF THE PRESBYTERY  
FELLOWSHIP CHURCH

Upshur County, Texas  
May 13, 1956

Pursuant to call heretofore sent out by Fellowship Church for a Presbytery to meet on above date for the purpose of the ordination of Brother J. W. Attaway, to the office of Deacon of Fellowship Church, the following Elders and Deacons met and organized themselves into a Presbytery; Elders, E. J. Lambert, T. A. Wall, Lloyd Wall. Deacons, B. T. Green, John Beene, G. W. McDuff, D. C. Shelton, G. C. Burgin, H. S. Hill, and L. S. Hill.

The Presbytery organized itself by electing Elder T. A. Wall, Moderator and Deacon L. S. Hill as clerk. Deacon D. C. Shelton was appointed as spokesman for the church, who presented Brother Attaway to the Presbytery.

After due examination of Brother Attaway as to deportment, qualifications, and the state of God's gift to him as a Deacon to the satisfaction of the Presbytery, the Presbytery proceeded to ordain Brother Attaway as follows:

The Presbytery selected Elder E. J. Lambert to word the prayer and Elder T. A. Wall to deliver the charge.

Whereupon the Presbytery then and there proceeded with the ordination by the laying of hand of the Presbytery and in prayer by Elder E. J. Lambert; and then by charge delivered by Elder T. A. Wall.

We the members of the Presbytery commend Deacon J. W. Attaway, to all orderly orthodox Primitive Baptists as being sound in doctrine, careful in deportment and humble in the display of God's gift of the office of Deacon.

The right hand of fellowship was given Deacon J. W. Attaway, by the members of the Presbytery, Fellowship Church and brethren, sisters and friends. Deacon Attaway was delivered back to the church duly ordained by the Presbytery and received by the church.

Minutes of the proceedings were read and approved and the Presbytery was adjourned in order with prayer by Elder E. J. Lambert.

Elder T. A. Wall, Moderator  
Deacon L. S. Hill, Clerk

Danville, Illinois; Lee, Panama City, Florida; Howard, Pensacola, Florida; Mrs. R. A. (Agnes) Hocutt, Birmingham, Alabama; Mrs. W. H. (Viva Dean) Poe, Berry, Alabama; and Mrs. W. A. (Christine) Ramsey, Davidsville, Rhode Island. He is survived by his wife and all children, and one sister and two brothers.

Father was reared a Missionary Baptist. He first realized himself a sinner in the sight of God at the age of fifteen, while praying for the restoration of his father back to life. (see experience in Signs of November, 1953) He united with the Primitive Baptist church at Liberty Hill (Hopewell Association now — it was in the Lost Creek Association then). He was a member of the Lost Creek Association at his death. He united on Saturday before the 4th Sunday in January, 1898, and was baptized by Elder W. R. Brown. In April or May of that same year he went into the stand, and was ordained a minister shortly afterwards. He dearly loved the truth, and spent his life in service to his calling, ever proclaiming God as the author and finisher of our faith: ever preaching Jesus Christ, the way, the truth, and the life.

Father was in a car wreck November 20, 1955, and remained in the hospital until his appointed time to cross over Jordan to his home prepared before the foundation of the world. He never waived in faith, and bore his afflictions with patience, ever proclaiming God's power.

The morning before he passed away that night, he told mother he wanted to talk face to face with his Lord, and that he could not do it while he dwelled in this flesh; and asked mother to intercede for him.

Oh, the wonderfulness of the truth he defended the many years he was blessed to preach the unsearchable riches of God's grace and mercy! We hope we have been made to embrace that same faith and hope. We miss him more than words can express, yet we do not mourn as those without hope; for we truly believe he is waiting for the adoption, to wit the redemption of his body.

We laid him to rest in the cemetery adjoining the church where he first united with the Primitive Baptists so many years ago. Elder H. M. Brock conducted the services, assisted by Elder W. D. Griffin and Elder H. C. Moon.

Written by a daughter,  
Mrs. R. A. Hocutt

## OBITUARIES

### ELDER WALTER ROE UTLEY

Elder Walter Roe Utley was born October 13, 1877, in Tuscaloosa County, Alabama; and departed this life January 26, 1956. He married Bama Poe December 25, 1904; and to this union were born six children: Theron,

### MRS. HARRIET E. PURDY

In failing health for several weeks, Mrs. Harriet E. Purdy, widow of J. C. Purdy, died

May 27, 1956, at her home in S. Main Street, Utica, Ohio.

A resident of Utica for 12 years, Mrs. Purdy came from Martinsburg vicinity. She was the daughter of John and Rowena (Bibler) Roby, and born in Licking County, Ohio. Her husband preceded her in death in 1954, and surviving are four step-sons: Archie Purdy, Port Isabel, Texas; James Purdy, Bucyrus, Ohio; Oley Purdy, Burlington, Ky.; and Byron Purdy, of the home; also eleven grand-children and eighteen great grand-children; one brother, John H. Roby, of Martinsburg; and two sisters, Mrs. Lester Wilkin, Newark, Ohio, and Mrs. Charles M. Snider, Etna, Ohio.

Mrs. Purdy was a member of the Primitive Baptist Church of St. Louisville, Ohio. Funeral services were held on May 30th, in the C. C. Law and Sons Funeral Home. Her faithful pastor, Elder James Bibler, officiated, assisted by Elder Maurice Chapman. Burial was made in Union Grove Cemetery. (copied from local paper by son, Byron Purdy)

#### GEORGE WASHINGTON WILLIAMS

In memory of our uncle, and dear brother in Christ our Lord, we hope:

George Washington Williams was born January 13, 1875; and departed this life March 28, 1956, making his stay on earth over eighty-one years. He was married to Miss Price Stone on February 20, 1898, who preceded him in death a little more than a year. To this union were born ten children; one died in infancy, the others are left to mourn their loss. They are: Mrs. Estelle Mason and Mrs. Lorene Isbell, Huntsville, Ala.; Mrs. Annie Lou Brewer, Birmingham, Ala.; Mrs. Gladys Watson and Mrs. Lavonia Lee, Huntland, Tenn.; Alvie and Maloy, Huntland, Tenn.; Kenneth, Dallas, Texas; and Ralph, Mobile, Ala.

Brother Williams united with the Primitive Baptists in June, 1904, and was baptized by Elder M. J. Towery. His membership was at Old Mt. Fork Church, Madison County, Alabama, where he served as clerk of the church from 1904 to 1950.

Elder R. L. Biggs, of Nashville, Tenn. was wonderfully blessed to speak comforting words at the funeral, to the bereaved children, brethren and friends. Uncle Wash, as he was called by all who knew him, was a strong believer in salvation by grace and grace alone. He believed in an all wise and powerful God: one who speaks and it is done, commands and it stands fast. One who says, I am God and there is none like me: declaring the end from the beginning, and from ancient times the

things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure.

Uncle Wash will be missed by the church, his children, and friends, but let us say that our loss is his gain. "The Lord giveth, and the Lord taketh away: Blessed be the name of the Lord." Written by request of Mt. Fork Church — one copy to be sent to the Signs of the Times, and one to the family.

R. O. Simmons

#### MRS. LULA BLOW

It is with a sad heart that I endeavor to write of the passing of my dear sister in the flesh, as well as in the Spirit, Mrs. Lula Blow. She was born May 8, 1877, and departed this life January 21, 1956. She was the eldest child of eleven, of Cordy and Mollie Batchelor. At the age of twenty-two, she was united in marriage to Jack Blow; and to this union were born nine children, five of which died in childhood. Her husband preceded her in death a number of years.

She asked for a home with the Old Baptists in 1897, at Crooked Creek Church, Putnam County, Georgia; and was baptized by Elder W. W. West, of Atlanta, Georgia. She remained faithful to her belief to the end: salvation by grace and grace alone. All through life, in spite of her heart-breaking trials, she was cheerful; and would often weep, then smile, and say, "God knows best." She often talked of how great a Master we have, who did all things well; and of how good he had been to her. The last talking she did was of her great Saviour and Master.

She leaves one daughter and three sons to mourn her death; also three brothers and three sisters. She lived the last twenty-five years in Macon, Georgia, with her daughter.

Funeral services were conducted by Elder Cecil Darity, and she was laid to rest at Mt. Zion Church, in Jones County, Georgia. She fought a good fight, and kept the faith; she finished her course, and a crown of righteousness is laid up for her, which the Lord will give when he comes to gather his children home.

May God, in his love, comfort and bless all that mourn her passing. A heart broken sister,

Ollie Callaway

## MRS. TINY WIGGINS WALL

Sister Tiny Wall was born September 12, 1895, and departed this life June 24, 1955 after long and severe sufferings. She was the daughter of J. L. and Mary Wiggins; and was married to Elder T. A. Wall December 2, 1917.

Sister Wall united with the Old Baptist church in 1914, and was blessed of the Lord to live a devoted and consecrated life among the brethren and sisters as long as she lived, being held in the very highest esteem among them. She was the second wife of Elder Wall, and they were blessed with five children, one son dying at the age of sixteen months. Surviving are, besides her husband, the following: Elder Loyd Wall, Bivens, Texas; Mrs. Ellen Dradshaw, Bivens; Mrs. Eddie Hutchins, Atlanter, Texas; Mrs. Evelyn Rhodes, Dallas, Texas; and two step-sons, Willie Wall, Conroe, Texas, and Frank Wall, Odesser, Texas; and eighteen grand-children.

Sister Wall was very kind and congenial with all with whom she came in contact, being a most affectionate and loving wife and mother, and a dear helpmate to her husband, who is an humble minister. When Elder Wall lost his former wife, being left with two small sons, he was greatly worried in considering a second marriage, fearing that he might not get a good mother to his little children. He said that she appeared to him in a dream, and laid her hand on his head, telling him she would be a mother to his children. This Sister Wall proved to be, for Elder Wall says that as long as she lived she never spoke an unkind word to him, and was a faithful, loving and attentive mother to all. She was so kind, thoughtful and helpful to all she was with and around, and many were royally entertained in their home.

Sister Wall was firm in the doctrine of God our Saviour, and was blessed with many gracious experiences; and evidenced great faith in God our Saviour and Redeemer. She related to her husband, and possible others of her family, before the birth of her son, Elder Loyd Wall, that the Lord appeared to her in a vision, and told her she was with child, and that it would be a man child, and that he would be a minister and preach the gospel. This same son began to speak in public among the Old Baptists about a year before she passed away, and was ordained about five months after her death. He is loved and esteemed among our people wherever he is known. Thus Sister Wall was blessed to see the fulfilling of that which the Lord had spoken to her.

Sister Wall was taken seriously ill at the writer's home while attending our association. She was taken to the hospital, and later to several hospitals, and different doctors and

specialists; and all was done for her that loving hands could do, but her appointed time to depart this life came on June 24, 1955. Her spirit returned to God who gave it, and her body was laid to rest in Pleasant Hope Cemetery, near Atlanter, Texas.

The writer, Elder Speer, Elder Lambert, and Elder Haygood, participated in the funeral services at Pleasant Hope Primitive Baptist Church. This was a very sad occasion indeed to her husband, children and grand-children, and to the host of the household of faith everywhere; and also to her many good neighbors and friends. There was a large crowd of these at the funeral.

Dear weeping ones, may the Lord bless you to rest in that bright hope and great faith which the Lord gave her; and which he gives to his people. Weep not dear, precious ones, for she is so much better off than we. She is beyond suffering, sorrow and pain; and soon the Saviour will awake the sleeping dust of his dear saints, and they shall come forth in His likeness to be with him and his redeemed forever. Dear, precious brother and family, what a glorious day this will be. Oh, how I do long for that time when I shall see my great and precious Redeemer and Saviour! You know that in Revelation it is said, "And they shall see his face." And David said, "I shall be satisfied when I awake in thy likeness."

So, my dear, precious and aged brother, weep not as those who have no hope, for that bright hope of yours is vividly in evidence. Paul says in Hebrews, "Which hope we have as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, where Jesus has entered for us." May you be blessed of the Lord to look forward to that glorious day when He shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

There was great evidence of the deep devotion to Sister Wall in the large and attentive crowd present, and the many beautiful floral contributions. She was laid to rest until the resurrection, when the Lord comes again. I have written at the request of her dear husband.

(Elder) R. W. Rhodes

IS IT TIME TO RENEW YOUR  
SUBSCRIPTION?

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., SEPTEMBER, 1956

NO. 9

### RESIGNATION

Just as Thou wilt, O gracious Lord,  
Let my condition be:  
I would not raise a murmuring word,  
But leave it all to thee.

Just as Thou wilt, though storms may rise,  
And clouds obscure my way.  
These oft are blessings in disguise,  
And bring a brighter day.

Just as Thou wilt, though poor, distressed  
While in this vale below,  
With boundless riches I am blessed  
In climes to which I go.

Just as Thou wilt, and not as I  
Would have my blessings come:  
Thou knowest best what to supply  
While on my journey home.

Just as Thou wilt, and not my will.  
Though sore thy chastening rod,  
Though hard the strokes, I would be still  
And know that thou art God.

Just as Thou wilt, thy time I'll wait  
To lay my armour down.  
Then at thy word I'll cease to fight,  
And fly to take the crown.

Mrs. Sarah McPhail,  
Dutton, Ontario

### CONTRIBUTIONS TO THE ENDOWMENT FUND

Previous balance.....	\$4,766.55
Elder and Mrs. T. R. Jefferson, Calif.....	20.00
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L. F. May, Tex.....	3.00
Mrs. A. T. Jones, Mich.....	10.00
Hester B. Thompson, Md.....	10.00
A Friend, Md.....	25.00
Total.....	\$5,888.55

## GOD'S PEOPLE "MUST BE" SAVED

Perry, Kansas

Elders Spangler and Wood:

. . . I have been a subscriber to the Signs for a number of years, and my old father was a subscriber when I was just a little boy. He was an Old Baptist minister, but he passed away when I was about nine years of age. I never knew my mother, as she died the day I was born, leaving two infants (twins) about eight hours old; besides a family of nine children other than myself. My twin brother died at the age of about nine months; and at this writing, all of my brothers and sisters, except two sisters, have passed away. My eldest living sister is now in her ninety-fifth year, and the younger sister is about two years

older than I. Perhaps this is enough of my history, for I am sure there is a better theme than my poor, unprofitable life.

I united with the church when I was at the age of about twenty years, and I began to try to speak in public about twenty years later. Thus, it will be noted that I have been a good while in the harness, so to speak. I have never yet put forth an effort that has been entirely satisfactory to myself, but, I am happy to say, my brethren have shown great patience and forbearance with me. My latest effort was the fourth Sunday in May (this month). I used for a text these words, "I determined to know nothing among you save Jesus Christ and him crucified."

Whether I used these words as a starting point, or not, I must say this has ever been my theme. It is written of him, "He shall save his people from their sins." I sometimes tell my brethren that he saved them — or else he did not. If he did save them, what about all the spurious efforts that are being put forth by the so-called evangelists? For what God doeth, it shall be forever: nothing can be put to it, nor anything taken from it. On the other hand, if he did not save them, where shall we look for a saviour? We read in the scriptures, "There is no other name under heaven given among men whereby we must be saved." Indeed, God's people must be saved, or else Christ has died in vain. Christ poured out his blood for that very purpose; and from the days of righteous Able even until now, the voice of our brother's blood crieth unto God from the ground. That is, indeed, an eloquent voice. The doctrine that God's people were chosen in Christ before the foundation of the world, is a stumbling block for many. And the doctrine of absolute predestination has been, and is now, a barrier to many; but we believe God declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

. . . My home is broken up; I have buried two noble companions, and at the present time I am dividing my time between two daughters. Do with this as your judgement may dictate.

Humbly, but sincerely,  
(Elder) L. L. Schenck

---

Seagrove, N. C.

Dear Editors and Brethren:

It is time for us to subscribe for the Signs again, for we don't see how we could get along without them. There are so many good pieces and experiences in them, and we surely enjoy them: we read them over many times.

We would be glad to read more of Elder Griffin's writings, for he preaches so strong, and that is what we love, — the stronger, the better. We enjoy all of the editor's pieces; and would like to sit and look you all in the face and hear you all preach. We don't feel worthy of such good people, but that is where our pleasure is. We get so low down sometimes that we don't feel that we have a friend in heaven or on earth; but we don't get so low that God does not lift us up again, and puts a new song in our mouths, even praise unto his name.

We don't want to miss a paper, for they are so much company. We are both old and not able to work much. We hope we will die believing the strong doctrine we hope we now believe. We enclose three dollars for renewal.

Your brother and sister in the Lord,  
we hope,

George and Laura Davis.

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### JONAH AND THE WHALE

Dear Editors of the Signs:

If you deem this worthy of space, I would like to relate some of my experience as to the whale, as mentioned in

Matthew 12:40, and Jonah 1:17; which reads as follows: "For as Jonah was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." Which is in harmony with, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

In the above, we have the words of Jesus himself; and the words of inspiration of the Old Testament. A friend came to me and told me that they had in their Sunday school lesson the question: Was Jesus three days and three nights in the heart of the earth according to our time? Two things were advanced by the Sunday school teacher (a very learned man): That Jesus was not in the heart of the earth three days and three nights, which proved that Jonah was not in the whale's belly three days and three nights. He said that science taught that it was impossible for a man to be in a live whale's belly that long and not be digested.

He also said that it was impossible for a whale to swallow a man. Is not this teaching infidelity to our young generation? Is not this equivalent to denying that Daniel was in the den of lions? Is it not equivalent to denying that the three Hebrew children were in the fiery furnace? Is it not equivalent to denying that Jesus rose from the grave, and was seen forty days?

Now let me relate what I saw with my own eyes, since it was said by Professor Wiseman that the story of Jonah and the whale was a myth. In 1912, Captain Charles Thompson, of Miami, Florida, with three of his men, lowered a life boat and succeeded in harpooning a large sea monster, that had passed before them in their steam yacht. For thirty-nine hours the monster dragged their life boat, sometimes with terrific speed, he told me, so that the steam yacht could not keep up with them. And when the monster gave up, it was one hundred and ten miles at sea.

This is the story he gave me: this monster weighed thirty thousand pounds; it was forty-five feet long, and eight feet, three inches thick; its mouth was thirty-one inches high, and thirty-eight inches wide, and had swallowed a fish that weighed one hundred and fifty pounds. The skin was embalmed and mounted with steel ribs for exhibition. Scientists say it is a fish, not a whale. I paid to see it, and to talk with Captain Thompson.

All this goes to prove that incident of Jonah and the fish could have taken place as related, and as stated by Jesus; and He being in the heart of the earth three days and three nights. There is evidence exhibited every day before our eyes that proves that the things mentioned in the Scriptures are true: Every year there is a new birth with the vegetation of the earth. We see the beautiful flowers with their many colors to beautify the earth. Was not this your experience when you were quickened into a new life from your dead state of sin; in which you rejoiced and gave God the glory for his mercy to a poor sinner condemned to death? Yes, we have the evergreen trees as a token of an ever living God, who rules in the chilly winds of Winter, as well as in the sweet Spring, when everything begins to shoot forth its buds in praise to him who rules all things; and to whom belongs all the praise.

Yours in hope,  
(Elder) B. B. Walston

Dyer, Arkansas

Dear Brethren:

I am enclosing five dollars to help in any way you need it for the Signs; and five dollars for my subscription. I love the Signs, and my prayer is, if it be the will of the Lord, for it to be continued to the end. I am thankful that it is not ruined by advertising.

I am eighty years old, and hope I

can read our good paper the rest of my days here on earth. I can't say that I am a child of God, but I do know that all He died for, He will come and take them home where he is. I just love every one of those who believe that every thing is of the Lord — by him and through him. I can't write as I would like, nor put in words my thoughts and belief, but I can say I believe the Signs is a God sent paper. There are lots of so-called churches, and all of them are trying to save the world for Christ. He did not have to call on anyone for help at the beginning of time, so he will not need any help to bring it to the end.

I know my days are about over on earth, and I hope the Lord bore all my sins, and nailed them to the cross, and saw me when he prayed to the Father for all of them that he had given him, that he should loose nothing but raise them up at the last day. I don't want to worry you with this, so will close by asking to be remembered when you are at the throne of grace. Written with all my love to the household of faith everywhere.

Your unworthy sister,  
Mrs. Kate Cottnell

#### MESSAGE LEFT FOR LOVED ONES

Dear Ones:

As time passes it brings to pass the things which the Lord has purposed to come to pass. He knows all things, and there is nothing hid from him; and he is not disappointed in anything. We find this doctrine in our experience, and we find it in the Bible — and only human nature will deny it. I often feel fearful that I have never been brought to the knowledge of this truth, but, when blessed to consider with understanding, I feel to say as one of old, "Lord I believe, help thou my unbelief." To believe is peace, and rest, and satisfaction, which is worth more to the believer than ten thousand worlds like

this. If not deceived, I have enjoyed many experiences: some were very bitter to the flesh, but to the inner man, it was sweeter than words can express.

I feel glad that, as I hope, the time is near for me to depart this life. A few years ago, I dreamed of being on my death bed, and was perfectly satisfied — not a ray of trouble did I feel. I hope when I pass, I will be blessed to leave satisfying evidence to my kin in Christ, if indeed I be one, that His little ones may feel satisfied that I have been brought into the fold by him. I am not worthy to claim this relationship, and he alone is able to make me worthy. I can't say that I know that eternal rest is mine after death: I only hope that for Christ's sake he chose even me before the foundation of the world, to be raised in his likeness and be satisfied for ever and ever.

There is not much rest and satisfaction in this world for the Lord's people. They are blessed to see the dangers; hear and feel the effects of sin; and feel the fighting within and without, which is more than we of ourselves are able to endure. His grace is sufficient for all his little one's sorrows and heart-breaking trials. When they are tried, they come forth ascribing all power, honor, and glory unto him who has suffered for his children.

My feeble words can only hint at his goodness, mercy and long suffering toward us. The natural world of people are dead sinners, because they have never been quickened, but all the chosen in Christ will be quickened unto life, and are live sinners. Those who were not chosen in Christ will never be quickened — they leave this world dead sinners, and enter into everlasting punishment. Live sinners enter into eternal rest with Christ.

(This was written by my dear wife in July before her death in October, 1955. She did not sign it, so I will add her name.)

Mrs. Mary Smith Wray,  
By her husband,  
O. J. Wray, Sr.

Lawrenceville, Ga.

Dear Brother Spangler:

Please have my subscription to our paper set up a year; for which I am enclosing the required amount.

In my opinion the way for us to have a good paper is for all of us to purpose to keep out all controversial and debatable matters out of its columns, as much as possible. There are too many things Primitive Baptists are agreed on to waste time with unprofitable matters. Most Old Baptists, I feel sure, are rooted and grounded in the identical TRUTH, but differences arise among them upon the relative importance of what we might call subtruth. In these matters we must bear with one another for the sake of the fundamental TRUTH we are all embraced in, if embraced at all.

I do not advocate the stifling or suppression of any truth through any media, when one feels led by the Holy Spirit to speak or write the truth in love, with the pure intention of strengthening and edifying the Body. If this is not the case, then it should not be spoken or written; and I am willing for this to apply to me as well as any one else. No man, though he be the saintliest of saints, is ever given a possessive monopoly on God's TRUTH: but there is always an opportunity for our already pure minds to be stirred up by way of remembrance of those things with which the writer is then specially moved: our minds being renewed thereby. It is good to have the comforting truth of Elder Beebe and others gone on, as it was given to them in their day and generation, demonstrating that TRUTH does not decay along with the vessel bearing it. The bearer of the truth is of little consequence; but it is of great importance that what is promulgated be true, and seasoned with grace.

I commend these thoughts to your consideration and the consideration of all contributors, to the end that every

copy shall be a welcome visitor and a cherished treasure wherever it may chance to go among the *living* children of a *living* God. Let us not make our paper the clearing house for our petty differences but the storehouse into which we can all bring our common faith and our common heritage which is fundamentally this: Salvation by grace through faith and that not of ourselves; it is a gift of God.

Your unworthy brother, in Hope,  
J. B. Dunagan

Los Angeles, California

Dear Brother Editors of the  
Signs of the Times:

A book small in size, but mighty to the comfort and peace of countless readers—many of whom depend on the written word set forth by the apostles of our Lord, and by inspired writers who believe in a crucified Saviour, who is able to save by his mighty power without money, and without price.

Salvation cometh through faith, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:15) I thank God that salvation is free, for even when we were dead in sins Christ died for us; and we are quickened together with him. It is by grace that we are saved.

May it please the Lord to enable you to continue putting out this good paper, for many lovers of the doctrine of Salvation by Grace—those whom God has called according to his purpose—depend on this method to keep in close communion with the beloved of like faith.

Your little sister in the love and fellowship of God's beloved, who are heirs of God, and joint heirs with our Lord

and Saviour.

Leara M. Willis

### GOD'S FOREKNOWLEDGE AND PREDESTINATION

While Christ was here upon earth he often taught his disciples by referring to natural things. Even so in this day, I believe, his gracious Spirit, the Holy Comforter, comes into our hearts, and teaches us spiritual lessons by directing our minds to things which we can see with our natural eyes.

On last Sunday, while our pastor was preaching, he spoke of our church building, how the architect saw in his mind the completed building before the foundation was laid. Then he spoke of God seeing all things from the beginning. In the twinkling of an eye, I seemed to have been "caught up to the third heaven", and heard "unspeakable" words. Truly it is "unspeakable", and how can I ever write what I saw? Yet I want to tell it.

First, my mind dwelt upon the natural building: how it was planned, the material all carefully selected, the foundation laid—and how important that it should be a solid one; and so on, until the beautiful structure was completed.

Then I had a glimpse of "a building of God, a house not made with hands, eternal in the heavens." "Ye are God's husbandry, ye are God's building."

As the architect viewed the completed building before it was begun, I believe God, foreknowing all things, did view his completed building. Who but the Mighty God, could "declare the end from the beginning"? If it be true that he declared the end from the beginning, (and who would dare contradict it?) did he not foreknow every step of the way? I feel sure he did. We believe he is an unchangeable God. Then, if he foresaw all things, how could such a weak thing as man prevent them from coming to pass just as he knew they would? I be-

lieve he knew just what David would do when he was tempted; but David didn't know how frail he was until he passed through the terrible ordeal. Could he have penned that beautiful fifty-first Psalm, if he had never been shown how vile he was? The language of David is, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

If all this be true, I can't help but believe in the predestination of all things; which seems to me to be the very foundation of the Christian Religion.

We must admit it is a wonderful mystery. Even such a learned man as the Apostle Paul was constrained to say, "Without controversy, great is the mystery of godliness." The words of the Psalmist are, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Though I don't understand it fully, yet I love the doctrine of predestination; and when I have been brought to my "wits end", and undergone deep anguish of soul, it has been most comforting to me.

Let us consider more carefully the foundation of that "building of God." "For other foundation can no man lay that, that is laid, which is Jesus Christ." Well may the poet say, "How firm a foundation?" The language of Christ is, "I am the way:" and I believe he meant all the way. In other words, He is all and in all, to his people. As the poet beautifully expresses it, he is, "My hope, my salvation, my all."

Some people object to the doctrine of election. But why should they? If the natural builder should select his material so carefully, is it any wonder the Great Builder should choose his material? "He that built all things is God."

Again, we don't understand these mysteries; they are deep, but we believe the scriptures plainly teach us that it is true. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Did he not harden

Pharoah's heart? Was there not a Divine purpose in the wicked deeds of Pharoah?

"Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" "Shall the thing formed say to him that formed it, why hast thou made me thus?" Would we dare say it was not predestinated that Pharoah should act out the wicked principles that were in him? Yet that does not make God the author of sin. Did not all those things work together for good to the children of Israel, and the glory of God?

Paul says, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." And I believe he meant all things both good and evil. Before the crucifixion of our Lord, he spoke these words of his disciples, "The Son of Man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day." They did not understand what he meant; nevertheless, it came to pass just as he said it would. What could have been more wicked than to crucify the Lord of Glory? "Ought not Christ to have suffered these things, and to enter into his glory?"

We will now consider how the material of the natural building is prepared. We know it is very necessary to saw the timber so that every piece will fit properly; and how the nails must be driven in to make it stay in place; and so on. Just so, it seems necessary for the material of God's building, which is "fitly framed together." If the material of the natural building had any life, and could feel the sawing and the nails being driven, we believe it would complain. So when His children are being prepared for that wonderful building, "an house not made with hands," they are often found complaining. If they never had any conflicts or heartaches, and never were shown how weak and frail they are, would they really feel that it is by the all abounding grace of God they are saved?

Last of all, we think of the finishing touches of the natural building. As stone is the most durable foundation, it is also beautiful for finishing. So with the heavenly building. As Christ is the foundation, he is also the topmost stone: "I am Alpha and Omega, the beginning and the end."

The doctrine of the resurrection seems to me to be the completion of the building. A most wonderful mystery; and the language of Christ is, "I am the resurrection and the life."

Paul was brought before King Agrippa, being accused of the Jews because he had a sweet hope in the resurrection, but considered himself happy that he could answer for himself—and a most noble defense he made. His words to the king were, "Why should it be thought a thing incredible with you, that God should raise the dead?" Then he proceeded to give a reason for his hope.

I also would like to give my reason for a sweet hope in the resurrection. About six months before my dear father passed into the Great Beyond, I believe the Lord revealed to me in a dream that he was going to die. I dreamed of being on a large white ship in mid-ocean, looking for his body. I knew he was dead, and was perfectly satisfied his spirit had returned to God who gave it, but was so distressed about his body. The scriptures teach us, "The sea shall give up its dead." Finally, after offering a most fervent prayer to God, his body floated near the ship, and I was then satisfied it would be saved: though in the dream I did not see body and spirit united.

Just a few days before he left us, I believe it pleased the Lord to show me how he would look in that great and glorious day when the body comes forth from the grave, and is taken home to God. It was fashioned like unto the glorious body of Christ, and he had the sweetest, most serene expression I ever saw. I believe death was truly swallowed up in victory.

When the time of my departure is at hand, I hope to be given that calm resignation, and may approach my grave

(as my father did) like one who wraps the drapery of his couch about him, and lies down to pleasant dreams.

Lizzie F. Anderson  
Wilson, N. C.

(The above is re-published (by request) from Zion's Landmark of February 1, 1924. See the letter which follows, written by Elder Dodson to Sister Anderson, after reading the above.)

ELDER DODSON TO  
SISTER ANDERSON

Rutherford, N. J.  
February 15, 1924

Dear Sister Anderson:

It is my desire that you should know of the satisfaction and comfort your letter in the February 1st Landmark has been to me. Through natural figures, such as the building to which you refer, our pure minds are often stirred up with wonder and amazement as we can contemplate and meditate upon the glorious work of redemption by and through our Lord and Saviour Jesus Christ. He is not only the foundation and the cap-stone, but the creator; and the bringing together of the materials and the construction of the building is all the work of God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Therefore, if we are able to walk worthy of the vocation wherewith we have been called and bear forth fruits of righteousness, it is because of our creation in Christ Jesus, and that God hath before ordained that we should walk in them. It is, "By grace we are saved through faith, and that not of our selves: it is the gift of God; not of works lest any man should boast". This is the kind of doctrine which I believe feeds the hungry, and which is preached to the poor and needy.

The Psalmist did not stop at saying

that the Lord brought him up out of an horrible pit, out of the miry clay, and set his feet upon a rock, but he also said he, "established my goings; and he hath put a new song in my mouth, even praise unto our God." This gives glory and honor unto God, to whom it all belongs. If any part of the salvation of sinners is left to the creature, it is a failure to begin with, since no chain is stronger than the weakest link. But Isaiah was told to comfort the Lord's people, "Speak ye comfortably to Jerusalem, and cry unto her that the warfare is accomplished, that her iniquity is pardoned, she hath received of the Lord's hand double for all her sins." Now, this does not encourage us to sin: the fact that our welfare is accomplished and our iniquity is pardoned does not make us indifferent as to how we shall walk; but there is an earnest desire to prove we have a godly sorrow for sin by turning away from it. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

What a comfort it is to those who are altogether unclean to know of the greatness of our God, and that the blood of his blessed Son cleanseth us from all iniquity. In my life there has appeared the blackest of sin, and while I have been made to know, I trust, the exceeding sinfulness of sin, and have had to confess my fault before God and men, having been searched out by him with whom I have to do, my only hope of salvation is that in some mysterious way it was according to the infinite purpose and plan of our wonder-working God, and that ample provision was made in covenant relation with his Son to come in the fulness of time, God's time, to pay all the debt I owe, and to cleanse me

from all unrighteousness. It has been in this way, if not deceived, that I have been taught in a living way that by nature I am as prone to live after the flesh as the sparks are to fly upward, and my turning, if such there has been, was due to no other cause than the great love wherewith he loved us, even when we were enemies to him, being shed abroad in my wretched heart, and I made to know him whom to know is life eternal. Such leadings do not cause us to falsely accuse God, but rather to place our hand upon our mouth, to abhor self and repent in dust and ashes.

My heart almost bleeds at times when I read after brethren who, seemingly at least, try to bring God down to man's level and reason out his works and ways after their manner of thinking. Who can comprehend God? How unsearchable are his judgements and his ways past finding out. Let us go back to the beginning of his creation and ask a few questions with regard to some of his creatures. Did he only make the dove and the sparrow? No, his work did not stop there, for he made the hawk and the vulture, as well. Did he only make the innocent and inoffensive little lamb and the calf? No, as well he made the lion, the bear, the wolf, and other beasts of prey. Why? Who can answer? Also, "And God created great whales, and every living thing that moveth, which the waters brought forth abundantly; and every winged fowl after his kind: and God saw that it was good." In the last verse of the first chapter of Genesis we are told, "And God saw everything that he had made, and, behold, it was very good."

Man takes issue with God and tries to divide and separate the good from the bad, etc. But, in the actual experiences of his people, when they are made to witness the coming together of all things, and their working together for good to them that love God, to those who are called according to his purpose, and behold the lion and the lamb lying down together in the presence of him who doeth all things well, they can say in the Spirit, "God works and none can

hinder; he doeth his will in the army of heaven (the Church) and among the inhabitants of the earth (subjecting wicked kings and rulers unto himself, and causing the wrath of man to praise him).”

My unknown sister in the flesh, these are only some of his ways, which are so wonderful and great and high that we are made to fear and tremble as we attempt to write about them; nevertheless we rejoice in them, since, if there was in all the universe just one creature, however small or insignificant, which God did not create and control, how would any of us know but what that one creature would mean our undoing altogether, and we be left without hope and without God in the world. If there is even one non-essential part or piece in the whole work which does not have a place, and fit into it according to the divine wisdom which drew the wondrous plan, what guarantee have we that the structure will not topple down in total wreck and ruin? There is no comfort in any such speculation, and I believe no such thing. God's work is perfect and not a hoof shall be left behind or lost.

To refer again to the natural creation as being figurative of that other and spiritual creation, even to the very ups and downs in our lives, the dark season, as well as the light that is brighter than the noon-day sun, all appointed were by him, and not a single shaft shall hit except the God of love sees fit. He sits on no precarious throne, nor borrows leave to be. About one hundred miles North of me are the Catskill Mountains, with their wonderful peaks of green forrest in the Spring and Summer, at the foot of which are to be found refreshing mountain streams, at times teeming with delicious trout for the satisfying of the hunger of man. In the Fall of the year there is presented a picture which, for grandeur and beauty, no artist can put upon canvas, with the different hues of color and the beautiful lakes here and there. These are what might be termed pure waters, and as such they are bottled up and conveyed through a huge pipe,

so to speak, to the great City of New York, where millions of people drink and have their thirst assuaged. But when we can go behind the curtains, as it were, and see back of the mountains the great God of creation, that he caps them with snow and ice in the Winter, that the streams and lakes may be fed, the forest kept alive and made to come forth and bud, with singing birds to rest in the boughs of the trees, their little throats bursting with praise to their maker,—how wonderful to think about. But, in nature, there must be a variety: there must be the low grounds, or fertile valleys, to bring forth for the satisfying of the needs of every living thing. Without such variety, how monotonous the scene would be; and so in the new creation, the Lord hath declared that until time shall be no more, seasons shall continue; and when we are given a view of that upper world, how vain are all things here below, and how imperfect the best of figures. To behold that New Jerusalem, with the King of Kings, as he sits upon the throne, the sovereign over all worlds, principalities and powers; and to drink the pure water from the streams of that river that makes glad the city of our God, how inexpressible and full of glory, and how satisfying to the one whose tongue is parching for thirst. Sometimes we feel we would sit and drink from that pure fountain without ceasing, but the first thing we know, we are in a dry place and there is no water: then we cry unto the Lord, and he hears our cry. He causes springs to spout up in dry places, and makes the desert to blossom as the rose, so that we might be made living witnesses of his mighty power. Sometimes we are led into death and not into life, so far as we can see, and he hedges us about that we cannot come forth. He led Israel of old by a pillar of cloud by day and a pillar of fire by night; and when he brought them down to the Red Sea, with their enemies apparently ready to overtake them, at his command the waters stood back, and his people crossed over on dry land, only to close in

again and destroy their enemies as they ventured their pursuit. What a great deliverer the Lord is? Surely to him belong the Song of Moses and of the Lamb.

My mind seemed impressed to write you along the line upon which you wrote, feeling a drawing to you in the Spirit, and, if the impression was of the Lord, his work will prosper in the thing where-to he sends it; and may all the praise and the glory be his.

Your brother in hope,  
R. Lester Dodson

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Cuba, Ala.

Dear Editors and Readers:

With troubled heart I will pen a few lines tonight, hoping that someone, whose mind is stirring, will find a crumb of comfort in reading it; for I find no peace in my mind if I do not try to write.

Oh, what a time the present is to all of those who have eyes that can see; and who can understand the hand-writing on the wall. It seems to me that we are all dull and sleepy. Oh, that we may be awakened, and read those prophecies with a whole mind: they were not written in vain. There are a few yet who are calling our attention to them. Many may not heed them, though they are surely coming to pass right before our eyes. We read this, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3:12) God does not say "maybe" about this. He says he will leave in the midst of thee an afflicted and poor people; and he uses no "maybe" when he says, "They shall trust in the name of the Lord." His very name revives the drooping spirit of his children — a person can be afflicted when their natural bodies are sound and well. Are the Lord's people at ease? Do they look about them and see harmony and pleasant conditions? The refreshing spots on this desert road is when we feel the comforting, consoling, sweet nearness of our blessed Lord — if it were not so, we would faint and starve. He knows

we need these visits: he was visited by an angel sent from God his Father. And now we poor ones get the comforting assurance that He cares for us. He comes in spirit, and we know it is him, and not our imagination. Yes, that is fixed: he plants true recognition in our poor hearts.

I suppose all of God's children have experienced this all along this earthly road. To some of his children, the journey is long, and they bear many severe trials, toiling in cold and heat, and they become tired. Then they begin to look ahead of them with dim, wistful eyes, knowing that their journey is almost through. I read of an aged minister who told his brethren just a few days before he died, that lately he could almost see the Promised Land. He died happy. I have seen him, and heard him preach and pray. His words at death were beautiful and comforting to his loved ones.

We, most of us, find thorns to walk on here: more than ever now than years ago, because there is more opposition to all who desire to live right—to live a life that God approves. If our heart is right, it is a sweet joy to live right, loathing sin also; which is a miracle not performed by man—it is God's work. Christ in one's heart makes them want to do good works daily; but they are as filthy rags when applied to the saving of the soul. When we are tempted to do wrong, grace is needed; and the dear Lord will supply that too. Adam's nature still exists in us, and will until we put off natural life. But we are not like we once were: we hate what we once loved, and the pleasure and delight is gone from it. We are never satisfied with ourselves: we feel humble and can see nothing to boast about that we do.

Yes, there is a striving, because there is a warfare; and the devil is the captain of the army that opposes us. We remember that he tried to bargain with our precious Lord, but he FAILED, utterly FAILED. This was written for our comfort: every word in the blessed book was written for us, and for our benefit. Those who can't read it, can hear it read.

First, they must be a seeker, or it will fall on dead ground; and I can't make anyone be a seeker—the Lord's hand must first be with them, and then they are interested about what the scriptures say.

The temptations of this world are being made more and more enticing each year that passes. I believe Satan's devices exceed his devices before the flood. I may be wrong, but I believe he is hurrying — he is suspicious that his time is short; and I believe it is. His devices are nearing their pinnacle, from which they will topple with a loud noise, which the whole world will hear.

May the Lord be with us in life, and comfort us at death, is my humble prayer.

In a precious hope,  
Mary Lancaster

Fort Smith, Arkansas

Editor of Signs of the Times,

Dear Brethren:

.... I enjoy reading the Signs of the Times, and finished reading the July issue yesterday. Elder Rhodes' article on the "Parable of the Sower," was worth the price of the paper (if it could be bought), according to what it has meant to me. It seems it was a gift from above to one so ignorant as I, for I had never realized what fruits we were to bring forth, even though I have read Matthew and other books of the Bible on the subject. So I am made to feel that I was prepared for the sowing through the Lord—or hope I was. It has certainly strengthened my hope, if I am worthy of His grace, goodness, love, etc.

Last week I dreamed of being in a large crowd, and elder was preaching, and it seemed that it was Elder Rhodes, but I was quite a way from him and couldn't hear him well. So I wonder if my reading his article on the sowing of the seed was to come out of that dream. After reading the article, I was filled. So it is clear to me that it must be

a gift through the grace of God.

I am looking forward to attending the association down in Louisiana in September, the Lord willing. I am not close to any Primitive Baptists, but have been blessed to hear three good sermons this year by Brother Britt and Brother Simpson. As I have written before, I united with the Primitive Baptists two years ago in June; my membership being at Rehobeth Church, near El Dorado, Arkansas. I was forty-five years old at that time, but failed to mention it in the other letter;

Your sister I hope in Christ,  
Ellen M. Sellers

Mesilla Park, New Mexico

Signs of the Times:

Received your appeal for help in financing, and after giving the matter thought, I am enclosing my check for \$50.00.

I received the Signs of the Times this morning. I always look forward to its coming, as I always enjoy every bit of its contents. I am so glad we have a medium as the Signs to communicate one with another; for through this medium are many of God's children fed with that food which is not of man, but comes from God through his called ministers, or his children who are led by the Spirit to say those things that are edifying to those who are called of God into the marvelous light of the Son of God. No other paper I know of comes so nearly teaching the truth as does the Signs of the Times.

My prayer is that the editors of the Signs will at all times be led by the Spirit of God to teach the truth as it is in Christ Jesus, and be able to give Christ all the honor and glory due him; for in no other name is their hope of eternal life.

You may use this if you feel it has any value.

Your brother, whose hope  
is in Christ,  
James A. Bell

## ALL IS WELL

Muirkirk, Ontario

June 15, 1905

Mrs. John McPhail,

My dear sister, in the assuring evidence of those whose life is hid with Christ in God, and when he who is our life shall appear, then we shall also appear with him in glory, freed from this bondage of sin and corruption. It is sown in weakness: it is raised in power; it is sown a natural body: it is raised a spiritual body. — But to let you know how soul-cheering your precious letter was to my needy soul, was my intention when I thought of replying. I received dear sister (I feel to say) Maggie Graham's card, and we were glad to hear John was better. It may be selfishness, but the fellowship of those of like kindred faith is sweet. We had a good visit in their home, and felt the spirit was moving on the waters with power. Not one event is amiss in the great chain of occurrences that is directed by the high and all-powerful hand of Jehovah. Not a sparrow falls without him; and the words, "Ye are of more value than many sparrows," came to me with wonderful assurance as I went to retire one night as I looked at my dear companion. It did me good to know the dear Lord had taken from you the sting of death you once dreaded. He alone can subdue our natural will, and be made submissive to leave ourselves, our all in all, in his hands. When one bit of strength is left me, how selfish and fond I am to lavish it on my dear ones; but when I was made to feel that I was bound hand and foot, and all my goods (my power to do or think one good act or thought) was taken from me, all my righteousness was as rags: yes, filthy, disgusting rags. Then my cry was (when of myself I could do nothing), "Lord save, I perish; feed me, for I am starving; clothe me, for I am naked; and lead me in the way everlasting."

In your fellowship with Job, I felt very near to you, for I have been so

harassed by sin, sorrows, and the vain annoying vanities of this mortal state, that my cry was, with David, "Oh, that I could take the wings of the morning," the fleeting light of the sun, and be gone from where I am and what I am. Job was my companion in saying, "I am a companion of dragons and owls." The pelican of the wilderness, so alone, was all I could compare myself to. And when I felt His hand was laid heavy upon me, my rebellious nature would cry in the bitterness of my soul: "I wish I were dead," with nearly every breath I would draw. Oh, my dear sister and companion in tribulation, (which a loving hand favors his peculiar care with) it is a fearful thing to fall into the hand of the living God. My natural frame has quivered 'till I grasped for my natural breath; my tongue has cleaved to the roof of my mouth; and I have walked about as one in sore distress while under his convicting power. But He will not afflict above what we are able to bear, and with temptation, send a way of escape. It is all to refine the dross. The words, "Casting all your care upon him, for he careth for you," raised me up from my pillow one morning, and I felt they were sent in love and power.

Satan was allowed to vex Job 'till only his life remained; and in one of my sore distresses of mind, the words, "Your life is hid with Christ in God," buoyed me up when I felt shaken over the gulf of black despair; and I felt glad it was so, for if I were not kept by Him, my doom was inevitable.

Your sweet letter of the breathings of a dear child, were so akin to my longing desires to know, "Do all walk thus," or am I alone. "So far from God I feel to be: Oh, is there anyone like me." Truly the way cast up is a wonderful way: bearing in our body the dying of our Lord. Is it any wonder our natural bodies quake, when He sweat, as it were, great drops of blood; and in his weakness He cried, "Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done." He for the joy before him set, so generous was

his love, endured the cross, despised the shame, and now reigns above.

Elder Carnell's text last Sunday was about some believed that the resurrection was past, and overthrew the faith of some. It did me good. In the afternoon, it was in Daniel, "For there is a God in heaven who doth reveal secrets." He spoke of the wonderful way the Lord reveals to his people in dreams, and that he often wished he had more of them. I had a dream before I was numbered with those whom I feel are His witnesses. Though my sins often perplex me, and the great Apollyn, the enemy of souls, makes terrible battles with the new man in me, but I am made to feel, as you said, we go on from victory to victory. And the battle is not ours, for he worketh in us both to will and to do; and He giveth us the victory through our Lord Jesus Christ. I dreamed I was standing by a lovely stream on bright green sod: My mother said to me, "I don't think you will live long." Well, I replied, "All is well." If you could hear the story I may tell some day, you would think it was all well too. I told Elder Pollard, our dear late pastor, how I hoped the same feeling would be with me at my closing moments. One day is with him a thousand years. I never looked or reflected on that dream with fear, but a loving assurance that All is Well. The one thing needful: it did much to take away the sting of death, though the battles and victories have been many in the Lord since then. . . .

We would like to have you visit with us, with your family; and hope you may be given a mind to write again. My love to all the dear ones in a risen Lord.

Mrs. D. T. Gillis

(Published by request)

members, friends, and lovers of the truth.

Those coming Tuesday will stop at the meeting house at Shokan, on Route 28, 13 miles North of Kingston, for instruction for entertainment.

(Eld.) A. J. Slauson, Pastor

The VIRGINIA CORRESPONDING MEETING is appointed to be held with New Valley Church, October 17, 18, and 19th, 1956. The meeting house is located just off highway 15, about 8 miles North of Leesburg, Virginia. An invitation is extended to all brethren and friends of our faith and order.

Arthur L. Carter, Clerk

The MAIN OLD SCHOOL BAPTIST ASSOCIATION will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 7, 8, and 9, 1956. An invitation is extended to those of our faith and order, and interested friends.

Sanford S. Bartlett, Clerk

The SALISBURY OLD SCHOOL or PRIMITIVE BAPTIST ASSOCIATION is appointed to be held with the Nassaongo Church, located on the Snow Hill road, about seven miles from Salisbury, Maryland, on Wednesday and Thursday, October 24 and 25, 1956.

All lovers of the truth are invited.

(Eld.) D. V. Spangler, Pastor

M. C. Fooks, Clerk

#### SPECIAL REQUEST

To enable your editors to publish your notices of associations and special meetings in the issue you desire, please send them in so that they are received at least five weeks before publication date.

#### ASSOCIATIONAL NOTICES

The LEXINGTON - ROXBURY ASSOCIATION is appointed to be held with the Olive and Hurley Church, September 12 and 13, at Shokan, N. Y. Invitation is extended to all

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EDITORIALS

Danville, Va. September, 1956

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TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

EDITORIAL

OUR MOST VALUABLE POSSESSION

We have often asked ourselves—and sometimes the brethren, “What is the greatest or most valuable possession we have?”

All men have a multitude of temporal blessings. The Lord’s people are given to realize where these come from, and are often so very thankful for them. These blessings are necessary for their earthly state, for they sustain life and give comfort while we are here in the world. It is true that some have more natural gifts than others; some have more knowledge and understanding than others; and some have more wealth than others. But these serve their purpose, then cease for us when our time comes to leave this world.

We are transients: we travel through

a time world from eternity to eternity. That is, we travel from the eternal purpose of God concerning each of us, to the eternal, “Inheritance which is incorruptible, undefiled, and fadeth not away.” We refer, of course, to those who are, “Begotten again unto a lively hope by the resurrection of Jesus Christ from the dead.”

It is because we have this hope, “As an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;” and because, “We have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;” and because we are, “Persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor any creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord;”—it is because of these things, that we have long since rejoiced that the most valuable possession we have in this life, is not a thing which will “perish with the using,” but rather, that which gives assurance of eternal life.

Greatly blessed are we who have “exceeding great and precious promises,” and are “sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession.”

It is because these things shall not fail, and because the present use and comfort of them is the assurance of the fulness to come, we count this hope and assurance of eternal life to be the most important and valuable possession we have.

J. D. W.

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Those who desire the Lester and Durand Hymn and Tune Books should order them from the undersigned. The price delivered is \$2.00 each, or \$22.00 per dozen.

P. G. Lester, Jr.  
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**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

**THE UNPARDONABLE SIN**

We have been requested to give our views on what constitutes the blasphemy against the Holy Ghost, the sin which Jesus said should not be forgiven unto men. Inasmuch as it is necessary to have the scriptures upon this matter plainly before us as we write, we shall begin by quoting those passages that refer to this matter. The first is in Mathew 13: 31, 32, and reads as follows: "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him. But whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The gospel according to Mark 2:28-30 puts it this way: "Verily I say unto you, all sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation; because they said, he hath an unclean spirit." Turning to Luke 13: 10 we find it thus: "And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Both in Matthew and in Mark this declaration of Jesus concerning the unforgivable sin is in connection with the Pharisees accusing Jesus of having cast out devils by Beelzebub the prince of Devils. This ascription of the work of the Holy Ghost to the devil is what is called the blasphemy against the Holy Ghost. To thus ascribe the work of the spirit to the devil is to be guilty of a sin which shall not be forgiven. The period which this sin shall not be forgiven is "never." Matthew puts it, "Neither in

this world, neither in the world to come." Mark says "Never." Therefore, we take it that the expression, "Neither in this world, neither in the world to come," is the same as, "Never." That is, whosoever ascribes the work of God's spirit to the devil is a lost soul, there is no forgiveness for that sin throughout all the period of time. As for the heaven beyond this life, there will be no sin in that world, therefore no forgiveness of sin there.

To be guilty of this blasphemy is to be in danger of eternal damnation. In the eternal mind and purpose of the infinite all-wise God from the foundation of the world, God's elect were not, and have never at any time, been in danger of eternal damnation. When the blessed Jesus declared this truth about the unforgivable sin against the Holy Ghost, he was then in the legal or Jewish world. Under that legal covenant, and in that legal world, there was no such thing as forgiveness for blasphemy against God. Witness the scripture in Leviticus 24: 16, "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him: as well as the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death." When Jesus further said, "Neither in the world to come," he had no reference to the world of eternal glory beyond this mortal life. He meant by "The world to come," the gospel world age which was to follow after his resurrection from the dead, when the legal world or age should have come to an end. As there has been no forgiveness in the legal world for the blasphemy against God, so there is not any forgiveness of blasphemy against God in this gospel world. The law of Moses could not forgive that sin, but killed him who committed it; neither does the gospel of Christ forgive blasphemy against God, but excludes from the household of faith one who ascribes the Spirit's work to the devil. Therefore neither in the law world nor in the gospel world is there forgiveness for the sin

against the Holy Ghost. The word "Never" does not mean eternal. It means "at no time," and has reference to the whole extent of time: that throughout the whole period of time there is no forgiveness for blasphemy against the Spirit.

We know that this subject has been a matter of great concern to many of the Lord's dear children, because most of them have at some time in their soul's travels feared themselves to be guilty of the unpardonable sin. That great adversary of the soul's peace, the devil, loves to tease and torment the children of God, and his accusations against the brethren are never so poignant as when he can take the very scriptures of truth and hurl them against the saints. Never is Satan so plausible as when he comes garbed as an angel of light, quoting passages from the sacred book. But while he quotes scripture at times, he always quotes it piecemeal never having any regard for the context; and while he often quotes it glibly, he never construes it correctly. Nevertheless the pain which Satan causes by his gross misapplications of the Word are terribly acute and give rise to sore doubts and misgivings on the part of the harassed believer. Now we feel to say emphatically that where one has a fear lest they have committed the unpardonable sin, the presence of that very fear is itself an evidence that the unpardonable sin has not been committed. Those who are guilty of this unpardonable sin never have any such fear about it. The presence of this fear proves there exists also a reverence for God. Where reverence is, there can be no blasphemy. A spiritual awakened soul is alive to sin, the unawakened soul is dead in sin. When dead in sin there is no fear of sin, indeed no consciousness of sin at all. To be conscious of sin, and to be in fear of it, is evidence of spiritual life.

We feel to say to our readers, especially to those who may have at times feared themselves guilty of the unpardonable sin, that if you really committed

this terrible sin you would not know it, you would be calloused and hardened, and without feeling of any pain about it. The fact this fear of the sin is with you shows your conscience to have been made tender regarding the offensiveness of sin; and this fear of the Lord is knowledge of life to depart from the snares of death. Jesus says in the scripture quoted from Matthew, that a word spoken against the Son of Man shall be forgiven. All the sins that are chargeable to the Second Person in the Trinity are forgiven, it does not at all matter what may be the character or kind of blasphemy or sin committed. If it be an offense against Jesus Christ, it shall be forgiven. Jesus Christ is the Mediator between God and God's elect, and is the elect's Surety for all the debts they owe to divine justice. Almighty God has laid on his son all the sins of his elect children. There is not one which the elect of God have committed, or are committing, at this present time, or that they may or will commit, but that Jesus Christ has atoned for the whole of them. He has washed away all the sins of his people in his own blood. This is because the sins of all God's chosen people come against the Son of Man, Jesus Christ. He is the Scapegoat for all of them, and bears their sins, all of them, away into the land of forgetfulness, whence they shall never return to be remembered anymore: never to be charged to their account. On the other hand, the sins which come against the Holy Ghost are not forgiven. This is because there is no mediation provided in the will of God for these sins. These are the sins for which Jesus Christ was not made responsible, the debt for which he was not made surety.

Suppose Mr. A. gives to Mr. B. his note for \$500; and that Mr. A. asks Mr. C. to go his surety on this note. Mr. C. consents to be A's surety. In the event that A cannot pay this note, C will have to pay it, because he is the surety for it. But suppose Mr. D. also owes Mr. B. a note and that D fails to pay it. Now B goes to C and wants C to pay D's note. Will C do it? He will not. Why not?

Because C is not D's surety, therefore is not liable for D's debts. Jesus Christ, the Son of God, was from all eternity the predestinated Mediator and Surety for his people who were chosen in him before the foundation of the world. All their debts to God he will pay and has paid. He gave his life for them. But Jesus Christ is not surety for the sins of the whole human family. Therefore the sins of those for whom Jesus was not made surety, are not atoned for and never will be atoned for. All those sins are sins against God the Spirit directly, without a mediator to stand between and render satisfaction for them. Therefore these offenses, being against God the Spirit, and not against Jesus Christ, have never forgiveness. There is no sin so terrible, no Blasphemy so heinous, but what it is possible to be forgiven, provided it is against Jesus Christ, that is, provided he is the surety for the transgressor committing the sin; but even it be but a word against the Holy Ghost there is no forgiveness anywhere for it, because it is an offense for which there is no mediation provided, no surety to pay it.

The apostle Paul had at one time been a blasphemer, as witness his first letter to Timothy, thirteenth verse. But this blasphemer found forgiveness. Why did he? Because Jesus Christ was from all eternity predestinated to be his Saviour, therefore the surety who paid all Paul's indebtedness to divine justice, thus bringing unto Paul the forgiveness of all his sins. No doubt there have been many who have blasphemed God who have not found forgiveness as Paul did who were naturally no worse men than Paul had been, but who obtained no forgiveness because Jesus Christ was not from eternity responsible for their safety, was not made of God to them their surety. Therefore their sins were against God the Holy Ghost without a mediator to stand between them and divine justice to make good the debt that they might go free.

From all this line of thought which we have been pursuing here, it will be

seen that it is not possible for a child of God to commit an unpardonable sin. There is not one single sin of all the elect of God which Jesus Christ is not the atonement for. If there is anything which he left out or overlooked then he is not the perfect Captain of their salvation, but liable to err, as the rest of us. Since he has however perfected all his set-apart people by the one offering of himself, it follows that not one of them can commit an unforgivable sin. This unforgivable sin is the sin committed by the wicked, or by those who were not included in the covenant of election before the foundation of the world. Their sins have no atonement. There is no mediator provided for them, hence their offense are directly against God the Holy Ghost, and not against Jesus Christ. If they were against Jesus Christ, they would be forgiven.

We hope we have made ourselves sufficiently clear, so that you have grasped our view of this matter. We hope we have been enabled to set at rest your fears as to yourselves being guilty of this unpardonable sin. If you have had a fear within yourselves that you may have been guilty of this, that very fear is testimony of spiritual life within your soul; having this life you must belong to Christ, and belonging to him you have him as your Advocate in the court of heaven to present you faultless before the throne of God. Belonging to him, you cannot sin yourself away from him. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

(Editorial of Elder H. H. Lefferts in August 1925, Signs.)

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## OBITUARIES

### SARAH GRACE WEBSTER

Sister Webster was born August 21, 1874, the daughter of Henry and Sarah D. Kessler;

and passed away April 17, 1956.

She leaves one daughter, Miss Dorothea Webster; three sisters and one brother. Her husband, Daniel W. Webster, passed away January 9, 1939.

She was received into the fellowship of the Ebenezer Primitive Baptist Church, in New York City, by relation of experience September 4, 1910, and baptized September 11, 1910, by the late Elder John McConnell.

In December of 1953, she fell and sustained a fractured hip and, while eventually able to walk, she was never well again from complications.

While in the hospital Elder and Sister Slauson called to see her and she asked him to speak in prayer. To the end, she always remained firm in the faith she was privileged to express to the church in 1910.

The faithfulness of her daughter to care for her mother and have her made comfortable in every way, was unexcelled.

The funeral service was conducted by Mr. Raymond Rosche of the Presbyterian denomination, as Elder Slauson, who serves her home church, was unable to attend on account of illness.

Interment in Nyack, N. Y. Written by request.

Cyrus Risler

#### MIRIAM ELSIE KUNS

Miriam Elsie Kuns passed away in her home at 305 West Highland Avenue, Sierra Madre, California, on January 30, 1956. She was born in Grundy County, Illinois in 1873. She is survived by her two daughters, Ruby Simmons of Sierra Madre, and Opal Eshelman of El Centro, California, and five grandchildren. She also leaves a sister, Mrs. Jennie Ash of Mazon, Illinois. Mrs. Ash is 90 years old and is a member of the Old School Baptist Church.

Sister Kuns, as she was known to her many church friends, had been an Old Baptist most of her life. Her parents George and Sarah Gilbert had belonged as far back as she could remember. When she reached young womanhood, she too felt the call of Grace within her heart, and asked for, and was given baptism in the church of her choice.

Her love and devotion to her church was the mainspring of her life. When it was possible she traveled miles to attend a church of her faith; when it wasn't, she had The Signs of the Times, which was a great source of comfort to her. In 1922, she placed her letter in the Liberty Church in Los Angeles. This was her church home for more than 30 years, and here she found rich spiritual nourishment, and shared communion with beloved ones of like faith and fellowship. She attended as reg-

ularly as her failing strength permitted her, until she was called to her final home in Heaven.

Elder Oliver F. Dearing, her pastor from Liberty Church officiated at her services. This was as she had asked it to be. Elder Dearing had been her close spiritual confidant for many years.

Her deep and lasting faith in the saving Grace of Jesus has been like a rock of strength to us all, and it shall remain a guide and an inspiration to us as long as we too shall live.

Her daughter,  
Opal Eshelman

#### MRS. ALMETA HAYNIE

Sister Almeta (Stover) Haynie was born in February, 1857, and passed away March 1, 1956; making her stay on earth a few days over ninety-nine years. She was married to Mr. Lonza Haynie in the year 1880; and to this union were born eight children: Edd Haynie, Memphis, Tenn.; Dewey H. Haynie, Eldorado, Ark.; Mrs. Mary Johnson, Hot Springs, Ark.; Mrs. J. R. Furr, Alexandra, La.; Mrs. R. L. Coston and Mrs. C. W. Womack, Shreveport, La.; Mrs. H. L. Johnson, Tulsa, Okla.; and Mrs. John Sturdivant, Tulsa, Okla. There are ten grand-children and seventeen great grand-children.

Sister Haynie became a member of the Primitive Baptist Church by experience and baptism April 18, 1918, and was a faithful member until death. She was an aunt of the late Elder V. R. Harris.

also

#### LONZA HAYNIE

Just six weeks after the death of Sister Haynie, her husband followed her to the great beyond. He was six years younger than his wife. Mr. Haynie never united with the visible church, but was a firm believer in the Old School predestinarian faith of God's elect. They attended Pilgrims Rest Church, Fordyce, Ark. regularly as long as they were physically able.

The writer tried to comfort the sorrowing loved ones at the Benton Funeral Home, Fordyce, Ark. Their bodies were laid to rest in the local cemetery, beneath a beautiful mound of flowers, to await the call when their bodies will be made like the glorious body of our blessed Redeemer.

Written at the request of the church by her pastor.

(Elder) J. T. Everitt  
Camden, Ark.

## MISS BETTY SOMERS

We, the members of Pleasant Grove Church, wish to bow in humble submission to the will of our Heavenly Father in removing from among us our beloved sister, Miss Betty Somers. She was born November 23, 1882, in Caswell County, N. C.; and died February 18, 1956, making her stay on earth over seventy-three years. She was the daughter of the later Pharoah and Nannie Walker Somers, and spent her entire life on the Somers' farm, almost in sight of our meeting house. Though she never married, she was a mother to many, helping whenever she could in rearing some of her relative's children. They were deeply devoted to her. She was more than a sister to this poor writer.

Sister Somers was sorely afflicted for twelve years, and bore her affliction with much patience. About two years ago, while in the hospital seriously ill, she called for our pastor, Elder Harvey Smith, and several of our members to come to her bedside; there she offered to the church, giving good evidence that she was a fit subject for baptism, and was received. She was baptized later when her health had improved some.

It was one of our cherished privileges to visit with her, and hear her talk about her hope, her love for her brethren and her pastor. She would say she felt unworthy to be among us: the manner in which she expressed her doubts and fears, gave evidence that she had a good hope of life beyond the grave. She filled her seat on meeting day when able to attend. We feel she will be greatly missed by her church, her sister, relatives and friends, as well as the community in which she lived.

We truly feel her sufferings are over, and she is at rest. Like most of God's little children, at times she seemed to fear death; yet when her Lord said, "Child come home", these fears were removed, and she fell quietly and gently asleep in Jesus. Her funeral was held at the church by her pastor and Mr. Jennings; and her body was laid to rest in the church cemetery to await the resurrection, when Jesus returns to gather his jewels, who shall praise him in perfection.

When mortal toil be finished,  
This earthly span shall cease;  
Then meet us blessed Jesus  
And take us home with thee.

Our bodies back to dust returns  
Till the resurrection morn:  
Our Lord shall call this sleeping dust,  
And change the earthly form.

Like unto the body of our Lord

Immortal shall we shine:

Triumphant grace has won its work.  
Oh, Lord, the praise is thine.

Written at the request of Pleasant Grove Church by one who loved her.

Mrs. Fred Cobb

## ESLEY ARMINTA POWERS

Esley Arminta Powers was born September 2, 1900, and departed this life March 26, 1956; making her stay on earth fifty-five years, six months and twenty-four days. She was the only daughter of our dear Sister Della Powers Davis. She leaves her mother; two brothers: Walter K. Powers, Chicago, Ill. and Theodore A. Powers, Pocatello, Idaho; her husband: George Shinabagar, to whom she was married June 23, 1952; and a host of relatives and friends.

Esley never united with any church organization, but she was a devout believer in salvation by grace, and, in fact, every principle of the Old School Baptist doctrine. She was blessed with a good hope through grace about 1952, and loved to hear good, sound preaching. She dearly loved to hear discussions on sacred things set forth in the Holy Scriptures. Often in her last illness she expressed a desire to hear once more a good sound sermon. She possessed a good moral character; and her mother says that she read her Bible and the Signs of the Times as long as she could hold them up. And when she could no longer do that, many times she said, "Tell me the good things, Mama; tell me the good things." She suffered a protracted illness, being bedfast eleven months, during which time she could not turn herself in bed, nor raise her head from her pillow, and her suffering was intense. She often expressed a desire to be released and be at rest. The arch-enemy, death, finally prevailed, and she slipped quietly away the night of March 26th.

The writer of this, Elder L. L. Schenck, was the great-uncle of the deceased; thus knew her from infancy up. At her funeral he tried to speak to the comfort of those who are left to mourn, using as a text the sacred words of the apostle, "But I am determined to know nothing among you save Jesus Christ and him crucified." This was her theme, and she loved to hear His holy name exalted.

Thus, in a spirit of trust in the great name of Jesus, we laid her away to await the coming of our blessed Lord, who shall fashion the sleeping bodies of his saints like unto his own precious body; when and where we hope to praise him world without end. Amen.

(Elder) L. L. Schenck

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., OCTOBER, 1956

NO. 10

### HASN'T HEARD PREACHING IN SIX YEARS

Stuart, Oklahoma

Dear Editors of the Signs:

I am sending a mite of a donation for your funds, or any way you see fit to use it.

. . . Reading my papers is all the preaching I get. It will soon be six years since I have been to an Old Baptist meeting to hear an Old Baptist preach. Last November a year ago, the Old Baptists had a meeting at Dustin, about fifty miles from where we live; and I had planned to go, but my husband was sick with flu, and I couldn't go and leave him. No one knows how much I wanted to go, but the great God in Heaven, and dear Jesus the Son of God, who came into the world to save his people from their sins.

I do so often wonder, am I a child of God, or am I not. But, dear loved ones, I don't doubt the dear Old Baptists being the church. When the dear Lord revealed himself to me thirty-six years ago, my desire was to follow Jesus, and do his will. This came to me: "Go home to thy friends, and tell them how great things the Lord has done for thee." I said, "Lord, who are my friends?" I could see the dear Old Baptists as they were assembled in a meeting. This was not a dream: it was daytime, about ten o'clock in the morning. I said, "Dear Lord, how can I go? It is sixty miles, and I have no way to go." Then this came to me: Write, write, write. And I wrote a letter to the church and tried to tell them what the Lord had done for poor, unworthy me. When I had finished the letter, everything was praising God: The leaves shined like silver, the birds and flowers were praising God. It was

the happiest time in all my life. No one knows anything about this, except those who have experienced it. I will never forget that happy day. How could I be anything but an Old Baptist, when the church was shown so plainly to me.

Please pray for us.

Yours unworthily,  
Mrs. J. T. Black

#### PLEASE NOTICE:

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J. S. Campbell, Tenn.....	5.00		
Mr. and Mrs. W. A. Womack, Ark.....	3.00		
Francis Wrinn, Canada.....	25.00		
Don E. Lake, W. Va.....	5.00		
Elder Roby Johnson, N. C.....	5.00		
Friends Of Primitive Baptist.....	10.00		
Miss Neta Edwards, N. C.....	5.00		
Mrs. E. K. Morris, N. C.....	10.00		
Mrs. J. W. Free, Tex.....	20.00		
Mr. and Mrs. H. T. Earnheart, Tenn...	10.00		
H. L. Vawter, Ky.....	10.00		
		TOTAL.....	\$7,163.55

## CORRECTION

In publishing our list of contributors to the endowment fund the donation in the name of Helen J. Jones, Calif. should have been listed as a gift jointly from Helen J. Jones, and her mother, Grace E. Jones. The amount of the gift was \$50.00. We regret this error very much.

D. V. Spangler

**"THE CHURCH" AS FOUNDED AND  
ESTABLISHED BY JESUS CHRIST  
AND HIS APOSTLES.**

To say "the Church" means much more than saying "a Church." We find "the Church" first mentioned in Matt. 16:18. As Jesus came into Philippi, he asked his disciples, saying, "Whom do men say that I, the Son of man, am? They said, "Some say thou art John the Baptist; some Elias; others Jeremias, or one of the prophets. He saith unto them, "But whom say ye that I am? And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus said unto him, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say unto thee also that thou art Peter. And upon this rock I will build my Church; and the gates of hell shall not prevail against it."

We want to notice that Jesus did not mean His Church would be built upon Peter, but upon the Revelation of the Holy Spirit whereby Peter knew him (Jesus) as the Christ of the living God. Also note his Church or kingdom here upon earth was not yet, but he said, "I will build (at some later time) upon this Rock — "revealed truth" by the Holy

Ghost, and no power would prevail against it, which was made manifest when Jesus arose from the dead.

The gates of hell were opened and all its power arose to destroy Jesus, and all his works, by crucifying him, and sealing his tomb with the Roman seal, a large stone rolled to its mouth and soldiers to guard it against the removal of his body. But how utterly it all failed! Jesus came forth, as he said, having subdued all powers raised against him, even death itself. After which we find him making himself known unto his disciples at various times and places for some forty days after his resurrection, when he called his disciples to meet him up in the mountains of Galilee, and Jesus came and spake to them, saying "All power is given unto me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Jesus here gives his disciples instructions or commands them what to preach or teach those who were to compose the Church he had said he would build upon the rock of revelation. Having now conquered and subdued all opposing powers, he was returning to the Father and would soon deliver to Peter the keys as stated in Matt. 16:19. "And I will give unto thee the Keys of the Kingdom of heaven: (the Church upon earth) and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

We must note here this was a promise Jesus made unto Peter that was later to take place in its fulfillment. For, notice he said, "I will give unto you," meaning sometime later. Also, we note Jesus has made choice of Peter as the one of His disciples to use the Keys (revelation by the Holy Ghost) by which the door of the kingdom of Heaven was to be opened, and an entrance way therein provided for all those who

would compose the body of his (Christ's) bride.

Now we turn to Acts, 1; and find that Jesus had made known all the things he did and taught by the Holy Ghost. "And gave commandments unto all the Apostles whom he had chosen; to whom he also showed himself alive after his passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining unto the Kingdom of God; and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they were come together, they (his Apostles) asked: Lord, wilt thou at this time restore again the Kingdom to Israel? Jesus said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." No limitations in power or scope of this revealed truth of Jesus Christ being preached by the Holy Ghost, which was soon to come down upon them, (his Apostles).

In second chapter of Acts we read where this visitation of the Holy Ghost came to pass as promised. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude came together and were con-

founded because every man heard them speak in his own language."

Let us here note it was by the power of the Holy Ghost they were given the cloven tongue by which they were able to speak so as every man heard in his mother tongue, and whereby they marvelled saying, "these men are Galileans, and how hear we every man in our own tongue wherein we were born?" What a miracle was here manifested, being some seventeen nations of different tongues, yet each heard in his own tongue wherein he was born. Now we are coming to the fulfillment of the promise Jesus made unto Peter: "I will give unto you the keys of the kingdom of heaven." etc. Peter, standing up with the eleven, lifted up his voice and said unto them, "Ye men of Judea and all that dwell at Jerusalem, be this known unto you and harken unto my words: for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that spoken by the Prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my spirit: and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord shall come; And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."

Peter continues preaching as follows: "Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain: whom God

hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Peter continues by speaking of David who foresaw Jesus ever before his face, and who, though he was to be entombed in death, yet his flesh should see no corruption. He (Peter) pleads with these brethren that they permit him to speak freely of the patriarch David, how he, being a prophet and knowing God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne. Seeing this, David spake of his resurrection, that his soul was not left in hell, neither his flesh did see corruption. This Jesus God raised up whereof they were all witnesses, therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."

Peter here declares unto them it was all by the Holy Ghost he and the other Apostles had been preaching, wherein they all heard in the mother tongue wherein they were born. And now he says: "Therefore, let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, "Men and brethren, what shall we do?" By the Holy Ghost they were given to see the wickedness by which they were guilty of crucifying the Lord of glory, and by a guilty conscience made to cry out, "Men and brethren what shall we do." Here Peter, with the keys that now had been given him as promised by Jesus in Matt. 16-19, unlocked the door to the kingdom of heaven, or the church upon earth that Jesus said he would build. The doorway here was repentance and baptism. Peter then said unto them (those pricked in the heart) "repent and be baptized **every one** of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is unto

you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

This was the beginning or establishment of the "The Church" here upon earth, wherein all God's elect or chosen people in Christ, might assemble together as divine providence might permit, to worship together in praise and thanksgiving unto God for his great gift unto us of his Son as our Redeemer and Way of eternal life. And Peter here declared so it was to ever remain, for this promise was not only to those at that time; but was to their children, and all that was afar off (even us these 1900 years later) and as many as the Lord our God may call, even unto the end of the world. They that gladly received the word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread, and in prayers. Thus was the Church founded and established here upon earth as a house of God for God's dear children of the Jewish world.

We have now traced the founding and opening up of the Church to the Jewish nation. And we find in Acts, 10th Chapter there was a Gentile whose name was Cornelius, a devout man, and one who feared God with all his house, which gave much alms to the people, and prayed to God always. He saw a vision about the ninth hour, as an Angel of God coming to him and saying unto him, "Cornelius." When he looked on him he was afraid and said, "What is it Lord?" The angel said unto him, "thy prayers and thine alms are come up for a memorial before God. Now send men to Joppa, and call for one Simon whose surname is Peter; who lodgeth with one Simon, a tanner, by the seashore, he shall tell thee what thou oughtest to do." Here we find Peter again appointed to use those same keys as upon the day of Pentecost to unlock or open the door of the Church to the Gentile nation. While the three men sent by Cornelius to inquire of Peter were coming, we find

Peter upon the housetop in prayer. And while hungered, a vision as a sheet let down to the earth from heaven wherein were all manner of fourfooted beasts, and wild beasts, and creeping things and fowls of the air. And there came a voice saying, "Rise Peter; kill and eat." But Peter said, "Not so Lord, for I have never eaten anything common or unclean." Peter saw many things on that sheet he as a Jew was forbidden to eat, and he affirms he has been faithful in observing the Mosaic law thus far. This same vision and voice appeared unto the third time, and each time Peter made the same reply. At each reply of Peter in refusing to kill and eat of those things he saw in the sheet, a voice said unto him: "What God has cleansed call not thou common or unclean." Then was the sheet received up again into heaven.

The messengers from Cornelius having arrived, the Spirit (notice the Spirit) said unto him (Peter) "Behold three men seek thee. Get thee down and go with them doubting nothing." Which command he obeyed; and when he was come to the house of Cornelius, where he had called in his kinsmen and many friends; Cornelius, realizing how Peter had humbled himself, a Jew, to come unto a Gentile, fell down at his feet and worshipped him. But Peter took him up, saying, "Stand up; I myself also am a man." This act and statement by Peter removes the word as declared by the Catholics, that Peter was their first Pope. No where in the New Testament is it recorded where Peter ever officiated as Pope of the Church. In each of his two letters he introduces himself as "an Apostle of Jesus Christ."

We find Cornelius saying unto Peter: "At once I sent to thee, and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." Peter opened his mouth and said: "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him (God) and worketh righteousness is accepted with him." Then with those keys

(revelation by the Holy Ghost) Peter preaches unto Cornelius the same Gospel as upon the day of Pentecost, how God annointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil; for God was with him. Testifying he was witness of all things which he (Jesus) did both in the land of the Jews and at Jerusalem: whom they slew and hanged on a tree: Him God raised up the third day and showed him openly: not to all the people, but unto witnesses chosen before of God, even to us (the Jews) who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of the quick and the dead. To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spoke these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter (6 brethren) because that on the Gentiles also was poured out the gift of the Holy Ghost as well as we (the Jews). Therefore could any man forbid water that these should be baptized which had received the Holy Ghost? And he (Peter) commanded them to be baptized in the name of the Lord.

Herein we have by the scriptures of divine truth, the establishment of the Church Jesus said he would build and the gates of hell would not prevail against it. It has stood through the assaults of hell for over nineteen hundred years — which is evidence beyond question it will so continue unto the end of the world. It still stands upon that same Rock, "Revelation by the Holy Ghost" and the entrance is still by the door "Repentance and Baptism." All who thus enter receive the gift of the Holy Ghost, which is the Comforter. This comfort is not promised to those who strive to enter in some other way or means; but to those who come in by

the door. Jesus said; "he shall be saved, and shall go in and out, and find pasture." Little children go home to your friends and tell them what great things the Lord has done for you. Take His yoke upon you and learn of Him (Jesus) for he is meek and lowly in heart; and ye shall find rest unto your souls. For my yoke (way into the Church) is easy, and my burden is light. Yes, dear little ones, Jesus did all the suffering and died that we might through him obtain eternal life in glory.

The Church is the highest order upon earth, being the only one that has anything of lasting comfort either in this world or the world to come. It is the Kingdom of Heaven on earth and Christ is the king and head over it. Also, "The Church" is the bride of Christ, purchased by the righteous blood of Jesus upon the cross and brought forth with him in his resurrection without spot or blemish to be with him in God's Holy presence forever and ever. Amen.

The Lord add daily unto his Church such as should be saved, we pray in Jesus's name and for his sake. Amen.

In Gospel Bonds —  
C. E. Benson  
Wilmington, Del.

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Hobucken, N. C.

Dear Brethren Editors of the Signs:

I am sending you an article which appeared in the *Old Faith Contender* in 1948, entitled **Baptism in a Boat**. I read it over often for the beauty I see in it, and I thought it might mean as much to someone else as it has to me. I have never seen it in any other periodical, so would like to see it in the Signs.

I am acquainted with this dear old father in Israel, who will be ninety years old in September. Although very feeble, he attends his meetings; and at times the Lord strengthens him to preach the gospel of Christ in its purity. He preached for us at our March meeting, and spent the night in our humble home. We were so glad to have him, and

enjoyed him so much; and pray that the Lord will strengthen him yet to preach the unsearchable riches of Christ. We feel him to be one of those dear old saints of God whom the Lord has lengthened his days to bring the glad tidings to some poor hungry souls. "God works in a mysterious way, his wonders to perform."

Dear brethren, we have been taking the paper for several years, and it is a welcome visitor in our home. We don't want to miss any copies because of what it contains. If I could write of His great riches in mercy as I can read what the dear children of God write, what a joy it would be to this poor sinner. We have been blessed as yet to get to meetings, but there are so many that are shut-in, or bed-ridden, so that they never hear the word of God only through the columns of the paper — they who are seeking the blessed righteousness of our Lord and Saviour. We are sending what we can to help on the Fund.

Dear brethren, pray for our little flock; there are just a few of us, and without a pastor. Pray that the Lord in due season will send us one like we need, not like we want; for he has promised to supply our needs, which I believe he will.

So, hoping your spiritual needs will be filled, pray for us both that we might be given faith to press on to the mark of the prize of the high calling as it is in Christ Jesus our Lord. May God bless you all in your every effort to get the paper out to the poor and needy, who are seeking His love to know. Oh, if I could only tell it as I feel it in my heart. Sometimes I feel I know that my Redeemer lives, and I am not ashamed to own my Lord, or blush to speak his name. Husband and I ask your prayers that we may live at the feet of our brethren, and not bring any reproach on the church. We want to live and die with the family of God, so as not to be weighed in the balance and found wanting. Please cast a mantle of charity over these scattering remarks, for they are like the writer, imperfect. Do as you

wish — just cast it in the waste basket, that will be a good place; but we want to live in sweet fellowship with all our brethren. May the saving grace of our God keep us in the bonds of the gospel for His name's sake. My husband, Elder J. G. Gaskill is very feeble.

Mrs. J. G. Gaskill

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#### BAPTISM IN A BOAT /

Grantsboro, N. C.  
November 15, 1948

Dear Brother Berry: At your request and the request of others, I will again try to give an account of baptizing an aged invalid brother and his wife in a boat, which was placed in their home for that purpose.

Saturday morning and fourth Sunday in March 1917, was my regular meeting time with the church at Macedonia, near Ernul, Craven County, N. C. That Saturday morning appeared with rain and snow, which caused me to hesitate about going. My wife had said, "Nobody will meet you, for those members are old and live too far away from the church to go out in such weather as this."

Like Abraham's servant, called and bound under oath to seek a wife for his son, Isaac, yet his servant did not like to take that oath, and likely all true servants hesitate to take such an oath. But such an obligation prompted me to go. So I met the train, went to the church, kept a good fire going and truly, no one met me at the church that day. At five o'clock in the afternoon, I hurried through rain and snow, to the railroad station for my return home. There was in my heart a sense of quarrel with the Almighty for weather conditions and the prompting obligation to go at such a time, with a kind of resolve, not to go back the next day, even if the weather should be fair. I wrestled all night with these troublous thoughts. Next morning rain and snow continued to fall. All the time I tried to be quiet, with nothing to say. Soon I heard the train

whistle about three stations below. Here ended my quarrel and perplexing thoughts. I quickly moved to get ready for the train when it reached Grantsboro station. My wife came and wanted to know what I was doing. I told her I was going back to Macedonia, for the obligation impressed me to go, whether the members met me or not. She said, "I think you are foolish, for you know no one will go there in weather like this, and you will be out your railroad fare for both days."

For the time being, I ceased to wrestle with flesh and blood and went. Upon my arrival at the church, I saw the rain and snow had ceased in that section, though it was cold and cloudy. A lively congregation was in the house, sweetly singing, and two young men were the first to meet me on the church ground. They introduced themselves as sons of Mr. Kelly Gaskins. They said, "Our father is 79 years old, very sick, and has been for a long time. He sent us to see if you would go and preach for him this afternoon." I said, "Yes, I will try to do so." The meeting in the house was excellent and the singing was with melody and power. I entered the stand and after a hymn of praise, and prayer, I spoke about fifty minutes upon the great theme of the gospel as the true bread, in every word, proceeding out of the mouth of God. At the close, we announced services at the home of Mr. Kelly Gaskins at two o'clock p. m. We then dismissed with a hymn, and our usual benediction.

The two young men took me to their home, and the bedside of their father. I found him very thin and weak, could talk but little above a whisper and had to be turned in a sheet. To me, he seemed as one of only a few more days.

Soon after the noon lunch, a large crowd was standing on the porch, in the hall and in the invalid's room. Being placed near the foot of the invalid's bed, I began the services with a hymn of praise and prayer to almighty God. Then for a text, I read, "Tell me, O Thou whom my soul loveth, where thou feed-

est, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" Song 1:7. With unusual liberty, I spoke about thirty minutes. Then for conclusion, I turned to hymn No. 201 Lloyd's Selection. Deacon A. P. Whitford led the singing. At the end of the first stanza, he stopped and requested that door be announced open for the reception of members, which was done. The deacon resumed his singing. We saw the invalid raise his hand. I stepped forward and took hold of it. In a low whisper, he said, "I want to be baptized and have a home with you all in the Church." The singing was again halted and I told the Church present what the brother had said. The deacon said, "I have had fellowship for him for a long time, and believe all the rest have perfect fellowship for him too, therefore, I move we receive him," to which all agreed. Then his wife, Rachel, offered herself, with about the same expressed desires, and was likewise received. The singing was again resumed and we all extended the right hand of fellowship to both as candidates for baptism. Every voice seemed full of sweet melody. At the close of the hymn, I announced that I would be back next month and arrange for the baptism. Then the old Brother Gaskins strained up his voice and said, "I want to be baptized now." Now, what shall I say; for I could not believe he would live more than a week. Should we take him two miles to the creek and if he should not die on the way, he surely would die when dipped into the cold, snowy water. With these thoughts, I had to stand still for a moment.

At this juncture, one of his sons stepped up and in a low tone said to me: "I think I know how you feel. Should we start and Father lived to reach the creek, he would die when dipped into the cold water, but I would be glad if he could be baptized, for it has been his talk for more than three months." He then suggested that a boat could be brought and placed in the hall, filled with water, and use it if that would do.

I said, Yes, and explained to the Church and audience the suggestion of the boat, and further said, "Any way just so a person can be buried in the water and raised up again is baptism; for by this act every true believer declares his faith in the death, burial and resurrection of the Lord, which is the capstone of all the gospel."

All present agreed to this plan. Here we adjourned the meeting until the boat and water could be provided. Everyone was quiet, with nothing to say, waiting for the final result. I stepped out in the back yard and saw two large water pots and requested some young men to fill the pots with water and rush a fire to heat it. The boat, which was a nice, clean skiff, was soon placed in the hall. I had rear end blocked up so as to force the water in the bow, which would take less water to fill and partly filled it with water drawn from the well, and finished up with hot water drawn from pots and other vessels for heating, and raised the temperature of the water near blood heat. We then placed a sheet under the invalid brother. I took hold of one corner, the brother deacon the other, with other brethren holding the center and lower corners, then carried him and lowered all under the water except top of his head and face, raised my right hand and said, "In obedience to the command of the Will of heaven, I baptize this our brother in the name of the Father, the Son and the Holy Ghost," As I dipped and raised him up, I said, "Amen." The baptism was without a strangle and pleasant as any I ever saw. We took him back to his room, placed him on a small cot for an exchange of clothing. Then Sister Rachel, his wife stepped up and said, "Why can't I be baptized in that same water where my husband was baptized?" I said, "You can, if you so desire." She said, "I do." I said, "Get ready." She said, "I am ready." I had her step in the boat and sit down. Then after the same order I baptized her in the name of the Father, the Son and the Holy Ghost, Amen. This also was a pleasant baptism.

When everything was cleared up in the hall, we entered the brother's room. He looked pleasant, and wanted us to sing and we did so long as we could stay. Brother and Sister Gaskins were both filled with joy and gladness at the passing events of the day, and their joy was good, and I could joy with them.

Upon my return home, I soon learned there had been no slackening of the rain and snow during the day in my county of Pamlico. On reaching home, my wife said, "I hope you are now satisfied with another long and lonely day." With a smile, I said, "We have had a good day, two lively congregations, preached twice, and baptized two." She could not believe the report, and turned away as though it was a dry joke. The smile on my face seemed to increase her doubt. The next morning she said, "Tell me the truth, — did you have any meeting yesterday?" I said, "Sure! one at the church, and one at the home of a sick man." I then had a chance to tell her the whole story, which I did.

I expected the next time I heard from the dear old brother Gaskins, he would be dead, but not so. He recovered and was out again.

Therefore a remarkable Providence.  
I am as ever, yours in hope,

(Elder) J. P. TINGLE  
Grantsboro, N. C.

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#### BEHOLDING THE WORK THAT IS BEGUN

Memphis, Tenn.

Dear Brother Spangler:

My subscription to the Signs is due, and I desire to write a few thoughts, if it is God's will.

I have suffered through many seasons of seemingly utter darkness since hope in Christ entered my heart about eighteen years ago: — only those who have experienced that darkness can know how awful it is. In this state of near despair, far from the help of friends and loved one, this lifeless crea-

ture has been so ashamed and fearful that I had ever dared speak of things too high, and too wonderful, for one like me; much less put words on paper for the household of faith to read, that I determined never again to be guilty of doing it.

But, up to this present time, the Lord (I hope) has always, according to his own time and purpose, brought me up out of that condition, to where I can again read the written word with joy in my heart, and find comfort in the scriptures — thus strengthening my hope, and again view the kingdom. I hope that is not being bold, but I feel to see the kingdom in our brethren and sisters. Yet it is not so when there is darkness within.

For the past few weeks I have had pleasure in reading the scriptures, and in pleasant meditations; and this morning (yesterday being meeting day), there are pictures, or reflections, of faces in my mind's view: faces I love dearly. They are wet with tears, and it seems the sufferings of Christ are written there: the mark is in their forehead. I see them at our meetings, and we talk together at other places. Their questions and their speech betrays them. (I believe the forerunner still works: John came preaching repentance, and to make ready a people prepared for the Lord. I have often wondered about that. Make ready! How? Christ is the true light that shines in the darkness. Does one have to be prepared, or made ready, for Him? The seed that fell on **good ground** brought forth fruit. Had it been made ready, or prepared? — Forgive me, these are just questions that came into my mind) But it seems these loved ones are being made ready — their hearts are being prepared for something, to receive something.

They do not belong to the church, but are waiting: longing for the Holy Spirit to be made manifest in them, setting them free from the bondage of sin. They are believers and lovers of the truth: how my heart does long for the day

when Jesus reveals himself to them in power and love, and makes them to know him as their Saviour and Redeemer; and causing them to confess him with joy and love in their hearts. "Love casteth out fear."

The things they tell me bring to mind my own experiences; and, Oh, how I would love to tell them this morning how it was with me. And how thankful I feel to God that its through, and because of, the crucified Jesus, that I can say "how it was with me."

How well do I remember going to church just out of love and respect for my parents, (which is strong), though at times I think I was made to go. Then when I was no longer under their rule, so to speak, I went when circumstances forced me to (because I was ashamed not to go). All through childhood when I thought of these things at all, I was fearful, and wondered if I would ever be saved. About all I knew about it was, they talked of "Hope." Time went by, and no change in me. I began to be worried, and thought seriously of these things, I hope. Repentance was preached to me. "Repent ye, for the kingdom of heaven is at hand." I really tried to understand the preached word. I also went to revivals of churches nearby. I tried especially hard to understand the preaching of the Primitive Baptists, but I just heard the sound, and the words had no meaning.

I must have spoken of my fears and uneasiness, for I remember words of comfort from my sister: "The fear of God is the beginning of wisdom. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do his pleasure." I knew that these words were supposed to comfort me; but they didn't mean much to me then.

It seemed that everyone in my family was good, except me. I had heard the saying, "There's always a black sheep in a family," and I knew it was I. I felt sure that nothing would ever so strongly present itself to my mind to make me confess Christ as my Saviour. There

was nothing I knew to do; and, as I would think that, it seemed like a foolish thing to say, for there were people all around me telling me **what to do**: "Seek and ye shall find; knock and it shall be opened." People told me that Jesus was knocking at the door of my heart, if I would only let him in. That sounded strange, for I didn't know how to open the door of my heart to let him in. "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." **Just believe** on the Lord and Saviour, and ye shall be saved: it did sound easy, but it had no meaning to me. I was helpless.

Brother Spangler, what I felt I wanted to say to these loved ones, is this: "To everything there is a season, and a time to every purpose under heaven."

The evidence I longed for, and was **made** to wait for, did come: and with it came power to confess that Jesus is the Christ, and, I hope, my Redeemer. The Spirit whispered in my ear, "You have been washed in the blood of the Lamb, and have been baptized with the Holy Spirit. And, God now being my witness, I truly felt it to be so at that time. No use to use mere words to try to describe the feeling. The way these things opened up and were revealed to me, is so beautiful I could write pages, but I must not. I love to think of it, and to talk of it.

At this moment I can say of a truth that: That which they seek; that they so earnestly desire in their hearts, **will come** at God's own appointed time. I do truly believe this. Oh, that it would please God to lift them up, and fill their hearts full of love and praise, that they go home to their friends and tell what great things the Lord has done for them. . .

Brother Spangler, I cannot close without mentioning the Hopewell Association in Alabama. I don't have words to express how much the preaching meant to us. It was strong meat, but, Oh, so palatable and strengthening. How great our God is! I would that I could praise

his adorable name. . .

A weak, frail creature of the dust, who, if saved, is by the atoning blood of a crucified Saviour.

Mrs. James E. (Lucille) Young

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### THE GOSPEL

Exeter, Calif.

Dear Editors of the Signs:

I have been asked to write on the subject of the gospel: who it is to, and just what the gospel is for, if it is not to lead people to Christ. So, by the help of the Almighty God, I will do my best with the subject, feeling and knowing my weakness that without his guiding hand, my efforts will all be worthless.

The gospel, to my mind, in every case is to a special people. The gospel is glad tidings; especially good news concerning Christ, the kingdom of God, and salvation; it is the teaching of Christ and the apostles as a body; it is the revelation of the grace of God to poor, fallen man through the Mediator. It is taken also for the history of the life, actions, death, resurrection, ascension, and doctrine of Jesus Christ. The Gospel is, without exception, the best and most precious news that the God of mercy ever proclaimed to poor sinners. It contains the precious truths and testament of what Jesus has, in his saving grace, bequeathed to his people, for it declares what he has done for them — not what they must do for him in order to be saved by him. It unconditionally proclaims salvation unto the contrite-hearted, broken spirited, and mourning sinner, who feels in his heart to be lost on account of sin. To all such it sweetly proclaims a gracious and full redemption of an eternal nature. This new-covenant salvation is secured through a full satisfaction for all their sins; and this satisfaction for sin is the saving strength of all the gracious promises of the gospel. The gospel proclaims the wonderfully rich and saving mercy of our gracious Lord to poor, lost, needy

sinner. It was specially designed, and therefore most graciously suited for the spiritually wounded, weary, sick, and helpless; for it wonderfully declares God's wonderful grace, which is so sovereignly free, and infinitely rich to all those given spiritual ears to hear its joyful sound. It blessedly consoles, comforts, cheers, and saves from despair; for its object is to comfort and encourage the regenerated people of God. So they derive these many blessings from what it proclaim to them, — not what it proposes to them on conditions, as is so often taught. It is the glorious proclamation of free and unmerited salvation, — not a proposition to people telling them how they might be saved. It is not an offer of life and salvation: it is the sweet message of pardon and deliverance through the unconditionally free and finished redemption wrought out by our glorious and blessed Saviour. Its precious truths give Him all the praise.

Many professors (not possessors) so plainly legalize the gospel, and make it appear to consist of certain terms and conditions, for the performance of which people are saved in heaven. “. . . to the poor the gospel is preached,” said Jesus in Luke 7:22. “The Spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound,” “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.” (Isaiah 55:1)

Dear reader, these are to a special people; those that are not a special people have no desire to go in humbleness, without price; but they go in self-righteousness. Therefore they feel their own pride and vanity. The truly regenerated, redeemed of God, whom God has revealed himself to, are those who go in meekness, without price, and rejoice in a Saviour's love. They meet with the

saints of God and feast upon the gospel.

If I am not deceived, I love the doctrine of grace, and not works performed by puny man. Farewell in the Lord.

Mrs. G. W. Atkins

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LETTER OF THE LATE  
ELDER H. B. JONES

Winnsboro, Texas,  
April 26, 1934

My Dear Brother Jackson:

I feel I must try to answer your last interesting and comforting letter. I often fear that you and others have me much overrated in your estimation, and fear that if you knew me as I really am, you could not fellowship me, and would not care to waste time with me.

While I am now old, nearing my 78th birthday, and have been identified with Old Baptists more than 58 years, and have been recognized as a minister more than 50 years without ever a charge in any church against me, yet I am often filled with doubts and fears, and feel that there is a great reason for being so. Just this morning I have had a long train of reflections over these things, and my past life has been brought in review before me, and I see so many mistakes and blunders that it eclipses all that might seem to others as good. My whole life seems so selfish and unprofitable, and I wonder if I have not really done more harm to God's dear people as a whole, than good. O, these are serious and fearful questions. If I could see and talk to you, I could tell much more and better than I can write. However, I have never questioned the doctrine for which I have contended and hope I love, but, Oh, so often I have mournfully to complain with the poet who wrote, “I find myself out of the way, My thoughts are often gone astray. Like one alone I seem to be, O is there any one like me? 'Tis seldom I can ever see myself as I would wish to be; What I desire I can't attain, From what I hate I can't refrain.”

If I did not know from your letter that you know what it is to be in "Doubting Castle," and in the clutches of "Giant Despair," I would not write thus to you. But, O, my brother, may it not be a fact that all this in part at least, identifies us with that class of whom the apostle Paul speaks when he said, "For we are the circumcision which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh." The promise of the new covenant is, "I will be merciful to their unrighteousness, and their sins and iniquities I will remember against them no more."

Again, the apostle John tells us, "If we say we have no sin, we deceive ourselves and the truth is not in us, but if we confess our sins, God is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." How blessed are these promises; how could we do without them? Paul could confidently affirm, "For we know that all things work together for good to them who love God, to them who are called according to His purpose." I believe this is true to the letter, but, O, that painful and sorrowful condition we are in. We are so beclouded with darkness, fear and unbelief, doubtful that we are among that blessed number. If it were not for the blessed testimony left on record by the inspired writers of the scriptures, such as the Psalmist David, and the Apostle Paul in the seventh chapter of Romans, we would, it seems, give up in despair. If you have a mind to, write to me again some time.

Yours in bonds of sorrow and afflictions,

(Elder) H. B. Jones

(We found much in the above which expresses our own feelings much of the time, and are glad to publish it for others to read. It was written to Brother Jackson in 1934 — J. D. W.)

BLACK CREEK PRIMITIVE BAPTIST  
ASSOCIATION

The 1956 session of the Black Creek Prim-

itive Baptist Association is appointed to be held with the church at Aycock's, beginning on Friday before the fourth Sunday in October and continuing through Sunday. The church is located about four and one half miles north of Fremont, N. C., on hard surface road. Those coming via Fremont will turn off highway 117 at second stop lamp, cross railroad, go one block, turn left and follow hard surface to church, keeping left hand at intersection. Those coming via Saratoga and Stantonsburg, turn right at Eureka on hard surface road, go three miles, turn right, one mile, turn left and keep hard surface to church. Those coming via Wilson, take highway 301 South to junction of 301 and 117. Turn left on 117 and follow about three miles, turn left at brick church where highway sign points to the town of Black Creek, go one block in Black Creek, turn left, cross railroad and follow hard surface one mile, turn right and follow hard surface to church, keeping straight ahead at crossings and intersections.

A cordial invitation is extended to our ministering brethren and all lovers of truth.

W. E. Turner,  
Clerk.

NEW VERNON CHURCH  
YEARLY MEETING

The Yearly Meeting of the New Vernon Old School Baptist Church will be held on the first Saturday in October. The date is October 6th.

Members and friends are invited to attend this meeting.

TRIED IN THE FURNACE

These books are yet available. Those who desire a copy should order from the author:

Elder E. J. Lambert,  
306 Richardson Street,  
Winnsboro, Texas

Please Note: On page 168 of the August, 1956, issue of the Signs, we noted at the end of a letter from Rocky Mount, N. C., that the writer failed to give his name. We since learn that it was written by Sister Mary E. Gardner, of Rocky Mount, and are glad to inform our readers. — Editors

MRS. J. H. GOOCH, OF STEM, N. C.  
PASSED AWAY SUNDAY, SEPT. 8TH.  
OBITUARY WILL FOLLOW.

## EDITORIALS

Danville, Virginia      October, 1956

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**EDITORIAL**

*"A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. (Matthew 12:20)*

Sometime ago we received a request to write on the above subject. We confess that we have not as clear an understanding as we would desire concerning the subject, yet have some thoughts we will give to our inquirer, and others, that might be interested in the subject. We desire that the mantle of charity be cast over the imperfect work, and hope that some gleaming may be found in our feeble efforts.

The scripture quoted in the text, was a re-quotation of the language found in the 42nd. chapter of Isaiah, which reads as follows, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to

the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

As the scripture quoted in the New Testament, refers to the quotations of the prophecy of Isaiah, it no doubt was now being fulfilled, at the time of the writing in the New Testament.

While Jesus was here, going about doing much good among the people, by healing many that were sick, opening blind eyes, restoring withered hands, commanding certain ones to take up their bed and walk, causing the dumb to speak, and many other miracles, he was manifested unto those whom he healed, as a great physician. His work at this time was a manifestation of compassion and mercy for many who suffered with infirmities. The miracles that he wrought were such a manifestation of the power of God, and a work that no others could perform, except himself, and the ones that he endowed with this power, that the enmity of the Scribes and Pharisees was aroused, which caused them to seek some means of condemning his work.

Though the healing of the infirmities of many of the people by the Lord, was a healing of natural infirmities, it also typified the spiritual work of him in the hearts of men, whereby the dead are raised up, lepers are cleansed, the blind are made to see and the poor have the gospel preached to them. All these wonderful things are performed in the hearts of men as they are given a living Faith, to see in him all the virtue they need, and are enabled to believe and trust in his blood and righteousness.

It was a dark time in the world at this time. Men were preaching for doctrine the commandments of men; prophecy had ceased, and tradition had been often substituted for the word of God. Into this PICTURE Jesus comes,

as a light in a dark place, for surely the world was lying in darkness. Jesus is criticized by the Priests and Pharisees, because his work is not according to the traditions they hold. If he heals a withered hand on the Sabbath day, he is condemned for it. Formality, and the observance of ordinances, are more important to them, than the healing of the sick. The scribes love greetings in the markets, and the highest seats in the synagogues, and the chief seats at the feasts. They devoured widows' houses, and for a show made long prayers: Jesus says, "The same shall receive greater damnation." His house, or the place of the Priests service, had become a den of thieves.

It is sometime said that the darkest time of the night is just before day, and the time here mentioned seems to be such an hour. The Jewish priests were living off of an oppressed and downtrodden people. True religion was at a low ebb, for even the people brought torn lambs, and blemished offerings unto the Lord, when the word of God commands them to bring the unblemished offerings unto him, and that his service cannot be a secondary thing. As the Priests sink lower and lower, manifesting greediness, covetousness and many other things contrary to the word of God, so likewise we find the people looking no higher than the Priest, satisfying their souls in bringing into the temple torn lambs etc. As it was then, so it is today; when we see a ministry sinking into worldliness, and the pleasures of the world dominating their life, you will find the people they serve sinking with them in their devotions.

God has in every dispensation an elect people, whom he has taught, and continues to teach by his Holy Spirit. To me these are bruised reeds, and smoking flax. They can find no comfort to their souls in such a religion as is round about them. They have been given to hunger and thirst for righteousness. They are also likened by our Lord to the lost sheep, unto whom the twelve apostles were sent. They are Jews who have

been called to forsake father and mother, wife and children to follow the Lord. They are found as lost sheep, in a maze of legalism and tradition. They have been bruised by the knowledge of sin, and found no comfort in a greedy religion. The blessed promise is: "A bruised reed shall he not break." Such characters shall not perish in such a condition, for they are the Elect of God, and have been prepared for the coming of the one anointed to preach good tidings unto the meek: "To bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called tress of righteousness, the planting of the Lord, that he might be glorified."

Hence we find when Jesus was here upon earth, (before his resurrection from the dead), the bruised reed and the smoking flax. They are his elect people, called out of the Jewish fold. They cannot yet behold the resurrection of Christ from the dead, for it had not yet been accomplished. They cannot rejoice in a finished salvation through the atoning blood of Jesus Christ, only by Faith. Though they have been bruised, and find themselves in a forlorn condition, this reed shall not be broken, nor the flax (the life of Jesus extinguished) quenched, until he send forth Judgment unto victory. None of these shall be lost, for the victory is sure. After Christ's resurrection from the dead Paul could say, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Jesus came unto his own, and his own received him not (the Hebrew nation), but as many as received him gave he power to become the sons of God, WHICH WERE BORN, not of blood, nor the will of the flesh, nor of the will

of man, but of God.

The judgment unto victory seems to imply that time when Jerusalem would be overthrown by the Romans, the Temple destroyed, with its service, and the Jews dispersed among the nations, because of their rejection of him. Then his believing people among his own nation would be gathered into the Fold, and his victory would be complete. He would search out the bruised reed and the smoking flax, and they would be brought into the Gospel, and walk in the light of his countenance.

"And these all having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect."

"With Joy we meditate the grace  
Of our High Priest above;  
His heart is made of tenderness;  
His bowels melt with love.

Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations mean,  
For he has felt the same.

But spotless, innocent, and pure,  
The great Redeemer stood,  
While satan's fiery darts he bore,  
And did resist with blood.

He, in the days of feeble flesh,  
Poured out his cries and tears,  
And, in his measure feels afresh  
What every member bears.

HE'LL NEVER QUENCH THE SMOKING  
FLAX,  
BUT RAISE IT TO A FLAME;  
THE BRUISED REED HE NEVER BREAKS,  
NOR SCORNS THE MEANEST NAME.

Then let our humble faith address  
His mercy and his power;  
We shall obtain delivering grace,  
In the distressing hour."

D. V. S.

### PSALMS 19

*"The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the*

*earth, and their words to the end of the world. In them hath he set a tabernacle for the sun. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat of it." (Psalms 19:1-6)*

It has been said that Napoleon, while on one of his numerous campaigns, listened one night to a group of his officers discussing the existence of God. It seemed that those who did not believe in God had the better of the argument. Finally, the general walked out among them, and, sweeping his arm heavenward said, "Gentlemen, who made all that?" And they, with all other atheists, agnostics, and infidels, have not been able to answer the question.

The "heavens" cover all creation, but the "firmament" covers all the expanse, or all that can be seen. What do they do? What has our God got to do with nature? Has he left the imprint of himself upon it? Is he to be seen in the twinkling of a star, the bloom of the rose, the ripple of the waterfall? Those that know not God are not able to see him this side of revelation; those that do know him, are able to see his work in all things. While the dead do not know God, and thus do not recognize his imprint upon things, yet, if the heathen (which is a man that does not know God) had to have the knowledge of God declared to him before he could become a child of God, he certainly would not have an excuse to stand on, and all of the missionary zeal to carry the gospel would be useless, seeing that the heavens (all heaved up things) declare the glory of God. How precious is the glory of God. While all nature shows forth this glory, yet it is not beneficial to the ungodly to know the Giver of it. This gift of walking out in the open and viewing the hand of God and his glory as we look upwards, is for the benefit of the Lord's people. The precision in the regulation of the heavenly bodies is cause enough for praising the

worthy name of God the Creator. To watch the lightening as it flashes from one side of the world to the other; to see the mellow glow of the moon in all of her transcendent glory rising heavenward; to see the clouds play hide and seek among themselves, and the constant change and swirl and swerve, as they bank in massive formations; to watch the majestic sun as he mounts the sky bringing warmth to the multitude of plants and animals, and causing bread to come to the eater and seed to the sower; to see all this, and to see the kind benevolence of a providential and parental hand of mercy and grace, is to see our God. How wonderful to know him, and to see his handywork in action, bringing us the necessities of nature.

This display of our Creator is as old as creation. The things in which Abel rejoiced, we rejoice; the same kind and beneficent hand of Providence that guided Israel of ancient days, is still guiding his dear people. From day to day it is so, even as in the day a pillar of cloud went before them. This column of cloud had in it the glorious Lord. It is not just nature that acts — it is God in nature. This cloud went before them day by day in the wilderness road. Were there any days in which it did not go before them? What day? how many days? God did not take away that pillar or column of cloud, and today, as yesterday, and as it will be tomorrow, that cloud is rolling and enfolding before the march of God's dear people now. The heavens say something from day to day, and the firmament shows and teaches in the night, even every night. We see sometimes the power in the lightening, but only God's children are privileged to know that the display of that power is not against them but for them, and that the splintering, shattering, shaking power is declaring the power of God. This power, as all other powers, are of God and ordained to accomplish his designs concerning his people. Also, we often see fire accompanying this power and consuming things before it, but it

never consumes Israel, nor even their hope in God, for it teaches them, uttering the most heavenly and comforting voice, and it shows them things new and old, even knowledge of him and his ways.

This heaven and firmament speaks to one and all. The poorest illiterate is spoken to just as clearly as the most learned man, each of them understanding what is said. The reception of these things raises a servant and slave and peasant to heights of glory and joy unspeakable, and it brings the high and mighty and noble down to a level with those of a broken and contrite spirit. Not only are these things spoken savingly to all of God's children, regardless of their social or economical condition, but the message that they impart has gone out through all the earth, and their words to the end of the world. And what a fearful shaking and trembling is produced in the earthen vessels as God's sovereignty, as displayed in nature, is sent into all the earth; and how grand and wonderful it is, when at the end of the world, and no salvation and no hope of any to be seen, that the words of God, speaking out of the leaves rippling in the breeze, and the floating of a cloud across the vision, come to us with power.

No, this never effects those that are not being wrought upon by the Lord, but what a precious message of hope and cheer and consolation is found in the comforting thought that God hath set the sun in the heavens and the firmament, not only setting it there, but ordaining an Orbit (tent, See Young's Analytical Concordance) for it to travel in. This sun has never deviated from that orbit; it is the same sun that shone upon the children of Israel; it is the same sun that will shine upon the taught of the Lord on all the tomorrows that will ever come. It has arisen upon all nature with certain results since the morning of creation. Men have not increased its brightness; they have not decreased it one iota; they have not detracted from the curative powers of

warm sunshine as it came up in the heavens. Ah, how precious is our God that all nature sings his praise, and the sun that gives us our light and warmth and health is so irrevocably set for its coming to the earth that it is inevitably sure to come. It comes out and up each morning at the same place; it has the same supreme power; it moves things as a bridegroom would feel to move things before him; it shows forth its readiness to shine upon all with the smile and warmth and joy of a strong man to run a race.

He goes forth from one end of heaven to another, and there is nothing hid from the warmth of it. The sun heals, yes, but often there must be a deep probing and cutting and lancing before the cure, and the sun gets down deep to where there is no light and heat, and with the light and the heat, there is curative powers. How like unto the Sun of righteousness is this type. Jesus is also set for the rise and fall of many in Israel. He came that his people might have light. He did not come as a remedy, and I do hate to hear him referred to as a remedy for the ills of his people. But the Sun of righteousness rises with healings in his wings. There is not any place of the new heavens and new earth that he is not set to rise upon. The heat and light of this Sun is not all for the present comfort of the garden of the Lord; not all of its curative powers are felt and known presently. It must be remembered that there is to be a treading down of the wicked, that they are to be as ashes under the soles of the feet of the Lord's cured people. They are not to do this burning, no, no, for even they must be subjected to its consuming flame. The Sun is to do it, and it rises to do it. He did not rise to see if he could heal and cure, give light and warmth. But the primary object in his coming was to do just that. In all of the new earth there is not a remote region that does not sooner or later feel the power of this Sun. We may have an idol in our heart; it will be found and consumed by the brightness of His com-

ing. We may have afflictions, being poor, and a mourner, and a hungry sheep, but as the Sun rises it will cause the kingdom to be enriched in all things, making rich the poor, consoling the mourner, and feeding those that are hungry.

W. D. G.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

**THE BEGINNING OF THE  
 CREATION OF GOD**

(Rev. iii. 14; Col. i. 15, 18.)

In a former number of the Signs we promised our esteemed brother Hassell, and our readers generally, that we would, if so permitted and enabled, publish our understanding of the scriptures referred to in the heading of this article; in fulfillment of which promise we submit the following to their prayerful consideration. Having been charged with denying the supreme Godhead of our Immanuel, and of representing him as only a created being, we desire to disabuse the minds of those who have been led by our accusers to misapprehend our sentiments on this most vitally important subject.

The last book of the New Testament is called "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." As the recipient of gifts from God, our Lord must be regarded in his Mediatorial character; for as the Mediatorial Son of God, and Head of his mystical body, the church, he, in making this revelation, by his angel or spirit, of himself to his servant John, says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." As this testimony cannot apply to his Godhead, which was never dead, it must refer to him as the once crucified but now risen and exalted Son of God, of whom it is written,

“But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.”—Gal. iv. 4, 5. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”—Rom. viii. 32. It was therefore the Son of God, who was made under the law, by being made of a woman, by taking on him the seed of Abraham, and who in the flesh of his people was put to death, and was raised from the dead by the Spirit, that could and did say, “I am he that was dead; and behold I am alive forevermore.” Having been “delivered by the determinate counsel and foreknowledge of God, and crucified and slain; whom God hath raised up, having loosed the pains of death.”—Acts ii. 23, 24. Having done and suffered all that he came to do and suffer in the flesh, he is now risen and exalted far above all heavens; having led captivity captive, he has received gifts for men. He has obtained eternal redemption for his redeemed people, and all spiritual gifts are securely treasured in him which they can possibly need for time or for eternity. Among all the other gifts for the members of his body, the church, is the gift of the revelation of himself by his angel, or spirit, to his servants, as he himself proclaims, “I, Jesus, have sent mine angel to testify these things in the churches. I am the root and the offspring of David, and the bright and morning star.” And again, “He that hath an ear, let him hear what the Spirit saith unto the churches.”

This crucified and risen Redeemer, in making the revelation which God gave him to his servant John, who, in writing what is called the gospel and his three epistles, bore record of the Word of God, and of the testimony of Jesus Christ, and of all that he saw, and now bears witness of what is revealed to him by the angel or spirit of the risen and exalted Savior, and in obedience to the command which was given him, sends the same to the seven churches which

were in Asia, proceeds to reveal himself in some of the expressive titles which he bears as the Mediatorial Head of his church. First, he is described as him which is, and which was, and which is to come, in all the radiant glory of the seven spirits which are before his throne. If we had ability, the limits of this article would not allow us to dwell elaborately on all the titles which are applied to him in this revelation. He is and was and shall continue to be one with the Father, and one with his church. He is and was and is to be the Word of God, the Word which was with God, and the Word which was God. The Son of God, and the Son of man, God and man, and Mediator between God and men. Wonderful, Counsellor, the mighty God, the everlasting Father, and the Prince of peace. The anointed Savior, the faithful Witness. “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”—John i. 18. All we can know of God must be revealed to us in and by the Son of God; for “No man knoweth the Father but the Son, and he to whom the Son will reveal him.”—Matt. vi. 27; Luke x. 22. He is the brightness of his Father’s glory, and the express image of his person.—Heb. i. 3. “Who is the image of the invisible God.” The light of the knowledge of the glory of God shines in his face, and nowhere else, and all the attributes and perfections of the Father shine in all their resplendent glory in the face of our exalted Redeemer. He who was once humbled in our flesh, and crushed beneath the load of our sins, told his disciples that they should thereafter see him coming in the clouds of heaven with power and great glory and now verifies the declaration, for it is now said of him, “Behold he cometh with clouds, and every eye shall see him.” And the voice of God sounds out in his identification, saying, “This is my beloved Son, in whom I am well pleased; hear ye him.”—Matt. xvii. 5. And through the bright cloud of his witnesses, which he has made his chariot, and in which he

rides upon the heavens in our help, and in his excellency on the sky, he proclaims, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the Almighty."

Alpha and Omega are the first and last letters of the Greek alphabet, and correspond with the other titles which are explanatory of them, the beginning and the ending. The scriptural import of these two words or titles, as claimed by our Lord, are what we proposed more especially to dwell upon in this article. The frequent repetition of them in this revelation of Jesus Christ as our Lord, is calculated to impress our mind with a sense of their important signification, as applied to our Lord Jesus Christ. Alpha and Omega, Beginning and Ending, are, if we rightly understand their interpretation, explained by the angel or spirit of Jesus to mean that he is the First and the Last in the mystery of godliness, in the purpose and grace of God, and in all that pertains to the salvation of his people and the glory of God. As the First, he is the Beginning. The Beginning of what? Of all things; for it pleased the Father that in him, as the Son, and Mediatorial Head of the body, the church, all fullness should dwell, and that in all things he should have the pre-eminence. The beginning of anything is the origin of it; it is the starting point, beyond which nothing can be traced. And we are informed that the Son of God is the image of the invisible God, in that he is the first-born of every creature. Not that he is a creature, but that he is the first being that was ever born from the dead. Others had been miraculously raised from the dead, or called back to the life which had been suspended for a time; but their resuscitation was not a birth. Christ is the first begotten from the dead, and the first born from the dead; for he was raised by the glory of the Father, in fulfillment of the decree declared in the second Psalm, "Thou art my Son; this day have I begotten thee."—Acts xiii. 33. "For by him were all

things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father, that in him (the head of the church, and Creator of all created things in heaven and in earth) should all fullness dwell."—Col. i. 16-19. He is the beginning of the church of God, which is the church of the First Born, and she has her origin in him as the Son of God; and her origin can be traced no further back than to him. It is by him as the Son of God, and heir of all things, and head of the church, that God made the worlds.—Heb. i. 2. And as "All things were made by him, and without him was not anything made that was made," (John i. 3,) he cannot be himself included among the things which were made or created, in that sense of the word; for "he is before all things, and by him all things consist." "For his pleasure all things are and were created."—Rev. iv. 11.

The words addressed to the angel of the church of the Laodiceans, (Rev. iii. 14,) wherein he is called the beginning of the creation of God, we have and do understand to present him as the Son of God, by whom God in the beginning created the heavens and the earth; and that the creation was by the Word of God, which title is given to Christ; and things created cannot be traced beyond him, for he is before all things, and by him all things consist.

The creation of the heavens and earth, with all they contain, in the sense in which we have thus far used the word **create**, with its derivatives, was begun and finished in six days. "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made; and he rested on

the seventh day from all his work which he had made."—Gen. ii. 1, 2. In this application of the word, nothing has been created subsequently to the six days of creation, and all the ages and generations to the end of the world are required for the development of the things, the creation of which was finished from the foundation of the world. But as the things of nature are used in the scriptures to illustrate spiritual things, so it has pleased God to speak of the creation of the new heavens and the new earth; not in the sense of making them out of nothing, as in the creation of the universe, but in a metaphorical or figurative way, by bringing into manifestation that which had an existence in Christ from everlasting. "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people," &c. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."—Isa. lxv. 17-19, and lxvi. 22. In fulfillment of this prophecy, John says, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."—Rev. xxi. 1. And in the same chapter, 5-10, "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. And he showed me that great city, the holy Jerusalem, descending out of heaven from God." He that sat upon the throne in the new heaven and new earth, which is the new Jerusalem, coming down from God out of heaven, bears the same titles in the new as in the old creation. "I make all things new." "It is done: I am Alpha and Omega, the beginning and the end." The origin of the holy Jerusalem is in him: it can extend back no further, for he is the beginning; and this new cre-

ation is not only by, but it is also in him. The inhabitants or citizens of this new heaven are the workmanship of God in Christ. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." As in the creation of the natural world, the life and nature of all mankind were created by the workmanship of God in the earthy Adam, who is the figure of Christ, and ordained to be manifested in the subsequent ages by generation or procreation, so by the workmanship of God, that spiritual, eternal life which was with the Father, and was begotten of God the Father, and given to all the members of Christ in him before the world began, as sanctified (or set apart) by God the Father, and preserved in Christ Jesus, and ultimately called with a holy calling, not according to or by virtue of our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began.

Now, if to assert that the church of God was created in Christ implies that Christ is a **creature**, would not the declaration that the new man is after God created in righteousness and true holiness, equally imply that righteousness and true holiness are creatures which did not exist until brought into existence by creation? That the members of Christ's body did exist in Christ, and were blessed in him with all spiritual blessings, according as they were chosen in him, before the foundation of the world, or in eternity before time began, is clearly asserted in the scriptures, especially in Eph. i. 4; and what we trace back into the ancients of eternity to Christ, we trace to him as the beginning, antecedently to whom the church has no record or history. As Christ in his Sonship is the Mediatorial Head of the church, and as such is, according to our understanding, the only begotten of the Father, and as the begetting of the head is invariably the begetting of the body and members of the head, so we hold that all the body and

members of Christ, as the Mediatorial Head and life of his body, the church, were begotten in him; and their life, sonship and heirship are in his life, Sonship and heirship. While we also firmly believe that in his eternal Godhead he is the supreme, self-existent, independent, underived, unbegotten God, and that beside him there is no God. As the Son, and Mediatorial Head of his body, he is the Word that was with God, and in his eternal Godhead he is the Word that was God. This is what we understand is the true God and eternal life. "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols."—1 John v. 19-21.

These views we have given as the views of a fallible man; we do not present them with any desire that they should be received, only so far as they shall be found sustained by the infallible scriptures of truth. May the word of inspired truth be the man of our counsel, standard of our faith, and rule of our practice, and the angel or spirit of our Lord, which was sent to instruct John, be our instructor, interpreter and guide, and the God of all grace defend and deliver us from all that is contrary to the word and the spirit of truth and holiness, and unto the only wise God our Savior be honor and power, might, majesty and dominion forever and ever. Amen.

(Editorial by Elder Gilbert Beebe, August 15, 1879.)

#### THOMAS P. DUDLEY

#### A REMARKABLE OLD KENTUCKIAN

A remarkable old man passed through St. Thomas last Friday, over the Canada Southern Railway. His home is in Lexington, Ky. He is in the 88th year of his age. His mind is as bright as a mirror, and his life is part of

his country's history. This man is Thomas P. Dudley. He is a Baptist preacher of the Old School, still in the active ministry. He serves four churches, to one of which he drives twenty-five miles; and over one church his father and himself have presided as pastors for an uninterrupted period of almost one hundred years. His father was a soldier of the Revolution, and it was his uncle who commanded the American troops at Dudley's Defeat. His eldest brother was Dr. Benjamin Dudley, the most eminent surgeon of America.

Six out of seven brothers took part in the war of 1812-15. Two of them fought at River Raisin, two at Fort Meiggs, two at Moraviantown, and two at New Orleans. Thomas P. Dudley was at the first and the last. They had a two days engagement at River Raisin, and on the second day he was wounded and taken prisoner. Himself and three comrades were confined in a room of the Red Tavern, in charge of three interpreters. Nearly the whole British force marched off to Fort Detroit, leaving only a small guard over the prisoners. Two days after the battle, (22nd Jan. 1813) the Indians, freed from civilized restraint, began the butchery of the prisoners. They entered the room in which Mr. Dudley was confined, and struck their tomahawks into the skulls of his comrades. No hand was raised against him, but he was stripped of coats and boots and led out into the street, to stand stocking-footed in the snow. "The tomahawking and scalping went on around me," he says, "and I soon concluded that they were reserving me for torture." Two savages came up, pointed to the blood-stain on his shoulder, and walked away. A third one, a young brave, did the same thing, smiled a friendly smile, and said, "Me save you." And he did. He returned in a few minutes, accompanied by his father, and after giving his prisoner a blanket, a pair of moccasins, a red apple and a daub of war paint, marched him off in the direction of Fort Detroit. They walked thirty-six miles, and halted for the night by the British camp fires of the previous night. The evening was spent in dressing six or seven scalps of butchered Kentuckians, which were stretched on small hoops and strung on a stick. In the morning Mr. Dudley was given another daub of war paint, and his head was copiously adorned with eagles' feathers. Thus disguised and made to carry the scalps of his comrades at "shoulder-arms" order, he was marched on to the Fort. "I tell you it was a hard trial, and my temper almost got the mastery over me as I reflected upon what my mother might say to see me bearing such a trophy. The sight of the strong Fort which our General had surrendered, only intensified my feelings; but I was helpless, and with a strong effort I controlled myself." In the Fort his wound was

dressed by a British surgeon, and next day he was removed across the river to Sandwich. Thence he was taken over Longwoods road to Fort George, at the mouth of Niagara River, and parolled after a few weeks' confinement. Subsequently he was included in an exchange of prisoners, and joined the army of the South. He was Quartermaster-General at New Orleans, and took part in the great battle fought there. "I surveyed the field after the battle, and I felt that the butchery of River Raisin was avenged."

Mr. Dudley was for many years the neighbor and the intimate friend of Henry Clay. "As an original thinker in affairs of legislation, and as a shrewd and successful tactician, I consider that he had no equal in Congress; his measures rarely or never failed to carry." The incident of Clay and the hunter was quite fresh in the old gentleman's mind. "It occurred on the borders of our county, and the hunter was Captain Miller." The story as he tells it is less polished than it appears in Mallory's biography of Clay, but it is not a little remarkable that precisely the same version of it was given by Mr. Blake in one of his recent campaign speeches. Mr. Dudley was also on very familiar terms with John C. Calhoun, of whose abilities and character he speaks with the greatest respect. He possessed a mind powerful in analysis and intensely logical, and his personal reputation was without a stain. "He was one of the purest of our public men at Washington, and he would any time rather talk farming with a boy of fifteen, than join in a wine supper with the most brilliant men of the capital." Other leading men of the South in the past two generations were Mr. D.'s attached friends, and one of the many was George D. Prentice, the famous Louisville journalist.

Elder Dudley must have been a man of repossessing appearance in his prime. Though somewhat bent, he is still fully six feet in stature. His face is intellectual and finely cast, and he has the bearing and manner of a gentleman. His memory is wonderfully retentive. He has read no book for the past six years, owing to failing vision; but the bible is as familiar to him as household words, and in sermons of an hour's time he quotes book, chapter and verse without a single lapse. In discourse he is vigorous, fluent and logical, he is never involved or obscure, and he says what he intends in polished Anglo-Saxon. He has been a steady and extensive contributor to the publications of his church for almost half a century, and his writings are marked by the same strong individuality as his sermons. He writes and speaks what he feels and believes.

This veteran preached a sermon in the Old School Baptist meeting-house at Duart last

Sunday. He spoke for an hour, without the aid of note or reference, in an earnest conversational style, and without a halt or a stammer from beginning to close. We have only space for a brief outline. His text was Rev. xxii. 16, 17: "I Jesus have sent mine angel," &c. Is the gospel, he asked, addressed to mankind indiscriminately? John addresses the seven churches by name. God never required anything of man that he has not qualified him to perform. Spiritual action pertains to spiritual men, and natural action to natural men. Did God make any requirement of Adam when he was a lump of matter? No; not until he breathed life into him did he impose a law upon him. The violation of that law brought sin and its dire consequences into the world. Sin results from our vital oneness with Adam. We are all Adam multiplied. It is said we are not responsible for Adam's transgression. The whole family was there, and I am not responsible for Adam's sin, but for my sin in Adam. The first man was the embodiment of his family; he is the figure of Christ, in whom the spiritual family is created, according to the testimony. As Adam's sons and daughters descend from him by generation, so do the sons and daughters of Christ, and from the earliest period of time there have been only these two families in the world. In Christ dwelleth all spiritual fullness, which is imparted to his children from his mystical body. The heirship descends to us through him, the Head. Deny the oneness of Christ and his church, and by no process of reasoning can the sacrifice of God be justified. The law of Jehovah is like himself, the same yesterday, today, and forever. The law must be fulfilled in every jot and tittle, and Christ only could fulfill it. Christ alone is the source of life and light to his people. John needed the illumination of the Spirit as much as any one to unveil his heart. John was as dependent on the Spirit as any minister or believer of the present time to unfold to him the mysteries of the kingdom of God. The seventy disciples were sent by Christ two and two to the cities where he was himself to go. Their mission was to prepare the hearts of the people for the truth, for the people must be taught in the school of Christ. If you have a knowledge of God as a Being everywhere present, it is a proof that you have eternal life. It is then the christian warfare begins. The spiritual and the fleshy natures are in a state of continuous conflict. The sorrows we undergo are part of our legacy here. The law remains the same as it ever was, and mankind are universally under it. Christ was Mediator under the old as well as under the new dispensation. The law has been fulfilled by the Head on behalf of all the members. The law and justice were harmonized in Christ's death, and we are

quicken in his resurrection. We are utterly unprepared to bring forth fruit unto God until the new life is implanted within us. All that the law can do is to convince and to condemn. It is when you see yourself the chief of sinners that you look to Calvary. The Spirit calls on all the children, and none can hear if the ear is not circumcised — if the ear is not open to hear the glad tidings.

(The above was published in the July 15, 1879, issue of the Signs. It originally appeared in the *St. Thomas (Ontario) Journal*. We found it most interesting, and pass it on to our readers. — J. D. W.)

#### HYMN AND TUNE BOOKS

Although we have not been asked to do so, we feel to say the following concerning the **Lester and Durand Hymn and Tune Books**: The two sons of Elder Lester incurred considerable expense in getting out the last edition of these books. Many churches and individual brethren have ordered them, but a considerable number are yet on hand; and since it occurs to us that it is not likely that another edition will be forthcoming, it would be well for those who desire them, to order them soon. The price is \$2.00 each, or \$22.00 per dozen, post paid; and may be had by ordering from

P. G. Lester, Jr.  
2246 Memorial Ave. S. W.  
Roanoke, Virginia

(J. D. W.)

#### OBITUARIES

##### MRS. AUGUSTA YATES BENNETT

Mrs. Augusta Yates Bennett, an old mother in Israel of the Old School Baptist Church of Christ, at Old Bethel Church, Graves County, Kentucky, passed away after a long illness. She was nearly eighty-six years old. She was married to Rufus Dodd Bennett, and to this union were born three sons: Prester, Chester and Hester Bennett; there were four grandchildren — one preceeded her in death; and a host of other relatives. She reared three noble sons, and lived to see them all have homes of their own.

She was a faithful member to her church, attending as long as she was able. She was the widow of the late Elder R. D. Bennett, who preceeded her in death several years. Sister Bennett was a sound Old Baptist: she loved the doctrine put in its purity, and didn't want any of man's works mixed with it.

Sister Bennett will be greatly missed by her children, friends, and church of Old Bethel. The writer and Elder R. L. Harrison con-

ducted her funeral at Old Bethel Cemetery in the presence of a large congregation of friends — to await the second coming of our Lord to carry his little children home, where there will be no sorrow, nor death, but peace forever. Oh, may God reconcile her children to His will in all things, is the prayer of this poor way-worn sinner. (Written by request)

(Elder) O. W. Perkins

#### MEMORIAL TO SARAH LOUISE WHITE BALL

Sarah Louise White Ball was born March 30, 1878. She died June 5, 1956, making her stay on earth 78 years, 2 months and 6 days. She was the daughter of Benjamin and Sarah Elizabeth White, and was married to Stephen Matthew Ball, March 21, 1900, who preceeded her in death.

They were married by her uncle, Elder E. V. White, and both were baptized by Elder Leferts in September 1920, into the fellowship of the New Valley Church. She left five children — John Lee Ball, Anna Ball Curry, Garnett Cawood Ball, Virginia Ball Donaldson and William Matthew Ball. Three other children, Mary Elizabeth, Elijah White and Benjamin, preceeded her in death. She also left eleven grandchildren and five great grandchildren, one brother, Benjamin White, and one sister, Mary White Claggett.

She was a faithful member of her church, which she attended as long as she was able. Her humble spirit showed throughout her life; her greatest delight was to hear the Gospel of Jesus preached, and to listen to those of like faith conversing of the things of God. We believe our dear sister is at rest with the Savior she loved, and in whose trust she lived. During six long months of illness, she was tenderly cared for by her devoted children. All was done that was humanly possible to prolong her life but God called her Home.

We deeply mourn her loss but feel that we may reverently say, "Thy will be done."

Services were held in a funeral home in Bethesda, Maryland, conducted by her pastor, Elder John D. Wood. The wealth of beautiful flowers surrounding her was a testimony of the love and respect of her family and friends.

She was laid to rest beside her husband in Mount Olivet Cemetery, Frederick, Maryland, to await the resurrection day when our Lord comes again.

From one who loved her dearly,

Her Sister,  
Mary White Claggett.

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., NOVEMBER, 1956

NO. 11

### WHY JESUS DIED

I hope there is a future time  
For me to see the face  
Of him who gathers home his church  
Through the riches of his grace.

Though helpless and unworthy here  
I find myself to be,  
I'm hoping for the time to come  
When his precious face I'll see.

I hope the door has not been closed  
And I am left outside,  
That I should not be remembered  
By him among his chosen bride.

I try to look beyond the veil  
Above my stormy plight,  
Hoping to catch a lighted ray  
From heaven's shining light.

My old home here is so unclean,  
Corruptible and vile:  
I often feel I have no hope  
That I am his redeemed child.

Yet I hope that through the goodness  
Of his mercy he'll find  
A haven of rest and comfort  
For me in that future time.

Where he will let me be among  
The Father's heavenly fold,  
And give me to fully understand  
Why Jesus died to save my soul.

Ina M. Pilchard  
Stockton, Md.

Kirksey, Ky.

### Precious Editors:

The grand old Signs of the Times has been coming to this old house above one-hundred years. My father built it, and reared twelve children; and lived to see all of us grown and married. I have seen two wives buried, both having died with cancer; and I am near my eighty-second birthday, and live alone.

I can't hope to get this scribble in much shape: my name has been on the Primitive Baptist church book nearly

sixty-three years, and I realize that if I ever did a good deed, the grace of God was the cause of it.

I am some behind in my subscription, so am enclosing \$20.00. \$10.00 for subscription and \$10.00 toward the Fund. I will mention a few names of the elders I have been privileged to hear: J. C. Sikes, Griffin, Brock, Biggs, J. W. Wyatt, J. W. Linn, J. M. Perkins, Wade Perkins and Darnell.

It seems that the 14th verse of the 19th Psalm has been on my mind; but I guess the 15th and 17th verses of the 40th Chapter of Isaiah about fits me. I am so scattering, I will close. Please pray for me a sinner saved by grace if saved at all. May God bless the editors of the Signs.

F. S. Chester

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N. F. Akers, Va.....	5.00	Mrs. Mona Darby, Md.....	5.00
Mrs. A. H. O'Neal, Ga.....	5.00	Samuel T. McColl, Canada.....	10.00
Mrs. B. H. Shewman, Calif.....	10.00	Mrs. Flossie Hodgins, Canada.....	5.00
Travis L. Stanford, Iowa.....	10.00	Alex McColl, Canada.....	5.00
Mrs. D. S. Reid, N. C.....	20.00	Mrs. A. T. McLean, Canada.....	5.00
H. H. Fitzhugh, Ark.....	1.00	Mrs. G. E. Rogers, Canada.....	50.00
J. P. Daniel, Ark.....	1.00	Mrs. J. M. McGinnis, Ga.....	5.00
J. A. Davis, Ark.....	1.00	Marion Hatcher, Ga.....	5.00
Mrs. Harold R. Daniels, N. C.....	10.00	Fred Johnson, Ga.....	5.00
Mammie P. Aldridge, N. C.....	10.00	Elder and Mrs. Posie Ingram, Va.....	25.00
Mrs. Roy Law, Ore.....	1.00	Mrs. E. R. Rawls, Texas.....	10.00
Mrs. S. G. Harralson, Ky.....	5.00	Mr. and Mrs. Boyd Minter, N. C.....	5.00
Rewastico P. B. Church, Md.....	25.00	Mrs. R. G. Blown, Wash.....	5.00
Mrs. W. J. Bartlett, Ariz.....	5.00	G. T. Lester, Ga.....	10.00
Chas. R. Myers, Pa.....	10.00	Miss Bessie Wright, N. C.....	5.00
Mrs. Tom Osborne, Tex.....	5.00	J. E. and Lee Hardy, Calif.....	10.00
Mr. and Mrs. Ralph Morris, Md.....	25.00	Mrs. Edith Farlow, Md.....	5.00
Elder and Mrs. D. C. Davis, Wash....	50.00	W. S. Rowland, Tex.....	15.00
Laura B. Ditman, N. Y.....	5.00	Elder H. G. Brown, Tenn.....	10.00
Mertie E. Bailey, N. Y.....	5.00	Mrs. Florence Pate, Fla.....	1.00
M. D. Merrill, Tex.....	5.00	Mrs. Guy Churchwell, Fla.....	1.00
Mrs. J. P. Hobbs, Tex.....	5.00	Chas. P. Hayes, Ala.....	5.00
Mrs. M. Jones Flynt, N. C.....	1.00	Robert D. McGough, Ala.....	5.00
Elder S. E. Terry, Va.....	5.00	H. M. Pulligg, La.....	10.00
B. C. Wray, N. C.....	2.00	Mr. and Mrs. John Cole, Md.....	5.00
Homer Minter, Va.....	5.00	Mrs. Hattie Bailey, Md.....	5.00
Elder John F. Simpson, Ill.....	5.00	Mrs. C. E. Hale, Va.....	5.00
James A. Bell, N. Mex.....	50.00	Fellowship Church, Texas.....	25.00
Mrs. L. B. Haneline, Tenn.....	5.00	Lollie Campbell, Canada.....	2.00
Mr. and Mrs. Walter Swetman, N. J....	10.00	Flossie Bishop, Canada.....	10.00
R. E. Doran, Ky.....	5.00	Verna Carscadden, Canada.....	10.00
Mrs. P. A. Lewis, N. C.....	5.00	Mrs. A. T. McCollum, Canada.....	2.00
Mrs. Alice Watson, Md.....	5.00	Mrs. James E. Young, Tenn.....	10.00
Mrs. Maud Laws, Md.....	100.00	Annie Kinter, N. J.....	5.00
A Friend Eastern Shore, Va.....	50.00	L. M. May, Texas.....	3.00
Nannie M. Carney, W. Va.....	15.00	Joe Plunket, Ky.....	2.00
James M. Cox, Tenn.....	5.00	Homer Williams, Ark.....	2.00
Mrs. Arthur Fegan, Can.....	5.00	Charles Shearer, Wash.....	5.00

Anna F. Weiss, N. J.....	5.00
Mr. and Mrs. G. W. Clay, N. C.....	10.00
V. S. Reagan, Tenn.....	5.00
Mr. and Mrs. J. A. Lewis, Va.....	5.00
K. C. Koonce, Tex.....	2.00
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TOTAL.....	\$9,262.55

613 18th Street, S. E.  
Roanoke, Va.

Dear Elder Spangler :

If the good Lord will guide my pen, and also my mind, I have a feeling to try to write a few lines for publication in the Signs of the Times.

I will start back when I was a boy three or four years old. I would walk three or four miles to hear the Old Baptists preach, but didn't know what preaching was, of course. I have been following them around ever since; and can gladly say that I don't regret one step I ever made in following after them, for I always love to hear them sing, and pray, and preach. I have had many ups and downs in life — was thrown from a horse three times. One time the horse was very quick to start, and before I could get upon her and take hold of the bridle, she, being blind, ran off of a bridge, and fell on top of me. I was made certain that the good Lord took care of me there; and many times and in many ways he has looked after me, when I couldn't look after myself; and for which I feel very thankful.

I have been blessed with the sweet privilege of hearing the Old Baptists preach much down through my journey of life. The Lord has been good to me: bless his holy name. I don't feel worthy of his goodness to me. So much of the time I feel so low down; and sometimes feel He is gone forever. Then again, I feel his presence is with me for a few moments: Oh, what joy when you can feel his presence with you: There is nothing on earth like it. What great love the Father has bestowed upon us, that we should be called the sons of

God. Isn't that wonderful? I feel that the little word *US* has reference to all of God's elect children, from the beginning to the end. What bothers me most, is, am I in that number. Sometimes I have a little hope that I am. Dear brethren and sisters, I am going to ask that you give this little word *US* deep consideration, and see what it means to you. It is a wonderful word to this poor sinner. If I could write something that would bring tears of joy to you, I would feel that my little writing wouldn't be in vain. I feel so much of my time that I am too unworthy to try to write anything to God's dear children.

I find the word *US* is used in the New Testament 128 times. What a wonderful word it is to God's little children. If we are numbered among those included in *US*, we will be *there*. I am a poor sinner, and don't know as much as some; and I am getting old. I have been going to associations all of my life, and have enjoyed them very much; and have heard many, many wonderful sermons while attending them.

Sometimes there are those who creep in unawares, and cause strife among us. The scripture says, They went out from us, but were not of us. I would ask all to give this careful consideration. It also says, A remnant shall be saved. Remember this dear brethren and sisters: Life is so short in this wicked world that we have no time to do anything to hurt our brethren's feelings. I beg of you, if you are guilty pray to the God of heaven to take it away from you; and pray for peace among the Lord's people. May he give us to love our brethren more each day we live, and to love the church, and our pastor. I am growing old, and soon will have to say farewell to this vain world, for I am going home. I hope I can say with Paul, I have fought a good fight, I have finished my course.

I am all alone; if you have a mind to pray please remember this lonely sinner. Dear brethren and sisters, live in peace and sweet fellowship with each

other. May God bless you all, is my prayer.

W. H. Simmons

### EXPERIENCE

My youngest daughter has asked me to write my experience, so I will make the attempt.

Sometime in the year 1898, I dreamed that some school-mates and I were in the woods hunting flowers. I went down in the water to get some flowers, and when I looked to see where I was, I was standing on rocks in muddy water; and the banks seemed to be walls, with no way for me to get out. Oh, how mean I felt to be; and I thought if I died there, I would be lost forever. I got down on my knees and tried to pray, asking the Lord to have mercy, and forgive me of my sins — they seemed to be so many: Oh, what a burden — and if he would, I would try to be a better girl. I arose still begging God for mercy; and I saw a light away off, and it grew larger and larger, until everything seemed to clear away.

I awoke and began to worry about my lost and ruined condition — everything wrong I had ever done or said seemed to come before me. I was still begging for mercy. About two years later I dreamed I was going to the field to work, and I could see fire coming down from the sky, and I could feel it burning my soul. Oh, how awful; Oh, how mean I felt to be! In this I knew that God was just, and I was unjust. I had told God a lie: I had promised to be a better girl, and had not done it.

My troubles seemed to get worse. I would get the Bible, and try to pray, asking the Lord to have mercy, and help me to live a better life. But my prayers seemed to be a mockery before God, and the Bible a rebuke to me. All I could say was, "God have mercy." It seemed I was sinking down beneath God's righteous frown; and it was no more than I deserved — I was justly condemned. I wanted to ask someone to

pray for me, but I did not want anyone to know how I felt. I thought that if someone who was a member of the church would pray for me, their prayers would be answered.

The 4th Sunday in June, 1902, I went to meeting at old Elam Primitive Baptist church near our home. Elder S. H. Whatley was pastor there; and while he was praying, I tried again to ask God for mercy. But it seemed there was no relief for me, and I felt I would never have forgiveness, and there was no mercy for me. After preaching, he came down to the floor, and they began to sing: "Children of the Heavenly King." I looked at them, and thought they were the prettiest people I ever saw; and that that song was telling me that they were the children of the heavenly king, and that Christ was their King. It seemed they were up in the air with their King. Oh, how I loved them! This love seemed to be stronger than I. Yes, I loved what I saw there, for Christ had the preeminence there; and Oh, how I loved him. Oh, what an illumination — how gentle and sweet. Oh, what power! It seemed to draw me to them, and cause me to want to learn more about this precious one; and to want to follow him closer and closer. The beauty and sweetness I will never be able to tell. I wanted to shout it out to the church, and to the world; but did not. I went home shouting his praise inside me. It seemed I could not praise him enough for what he had done for me.

On Tuesday, as I went about my work, thanking God, and praising him, something said, "We know that we have passed from death unto life because we love the brethren." (John 3:14) I felt that I loved the Lord, and his little children everywhere. And I felt to be singing, "How precious did that grace appear the hour I first believed." How precious He seemed to me, and the altogether lovely one. For two weeks I was so happy, singing his praise, and thanking him for what he had done for me: I wanted him to have all the praise and honor.

Now I wanted to be baptized, and follow this blessed Lord. I believed that the Primitive Baptist church was his church, because I had seen them as his children; but I felt so unfit. I felt too, that I might be deceived, and I did not want to deceive them. I knew that God is not mocked — he knows everything, and that it is a fearful thing to fall into the hands of a living God.

Baptism became a burden to me. I would go to this little Primitive Baptist church at Elam every meeting, and stand and tremble. It seemed I could not stay away, yet I could not go. I felt it was the only place for me; yet I was afraid I did not have an experience of grace.

One night before I joined, I went to bed, but could not sleep. I got up, and this scripture came to me with great force: "Repent ye, for the kingdom of heaven is at hand." I went to my mother's room door and called. The whole family got up. I told them I wanted to tell them my experience; but that I did not know if I had an experience of grace, or not, and I did not want to deceive the church. My father said that if I did not have an experience of grace, he did not know what one was; and that if I wanted to join, to go ahead. I told them I wanted to join Elam Church, and wanted them to join too. They told their experience that night, but said they couldn't join for they did not feel fit to be there, but that they believed the old primitive doctrine.

On Saturday before the 4th Sunday in August, 1903, my mother asked me if I was going to join that day. I told her I did not know. She said, "I thought if you were, I would send some of the children after your grandma." I said, "Oh no, I might not join." In a little while she called us children, and said she saw grandma coming. I felt someone had told her that I was going to join, but she said that she got up that morning feeling that she wanted to go to Elam, so she came over to wait 'till meeting time. My father had to go to Atlanta that morning with a load of

vegetables, but he got back home before the meeting closed; and was there when I talked to the church. It seemed that all of them felt to know more about me joining than I did. When I started up to offer, I heard someone say, "Bless the Lord." And another said, "Thank God."

I was blessed to tell the church what I have written; and that if they did not feel that I was fit to be there, I did not want them to take me; I did not want to deceive them, and wanted them to be the judge. To my surprise they accepted me. Some of them said after meeting, that they had been expecting it a long time. I wondered how they knew, for I had not told anyone except our family at home.

I was baptized the next day, which was the 4th Sunday in August, 1903, by Elder Whatley. When I came up out of the water, this scripture came to me: "There is a natural body, and there is a spiritual body." (1 Cor. 15:44) I felt so happy and thankful for everything. We went on up to the church from the water, and when we came to the door, I could see the table. Someone had gone on before and prepared the table for communion, for it was communion and feet-washing day. As I looked at the table, it was the body of Christ lying there; and Oh, how unworthy I felt to partake of that precious one, or to wash the saint's feet. I seemed to be full of thanks and praise to him who had done so much for me.

But a few days later, (I guess I must have felt a little exalted by the sweet things they said to me about joining) I got to feeling that I was just about as good as anybody, and this scripture came into me with such force that it made me feel so helpless and undone, "The servant is not greater than his master." And I have found through this short span of life, that I have to be brought low, and shown again and again, my weakness and inability. I have to be shown that without him I can do nothing.

I feel that I love His precepts and

examples; and I feel sure I still love the little church I saw there more than fifty years ago. Like Ruth of old, I feel sure there is no other field for me to glean in. The Old Primitive Baptists is the only church that drops hands full of manna for me; and I want to live and die with them, if it be God's will. I have been a constant attendant since 1903. As I have been writing, I feel that I am living through all my trials and joys again.

My husband, Claude W. Stewart, died in 1913, leaving me penniless with three little children to rear — the oldest, a boy of four and one-half years, and two girls. I feel that I can say that God has been a wonderful, loving Father, and full of tender mercies to me and mine. They are all grown now. Oh, that I could praise him all the days of my life. I want him to have all the praise and honor, for I feel to know that without him I can do nothing,

Unworthily, yet in hope of a sweeter life with Him, in a home not made with hands.

Mrs. C. W. Stewart  
562 N. Highland Ave. N. E.  
Atlanta, Ga.

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#### “OUR GOD RULES ALL THINGS”

Denton, Ky.

Dear Brother Spangler:

I am enclosing a good letter which I received from Brother James A. Bell, and which I would like to see published in the Signs of the Times, if it meets your approval. I enjoyed it very much. He and wife, and his sister have just visited our association. There are very loveable people, and sound Old Baptists. They drove about eighteen hundred miles to be with us. He is most interesting to talk with on Baptist doctrine, and experience of grace.

Your little brother in a blessed hope,

H. L. Rogers.

Mesilla Park, New Mexico

Dear Brother Rogers:

Brother Rogers, I am sorry I have neglected answering your letter for so long. I keep all the letters I receive from Old Baptists; and this afternoon I got your letter out of the files and read it again, and enjoyed it again very much.

One thing I want to say here is that the fellowship God's children have one for another, is a mystery to our natural thinking. When I read your letters something within me goes out to you, which I hope is the faith of Christ in me being revealed from faith to faith. I hope I love you, whom I have not seen, more than all of Adam's kindred who have not had the Son of God revealed in them. I believe the thing we love is not the thing we see with our natural minds, but the wonderful works of God in the individual. If we love not our brother whom we have seen, how can we love God whom we have not seen? Let you light so shine, that they, seeing your good works, will glorify God. This is the work of God that you believe on him whom he hath sent. The work of God is what we love in one another.

When I read in your letter where you mentioned about the operation of a piece of machinery: how it functions in precision according to the perfection of its builder. I have thought of the same thing many times. When we go into a plant to see it operate, we see belts running all directions. The man who built the machinery knew all of the functions of the belts before he constructed the machine. The man who knows nothing of the machine would think some of the belts were running in opposition to each other. Our Lord, the Great Architect of all things, was perfect in all things, and made no errors. All things were good, and very good, which were created. There is no unrighteousness with God.

The world believes and teaches that there are two forces which have great power in the earth; and, from what they teach, to them the Devil has more power than God. We believe and teach that

there is no power except of God. Let us examine the accomplishments and see how they compare. Let us take up Adam and Eve first, and see who had the power; and who won the battle. "The creature was made subject to vanity, not willingly but by reason of him (God) who had subjected the same in hope." Neither Adam or Satan knew the purpose of God: they neither knew that salvation had been prepared from before the foundation of the world. Here we see man without hope — the devil believing he had won a battle. But he had not won a battle, for at the time of the fall, Christ lay as a lamb slain. Not in reality, but in the mind and purpose of God. "The foundation of God stands sure, having this seal, the Lord knoweth them that are his."

We see how the power of our God rules all things. All things work together for good to them who love God, to them who are the called according to his purpose. Joseph had dreams, revealing to him that God was with him; and his father and brethren should bow to him. Joseph told his brethren of his dreams, and when his father sent him to see about his brethren, they said one to another: "Let us kill him and see what becomes of his dreams." God was working all things; so they agreed among themselves to sell him into the hands of the merchants. But God was with him, and Joseph found favor with the king, and became powerful in the land of Egypt. The Devil lost another battle, in order that God might save much people alive.

We see how the children of Israel were mis-treated, and in bondage to the Egyptians. The king sent out an order for all of the male children to be slain, which would have included Moses. But the king's daughter saw Moses in the river, and loved him. She cared for him as her own son. The Devil lost another battle. When the lice, frogs and locust would infest the land, the king would tell Moses to take the children and move out; then God would harden his heart, and he would refuse to let them go. To

the world, God is working in opposition to himself. After going through all of these afflictions, the last was the slaying of all the first born among the Egyptians; but God instructed Moses to strike the blood of the slain animal on the two side posts and the upper door post of the houses of the Israelites, so that when the Lord smote the Egyptians not one of the Israelites should be slain. And it was so. Here we see Satan losing another battle.

The king said to Moses, Get them out; and Moses gathered all up the children of Israel, and marched toward the Red Sea. Then God hardened the king's heart, and the king sent his hordes after them. The sea was in front, the mountains on either side, and the Egyptians at the rear. This looks like a good place for a big revival — but let us see. Moses instructed the children of Israel to STAND STILL, and see the salvation of the Lord. Satan has lost another battle. Man stands still: God does all the moving. "God moves in a mysterious way, his wonders to perform."

In the feeding and watering of the children in the wilderness; the Hebrew children in the fiery furnace; Daniel in the den of lions; David and Goliath — in all of these Satan lost the battle. We now come to the last fight: We see the Angel of the Lord appearing to the Virgin, telling her that she should conceive and bear a child, who would save his people from their sins. We know, of course, the trials of the mother and the young child. And we come to the death, burial and resurrection of the Son of God.

We see Judas betraying him into the hand of his enemies; we see them bring him before Pontus Pilate — it looks as if Satan is winning a last battle. We hear the ruler asking Jesus, "Are you the Christ?" And Christ answering, "Thou saist." Then the ruler asked him the second and third time; and Christ did not answer him. Then he said, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?"

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above." I will say here that all the world believes just what Pilate believed, except the old Predestinarian Primitive Baptists.

The Jews and Gentiles have gathered together to do whatsoever God had purposed aforehand should be done. Does this make God a sinner? No! There is no unrighteousness with God. If man should do the same thing to his son, it would be sin. God cannot sin; for sin is the transgression of the law. God is the law-giver, and is not subject to any law. God cannot lie but man can, and does. Satan thinks he is winning — he has by wicked men taken him and crucified him, and has placed him in the tomb, with guards to see that he does not rise from the dead. On the morning of the resurrection we see these men becoming as dead men; and the Son of Man coming forth from the dead. "The wrath of man shall praise him, and the remainder he will restrain." This was the last battle and Satan has lost forever. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57) "Who hath saved us and called us with an hold calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." (2 Tim. 1:9) "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10)

May the grace of our Lord and Saviour ever abide with his redeemed, giving them faith to declare the whole council of God: declaring to all that their victory came through the death, burial and resurrection of our Lord; not through their own righteousness, or good works. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption; that, according as it is written, He that glorieth, let him

glory in the Lord." (1 Cor. 1:30-31)

I have written too lengthy on a subject that I fear I know but little about. I see myself so vile and full of sin, it makes me fear and tremble when I attempt to discuss the wonderful works of God; for I believe I cannot speak the truth as it is in Christ, except the Spirit of Christ abides with me.

. . . I will close, hoping to visit you this year, or some other time. May the grace of God ever abide with you, giving you that spiritual comfort that can come from him, and him alone. I remain

Yours in hope of a perfect life  
through Christ our Lord.

James A. Bell

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Bassett, Va.

Dear Brother and Sister Spangler:

I hope you dear ones are well and rejoicing in the sweet mercy of the Lord. I often try to beg for mercy; and, Oh, that I might love him who is my sweet hope, my only help, my strength, my all. But how empty and cold my prayers seem. I long to bow in humble, grateful prayer, but I know it must come from our blessed Lord. He has been so good to me, and mine.

I am sending you some letters which I received from a precious sister. Sister Martin I feel the Lord, in tender love, gave her a mind to write to me; and I have received sweet comfort from reading them. I want to share the good news with God's little ones, if you dear editors feel to print them in the precious Signs of the Times.

May the giver of every good and perfect gift, bless you editors to continue to print the truth as I feel the dear Signs has all these years.

Your very least sister, in  
hope of mercy,  
Callie Clark

Crab Orchard, W. Va.  
July, 1955

Dear Sister Clark:

I received your your nice letter, and enjoyed it so very much — it was a very comforting letter, indeed. I am such a poor hand to write, I think sometimes I will lay my pen aside; but then I have, and still do, enjoy the letters from the dear brethren and sisters who have been so good to write to me. Some I've never met, and may never, but I pray that God may be pleased to bless them. My greatest desire is to meet them all on the sunny banks of sweet deliverance; where sorrow, sickness, and troubles will never come.

My dear sister, I want, if the Lord will enable me, to write you of an experience I had about four years ago. I had been very sick for several months, and went to the hospital and spent eight miserable days. I was so weak a doctor and a nurse had to hold me up in front of an x-ray machine to make pictures. I looked like a living skeleton, and I thought I had only a few days to live. But I was perfectly reconciled to go, and told my oldest daughter the song I wanted sung at my funeral. It was, "Asleep in Jesus."

I begged the doctor to let me come home to stay with the children what few days I thought I had. I call them children, but they are all grown. I was so weak I could not stand alone, and my daughter had to lead me. So, while waiting, as I thought, for the call, I will never forget what I saw that memorable night. (I just can't say whether I was asleep or awake, but it seems I was awake). I thought I was standing at my front gate, and a feeling came over me that I was going to faint, and I started to fall. My son was coming toward me to keep me from falling, but before he could reach me, two of the largest hands I ever saw reached and took me under the arms. I felt strength come back to me; but I was so frightened at first, but the fear did not last but a second. I cried out, "It's

the Lord's hands."

I did not know I had said it aloud until my son called me to wake me, and asked me what was the trouble. I was so amazed I did not sleep anymore that night; and the following day it was all I could think of. My daughter would bring my meals to my bed, but I was looking off into space, wondering. I would scarcely know she was in my room. For months that was on my mind, and it gave me so much comfort and consolation. I did not know at the time that it meant that I would get better, but I praised his high and lofty name, that he should condescend to one so low and unworthy of his love and mercy. I shouted and gave him all the glory and honor, for it was all due him. I suppose the neighbors thought I was crazy, but at the time it mattered very little to me what they thought. The love of God took away all the fear. I was so happy, it was worth all the weakness and suffering I went through. No wonder Paul gloried in tribulations, and counted it all joy to suffer for his name's sake.

If and when you have a mind, write me, and remember this poor weak one in search of a home in a better country.

In love and hope,  
Pearl Martin

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Crab Orchard, W. Va.  
May, 1956

Dear Sister Clark:

I will, the Lord willing, try to answer your good letter — you are so good to write dear encouraging words of our Lord and Saviour Jesus Christ; the one who remembered me, and I was not worthy of his love and mercy.

I was so glad your daughter was getting so much better; bless her dear soul in Christ to live. We could not live without him. Paul said that if we live we are his, and if we die we are his. Oh, how I hope that includes poor me.

Dear sister, I do hope you and yours

are well. I am not well at all; I never sit up all day; but I try to be thankful to be up some of the time. The Lord is good to us — we know things could be worse for all of us. How I long and hope for a mind of reconciliation. I haven't been able to go to church since the 4th Sunday in September, 1955; but the dear Old Baptist are good to visit me, and we talk of the goodness of our God, and sing praises unto him. When they leave, I feel I have been to church. Where two or three are gathered together in his name, he has promised to be there; and, bless his dear name, he never fails. We are poor weak creatures, but he is a rock in a weary land, and a high tower in times of storms. Yes, we go through storms in a spiritual sense, and famines too, — we have our cold seasons; but how sweet it is when it pleases our beloved to blow his love on his tender plants in his garden. Then they send forth sweet fragrances; to me, that is his love. Not long ago I dreamed of the most pretty white flowers, and I could smell the sweet perfume. I delighted several days in that sweet dream.

With each day bringing its problems and duties on our poor weak bodies, I rejoice in rest and peace for our minds. Sometimes I am made to wonder why I am being left here, (seemingly, I am no benefit to anyone), and then I know that God has some purpose in it, and he knows when I have no more time or place here on his foot-stool, for he holds the issue of life and death in his own hands. Oh, may I be submissive to his will; that is what I desire to do, but my nature is so prone to sin, and, like the poet, "I fear that I am not born again."

Dear sister in Christ, I truly believe you understand what I am trying to say. Sometimes I will say, "Dear Lord, surely this world can't be my home." And then I will look around to see if any one heard me. Not that I am ashamed, but some people, who do not understand, would think I was crazy. I live real close to several houses, and none

of those who live in them care for the Primitive Baptists. Most of them belong to something else. They are good neighbors to me, and I like them, and we get along fine; but when it comes to talking about what feeds and comforts me, they don't know anything about it. I don't try to teach them, for I know we can't teach our neighbor to know the Lord. We have scripture to that effect. You remember Paul said that he did not learn it of man, but by the revelation of Jesus Christ; and, dear one, it is the same today. God does not have a dozen different ways to save his people, as we hear so much of today. I am happy that it is by grace: and I believe what the scripture says.

If I have written one word of comfort to you, I praise God for it; for I feel to be one of the weakest, if one at all. I want to be kept humble, and found at all times in humility in our Saviour's love. Write when you can: I do enjoy your sweet letters.

In love and hope,  
Pearl Martin

---

"COMPLETELY AND  
UNCONDITIONALLY"

Aldie, Virginia

Dear Elder Spangler:

Enclosed is a money order for \$5.00, to renew my subscription for one year; use the balance for the Indigent Fund.

The Signs of the Times is such a blessing to all who love the Old School Baptist faith and doctrine. To meditate upon the letters and experiences of grace, is very comforting, and seems to bring a joyful calmness amid the whirl of changing circumstances in which we have to live.

We realize that within ourselves dwells no good thing, and we can do nothing to merit heaven. We know that salvation is by grace, and the divine love of Jesus Christ, who died for our sins. This only is our blessed hope of redemption. His last words on the cross

of Calvary were, "It is finished." Meaning completely and unconditionally. If man's works, acts, or deeds had any part, we could not rejoice in predestination, and the sovereign will of God.

Being the most unworthy of all sinners, I trust that I may be kept humble, yet ever thankful and praising his holy name. In the weakness of the flesh we are so prone to forget the giver of every good and perfect gift.

May the Lord's richest blessings be upon you.

Julia T. Sowers

DESIRES TO HEAR FROM  
OLD BAPTISTS

Box 296,  
San Pablo, Calif.

Dear Editors:

The September issue of the Signs came to me yesterday, and I was so low in spirit that it seemed to come at the right time. I read and re-read it from cover to cover. The good letter of Elder Dodson was sweet and encouraging to one so little and unworthy. I had many beautiful thoughts concerning God, and his blessed promises, while lying here in a hospital bed — I had many thoughts on heavenly things: I saw Jesus as he was nailed to the cross for our sins.

My doctor told me I had a big heart; and I thought at the time that it takes a big heart to hold all the love I have for the household of faith, for, if not deceived, I love them beyond words; and while I am permitted to stay here, I want nothing more than a little place at their feet. I wouldn't say or do anything to hurt one of God's little ones for anything in this world; and my prayer is that he will keep me this way.

I don't know how long I will be in the hospital. I hope not long. I would love to hear from any Old Baptists who have a mind to write me.

A sister in hope of eternal life,  
Martha Frost

HID FROM US — YET WITH US

Kennedy, Ala.

Dear Editors of the Signs:

Enclosed you will find \$3.00 for renewal of my subscription to the Signs for one year. I enjoy reading the good paper, and hope to have the privilege of reading it as long as I live in this world.

I am enclosing a letter I received from Sister Hallie Taylor. It was so much comfort to this poor sinner, I thought it might be a comfort to others. Please print it in the Signs, if you deem it worthy of space.

Yours in a precious hope,  
Charlie Stripling

Dear Myrtle and Brother Stripling:

I feel to express my heartfelt thanks, if not deceived, for the lovely visit with you all yesterday. I cannot express how it makes me feel — so unworthy, and yet made to rejoice that God's little children would be mindful of me: surely the least of the flock, if one at all.

Brother Stripling, your experience you related was beautiful to me. It was so uplifting to hear one of God's humble poor relate experience so much like my own travels. It strengthened my hope very much. For a long time I have felt to be one alone: that no one else, surely, was left to doubts and fears as much as I. I have felt so burdened with my unfitness, and doubts and fears, that I have felt I couldn't go on, if not permitted to talk with someone. I guess I have been afraid my travels were so different, and manifested so much evil, that the brethren and sisters wouldn't claim kin to one so vile as I. It seems that so much of the time I am ashamed of what I have said when I do talk with anyone, that it would be better if I never opened my mouth again to speak. Oh, that I could only walk humbly before my brethren, and speak in a way that would be becoming.

I have not wanted to deceive the dear people of God, and don't feel that I could if I wanted to; but, Oh, how I do wish that I could walk worthy of the vocation wherewith I hope I'm called. I fully believe (if not deceived), that if I am called to be a child of God — to be a follower of Jesus Christ, there is no power in heaven or earth, or under the earth, that is able to remove this calling. God being unchangeable (and what he has done is done forever), if he calls one to be a child, it is sure to be so. Now at times, and almost all of the time, I am in a cast-down state, and feel very forsaken of God. But he has promised to be with us always, and never to leave or forsake us. This being true, I believe he is with us in all our trials and temptations. Even though he is hid from us he is present with us. If not for his protecting hand, I know I would have ceased to be long ago.

I believe that God has a purpose in everything that is. There is nothing new under the sun to him. He has fore-ordained all things that be, and at his appointed time it comes to pass. Who are we to call in question as to the why of things that he has ordered to be? Yet we are creatures of the dust, and weak; and will portray this weakness as long as we live in the flesh.

I have felt for some time that I wanted to talk with someone concerning my travels; but I couldn't feel it to be profitable to anyone. But rather that it would be sickening, and tend to weaken one's hope instead of strengthening. I don't know, but it seems the longer I live, the more I believe God is praised in our downsittings, as well as our uprisings. In a different way, maybe. But to be cast down shows man's inability to do of himself; and, therefore, he is shown that all of his strength is of the Lord. Thus, it seems to me, that it is by our downsittings that we are made able to rejoice in uprisings.

One never knows who he is to talk to, nor what he is to say. I want to beg of you not to hold my imperfections

against me, but to remember I am a poor, weak creature of the dust, with no strength of my own to do, or not to do. May God be praised for all things, for all things have a good purpose in the sight of him who purposed it.

I want to thank you again for coming to see us, for the words of encouragement. I hope also to thank God for the same. May it please God to send you our way again soon. I am

Your kindred in bonds,  
Hallie Taylor

---

Ruffin, N. C.

Dear Editors of the Signs:

I am enclosing check for two years renewal to the Signs. Husband and I look forward to the coming of this good paper, which is always so full of the glorious doctrine of salvation by grace (and grace alone) written by those who have been called out of darkness into the marvelous light and liberty of Jesus Christ our Lord.

We so much enjoy the editorials, and the letters of precious experiences which God gives his dear people to travel through in this life; which things are through his everlasting love and mercy.

May the Lord continue his blessings upon you, and uphold you in his love, mercy, and grace; and enable you to continue the paper, is our prayer.

Your unworthy sister in hope of eternal life beyond this vale of tears.

Mrs. G. F. Pruitt

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Memphis, Tenn.

Dear Editors:

You will find enclosed a check for \$5.00 for two years subscription to the Signs of the Times — a paper which I enjoy reading. It is full of good news to a sinner like me. I have to look to Him that made all things, and who upholds all things by the word of his power, when made to cry out, as Jonah did,

"Salvation is of the Lord." This leaves the hands of puny man out of all of it, as far as help of the man is concerned.

The preparation of the heart in man and the answer of the tongue is from the Lord. We know that in us dwells no good thing, realizing our short comings and unworthiness. We know that we are not worthy to call upon His name, yet we cry. "Lord be merciful to me a sinner."

Yours in hope,  
(Elder) H. R. Prince

Vinton, Virginia

Dear Elder Wood:

I've been trying for months to copy my dear Aunt Julia Basham's experience, and at last have it ready to send to the Signs; as I feel, that since Basham meeting house and property (Bedford County, Virginia) was a gift from her to the Baptists, the brethren will be glad to see it in print. I copied it from an issue of the Signs published years ago, which was badly worn.

To me the Signs is the best paper I ever read, and rates next to my Bible. I am enclosing a check to renew my subscription and to help a little on the Fund.

I can't finish this and not tell you how I feasted this afternoon on Elder Lambert's piece in the June number: "A Bouquet of Words." I enjoyed his sermon so much at Bethel, in the State of Washington, last August, (1955), and hope, if it is the Lord's will, to hear him again.

... Love and best wishes to you and Sister Wood.

Yours in a precious hope,  
Laura C. McCall

EXPERIENCE OF  
SUSAN JULIA BASHAM

Stewartsville, Va., March 12, 1896.

EDITORS SIGNS OF THE TIMES—  
DEAR BRETHREN IN CHRIST:— If I

may so address you. I have frequently been asked to write something of what I hope have been the dealings of the Lord with me, and at times have much desired to do so, more especially when I would read the experiences of the dear brethren and sisters, and derive so much comfort therefrom. I have often felt, while enjoying that sweet privilege, that it was selfish in me to be thus blessed and not say a word. In fact, almost from the time that I was first blessed with a hope I have at times much desired to do so; but then my feeling of unworthiness, nothingness and incompetency, feeling that I could say nothing that would be of any comfort to any one, and fearing that I might by the misuse of words, or through my ignorance in some way, say something I ought not, thereby making against the cause of Christ; which cause, if not deceived in myself, I so dearly love. Yes, these and other thoughts would present themselves so forcibly that I feared to commence; and if I did commence, which I sometimes did, I would afterward cast what I had written to the flames; and this may meet with the same result for aught I know. However, I feel that it is my duty to begin, praying the dear Lord to be with and direct me. Truly of myself I can do nothing aright; and if I shall in this speak a word of comfort to any one, the Lord be praised.

I was born in Bedford County, Virginia, August 14th, 1834. My parents were Peter M. and Susan Wright. My mother's maiden name was Susan James. They were consistent members of the Primitive Baptist Church from my earliest recollection of those things, until they were released from the trials and cares of this life. My father died about thirty-five years since, and my mother about twenty years since, to enter into that rest that remaineth to the people of God, ever to be with the Lord, as I firmly believe. They were remarkably kind and devoted to their children, and tried to teach us by precept and example to be honest, industrious, sober, upright and useful; but they

never tried to teach us religion, believing from the inspired word, and also from experience, that that belonged alone to the Lord.

Very early in life, when but a child, I had serious thoughts about death and the judgment, which I thought was to take place, our woman servant telling me about it in that way; that those who did good would be saved, and would go to heaven, and that those who did bad would be cast into a lake that burneth with fire and brimstone forever. I much feared the latter place, and wanted to do good to avoid it.

I must pass over several years by merely saying that at times I thought much about these things, and at other times forgetting them, unless I would hear of some one dying, or of some calamity, which would cause me to get down on my knees and try to pray, and would make resolves or promises to myself to do better, to get religion, &c. But when the excitement would wear off I would again forget; or if I thought of it, I would think that when I grew older it would do just as well that if I was a professor of religion I could not enjoy life so well, as I would have to be so particular about what I said and did; yet I fully intended to get religion at some time before I died. I went on somewhat after that manner until I was about seventeen years old, when I thought if I would get married there would be no hindrance, and I would be sure to attend to it, as I believed I could get religion at any time that I made up my mind to do so. I was married to William W. Basham on November 27th, 1851; but after I was married it seemed that there was more than ever to prevent me, as I had so many more cares; yet now, as before, I would often make fresh resolves, and tried to pray, that I might thus bring myself into God's favor. But as yet I was in nature's darkness, my eyes having never been opened to see my lost and undone condition before a just and holy God, as I afterwards saw myself. About the month of May, 1854, a very strange and

distressing feeling came over me while looking at a pig which had been bitten, as I thought, by a mad dog; and as I had been feeding and attending to it, I thought I would also go mad; and as I was unprepared for death, I thought I would be lost. I could see no chance now for me to be saved. I thought the time had been when I could have gotten religion, but it was too late now. I was in much trouble, and begged the Lord to have mercy on me. I would read the Bible, but found no comfort in it for me. My health now gave way, and I became very unwell. A while after this I dreamed that the names of those who were to be saved were being written down, but mine was left out. At another time I dreamed I was viewing Christ as hanging on a tree, and as having died for the sins of his people, but not for me. One night I was dreaming and making a noise, and my husband's sister who was in an adjoining room heard me and awoke me to know what the matter was. I told her that I was dreaming that I loved the Lord. She said she hoped I did, and that he also loved me. I thought if I could have heard him say that he loved me, it would have afforded much relief to me, even though it were a dream. This dream, connected with other circumstances, gave me a little hope that it was the Lord's work with me, and several persons told me they were sure it was. Thus time passed with me, at times being very much troubled, and at other times a little easier, until the fall of 1855. I had then been prostrate upon my bed of affliction for nearly twelve months, and my life was despaired of by nearly every one. My physician also said the chances were against me. Through the persuasion of my beloved father and others I was then moved twenty miles by hand, on a litter, to his house, among my old friends and relatives. My father said he wished me to come; not that he thought he could do more for me or better by me than my kind husband had done, as well as my sister-in-law, who was staying with us; but his family physician thought he

could cure me.

Soon after I arrived my dear old grandmother, a sound and faithful Old School Baptist, who had not seen me for a year, and who had long seemed to think much of me, came to see me. She was not with me long until she asked me to tell her something of the state of my mind. I told her as best I could some of my troubles and trials, with an occasional glimmer of hope that it was the Lord's work with me. She said to my beloved Father, who was sitting by, that she hoped it would do. He nodded assent. She then said to me, "Do you think you have ever felt yourself a sinner?" I answered that I thought I had. Those words, "Do you think you have ever felt yourself a sinner?" sank deep into my mind and abode with me. I thought they surely meant something more than I knew anything of. I believed she was a Christian, and did not want me to be deceived, and thought there was something more necessary for me to experience before I could have the evidence of a good hope through grace. So I asked the Lord, and begged him, and continued to ask him in my feeble way, to show me what it was; that if there was anything deeper than I had yet felt that was necessary for me to know, to show it to me. I did not want to be deceived, nor to deceive any one. It was not long until I think the Lord surely did answer that prayer. I thought that of all persons on earth I was the most sinful. My sins like mountains rose before me; and while I knew I had not committed the outbreking sins (if I may so speak) that many had, yet I thought it was not because I was not sinful enough, for my heart was wicked enough to do anything. Gladly would I have then exchanged conditions with beast or bird, or any living creature that had no soul to be saved, or that had no sin. O the dreadful future I was soon to be plunged into, with no hope of mercy, while the very breathing of my soul was for mercy. I could not see how it could be extended to me. I could not see how God could be just and save such a

creature as I was. My bodily afflictions were yet so great that my life was almost if not entirely despaired of by every one; yet they were to me as nothing compared with my sin-sick soul, with no hope of mercy. I then weighed about sixty pounds. The doctors had given me so much morphine and other medicines that I could not remember from one day to the next very many things that transpired. My mind was almost gone. But there were certain circumstances that occurred that seem as plain to me today as if of but yesterday; yet I cannot give the exact dates, nor which of certain ones were first. Well do I remember one day about this time, while prostrate upon my bed of affliction, with no power at all to raise my body. I do not think I could have raised my head off my pillow. My father and mother were sitting near my bedside. Some rice was brought in for me to eat, and my father was begging me to eat, the doctor having told him if they could not get me to eat I could not possibly live, as I would starve myself to death. I took the saucer, but told him I could not eat. I do not know that at that time I expected to ever eat anything more. My distress of mind at that time I cannot express. All at once strength was given me. I threw the saucer of rice aside and arose to a sitting position, clapping my hands, rejoicing and praising God at the height of my voice. Every word was given me just as I spoke them, and as fast as I could speak them. The first were, "Glory to God!" Several other sentences were given me, which, when delivered, I fell back upon my bed, as helpless as before. Now came another severe trial for me. I thought I had worshiped an idol; and of all the wicked things I had ever done I thought that was the worst. I knew that the strength and words were all given me; that it was not my own power at all; but I thought I was so wicked that Satan had caused me to do it, and that it would be that much more sin for me to account for. I had long had a horror of people shouting, because I did not

believe there was any reality in it, but thought it was just put on; so I did not intend to ever do such a thing. Truly I have been led in paths I had not known. My distress of mind for weeks and months after this (I cannot give the exact time) was, if possible, greater than before. I was held tightly in the clutches of "Giant Despair." I did not think that I had the least shadow of hope that it was the work of the Lord, or that I ever could be saved. I was so weak that I could read very little, and if I could have read I felt too sinful to even open the Bible. I thought I had deceived enough already. I thought I had, by rejoicing and praising God, deceived my dearly beloved father and mother, and had made others believe that I had professed religion, when it was all Satan's work. O how I did regret having done it, and how I did wish to forget it, and never think of it again. How I did wish I had not been born. I longed to die. Not that I thought I would be saved, but I wanted to be kept from sinning any more. I felt that every thought and act was adding that much more sin to my sinful life. About this time Satan tempted me to commit suicide. He kept me believing there was no hope of mercy for me; that I was too sinful to even ask the Lord for mercy; that my very looks and appearance showed how sinful I was; that I was a gazing-stock to the world, and was described in the Scriptures as such; that the sooner I ended my life and got out of this terrible condition, the better it would be for me; that although I would be cast into everlasting punishment, yet the longer I lived the more sin I would have to be punished for, and so the heavier would be the punishment; that I better just take my life at once. O how awful to think of! Surely nothing but the goodness, mercy and grace of God could have sustained me through it all. Strange as it may seem, when the temptation was the greatest these words, "No self-murderer shall inherit the kingdom of God," or words amounting to that, would come into my mind,

and I thought they were Scripture. While I did not think I had the faintest idea that I ever could be saved, yet these words seemed to prevent my committing the horrible deed. I thank God for delivering me. Yes, I feel that if I had nothing to thank him for but this one deliverance, it would call for constant praise and thanksgiving the remainder of my days. I would that I could praise him as I ought.

Thus time passed on, but I cannot tell how many weeks or months, while I continued to think my condition the most horrible of any one that ever lived, with no hope of relief. My bodily afflictions were yet so very great that all who saw me expected me to die at any time. I thought so too, and O how I did wish I could. But the time of my departure had not yet come, and instead thereof my health began to slowly improve. While yet in this distressed condition, until about April, 1856, I think (as I have said, I cannot give the exact dates), my dear old grandmother sent me a copy of the Signs of the Times to read. Upon receiving it my thoughts were about these, or after this order, O my dear grandmother, did you and others but know how sinful I am you would send me no papers nor take any thought for me. It can do no good. However, I must look at it a little. I commenced to read, and to my surprise and utter astonishment I there read the experience of a lady who had undergone much the same trials and troubles of mind that I had undergone and was still having. Yes, she told my feelings much better than I could, or what they were a portion of the time. A little hope sprang up within me, and I thought, O can it be that there is yet a chance for poor, sinful me to be saved? Again I commenced imploring God's mercy, which I had felt too sinful to do for quite a while, though I cannot say I had not. (to be concluded next issue.)

PLEASE NOTE: Some of the letters we receive and publish do not state the address of the writers. Please remember this when writing. — Editors

EDITORIALS

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EDITORIAL

*"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15)*

We recently wrote that we considered our greatest possession to be our hope of eternal life; and this, because all things else shall fail. While our hope, and all that it comprises, is individual assurance of eternal life, when all things else have failed.

The Old School or Primitive Baptists are the only people that we know of who speak of their assurance of salvation — their assurance of eternal life — by using the term *HOPE*. They do not use it loosely. They use it because they have certain individual reasons why they claim a hope; certain reasons why they rejoice in a hope.

There are many places in the Scrip-

tures where the word is used by the various writers, to express the very same thing that each one does who speaks of a hope. It is to be understood, of course, that the word hope (used as the Lord's people use it) does not imply an uncertain expectation. But, rather, by well ordered experiences, including the gift of Faith, it is an expression of reality. For this reason, the apostle, writing to the Hebrews, said: "Now faith is *the substance* of things hoped for; the evidence of things not seen."

When we use the expression *hope*, we always mean, in hope of eternal life — and all things pertaining to it. Note the following quotations: "That being justified by his grace, we should be made heirs according to the *hope of eternal life.*" (Paul to Titus); "In hope of eternal life, which God, that cannot lie, promised before the world began." (Again Paul to Titus); "Prisoners of hope." (Zechariah, speaking of the daughters of Zion, and of Jerusalem); "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and *good hope* through grace." (Paul to the Thessalonians); "By whom also we have access by faith into this grace wherein we stand, and rejoice *in hope* of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulations worketh patience; and patience, experience; and experience, *hope*: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Paul to the Romans); and many, many others.

In the same sense that the effects of faith, as recounted by the Apostle in the eleventh chapter of Hebrews, were known by the Hebrews to be real, because they were: "Also compassed about with so great a cloud of witnesses", so each of those who have hope, have a cloud of witnesses within themselves, which testifies of the certainty of their hope.

These "clouds of witnesses" consti-

tute "an experience of grace"; meaning the experiencing within one's self the grace of God. For it is this manner that the Spirit reveals to us that we are of the elect of God: reveals to us the things that Jesus has done for us, bringing all things to our remembrance. Indeed, without this learning by experience (or revelation) we cannot know of our being chosen in Christ Jesus before the world began. (See Ephesians 1:4; and 2 Timothy 1:9) And we may be sure that these experiences through which the children of God are brought into the knowledge of the truth, and in hope of their redemption, are real; and have the same effect on each individual, as they did on the Apostle Paul when he was stopped on his mad journey to Damascus, and the many other ways and things which he was taught; or on the Apostle John, who testified, "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us."

So, in the text quoted, Peter said, "But sanctify the Lord God in your hearts". By this he meant (as stated in the preceeding verse) to be not afraid, or troubled, when called upon to suffer for righteousness sake, knowing that God is set apart (or sanctified) to you as your very present help in time of need.

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." To us, this means that when any man should question our faith, or question what and why we believe what we believe (whether they be men or brethren), then we have that within us (which is called a reason of the hope) which readily testifies, or witnesses for us, that God is our God, and that all our help is laid upon him; and that we are assured of redemption, and eternal life. Men may not understand, or give countenance to such things, but brethren will rejoice with us; for it is because they have the

same witnesses within, and this makes them brethren.

"With meekness and fear." This is because the work of the Spirit in giving the reason of the hope to us, is so wonderful and amazing — and we being so unworthy to receive it — that we cannot but speak of it with reverence and awe. We are not boasting when we tell it, but are simply giving the account of the dealings of God with us.

Any man or woman who has a hope, has a reason for it. And in telling it, will recall many things which are not in the ordinary experiences of men. They may seem imaginary or fictitious to those who know nothing about the way God deals with his people. The simple fact is that God's people know much of many things, which the world knows nothing of; and this constitutes the difference between the world and the church.

We have often expressed that no one has a right to membership in the church, who does not have "a reason of their hope"; who does not have evidence of being quickened; who does not know the meaning of, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." (John 3:8)

Since, ". . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Hebrews 8:10-12), those who give a reason of a hope, tell what great things the Lord has done for them.

## VOICES OF THE PAST

"He being dead yet speaketh"

## EXHORTATION

This is a New Testament word. So far as we have read, it never occurs in the Old Testament Scriptures. The word is never spoken of as emanating from Deity. It expresses always the word of man to man. But it is used to present things which belong to our obligations to God, and to one another. It occurs more than thirty times in the New Testament. Paul uses it more than all the rest of the writers of the New Testament put together. In every instance, but twice, it is from the Greek word **Parakleo**, which signifies literally and primarily, to call near. From this primary meaning other shades of meaning are derived, so that it signifies exhortation, incitement, persuasion, hortatory instruction, entreaty, importunity, earnest supplication, solace, consolation, joy, gladness, rejoicing, and cheering and supporting influence. But all these shades of meaning lead back to the first or primary meaning, which is "to call upon, or to call near."

It is not a command, and therefore it cannot be applied to that which God says to me. He commands, but he does not exhort. The blessed Savior in all his teaching is never said to have exhorted the people or his disciples. But the apostles and evangelists are often said to have exhorted the churches, and their brethren. The word is confined to the Acts, and to the epistles, excepting once (in Luke iii. 18), where John the Baptist is said to have used exhortation. It is then, the word of man addressed to his fellow man. The apostles are said to have exhorted their brethren to all christian duty of every kind, and at all times. We believe that we have scriptural warrant for saying, that it is one of the most important parts of the ministry of the word. It is said that he that exhorteth, let him wait on exhortation. (Rom. xii. 8.) Paul said, that he thought

it necessary to exhort the brethren. (1 Cor. ix. 5.) Paul bade Timothy, exhort as well as teach. (1 Tim. vi. 2.) Titus was bidden to exhort, three times, in the short epistle to him. In Hebrews iii. 13, the brethren generally were bidden to exhort one another. So that it is apparent that it is an important thing, which cannot be neglected, without disobedience to God, and great loss and harm to the church.

It would seem also that all things which pertain to the obligations of believers, to live as becometh the gospel of Christ, are the proper subjects of exhortation. Paul exhorted those who were with him on board the ship, to be of good cheer in the hour of their danger. (Acts xxvii. 20.) The brethren were exhorted to continue in the faith. (Acts xiv. 22.) Barnabas exhorted the brethren at Antioch that with purpose of heart they should cleave to the Lord. (Acts xi. 23.) But without consuming space in references, we will say that the subjects of exhortation included making up collections for the poor, that the brethren should walk and abound more and more in that which they had been taught by the apostles was pleasing to God, that they should warn the unruly; that disciples should with quietness work and eat their own bread; that prayers, giving of thanks, and supplications, should be made for all men; that we may lead quiet and peaceable lives; that servants should count their masters as worthy of honor; that gainsayers should be exhorted; that young men should be exhorted to be sober; that believers should earnestly contend for the faith, and all other things which pertain to a godly life among the people of God.

The subjects of exhortation, are the children of God, who have come to know and love him, whenever the subject of exhortation is any spiritual thing, or anything that relates to the service of God. It is true Paul exhorted those on board the ship with him, but this was not to any spiritual service, but only that they should not fear the result of

the storm which lay upon them, nor the danger in which the ship was placed, since the assurance had been given him that they all should escape. In Titus i. 9, where it might be said the children of God were not meant, "the gainsayers" are really those of doubting and questioning mind among the brethren themselves. For they are not only to be exhorted but convinced, as the apostle also says. Men dead in sin, are never in the Scriptures exhorted to believe, or to do any spiritual thing. Exhortation implies an understanding of the thing spoken of, and a heart to love and receive the exhortation. It implies that the one addressed has come to know the Lord, and that he or she is capable of receiving the word which is spoken to them. This is not true of the unregenerated among mankind. It is never of any use to exhort a man to that of which he has no knowledge, and for which he can have no love. Exhortation, to be of any use, must strike an answering chord in the heart of the one addressed. Paul expresses it all, when he says that he thought it meet to stir up the PURE minds of the brethren. It is a bringing to remembrance again, that which we have once loved and followed, when we have, through the stress of temptation, and the cares of the world, and the weakness of our own natures, forsaken the right way. An exhortation to love and serve God, could have no meaning to him who is ignorant of God. Exhortation, to have any force, must appeal to things which we know and feel. It must lay hold upon something which is already within us. Therefore all appeals to natural men to love and serve God, must ever fall upon ears which cannot hear, and hearts which cannot understand. Men are dead in trespasses and sins. It is in vain to exhort the dead. The voice of man can never reach their ear nor heart. Only he whose voice can pierce the regions of death, can do this great work of making the dead hear and live. But the living are the proper subjects of brotherly exhortation. Who among the children

of God does not remember how his heart has been stirred by exhortation to that which he has believed and loved, when he has been feeling dull and lukewarm, and as though there was no life in him? In this application of the exhortation to us we come to see how it can have the meaning of solace, or consolation, or joy, or gladness. Because, when we find the heart thus responds to the word that reminds and incites us to our obligations, we can but take hope and courage to believe that the word of God dwells in us, though we feel that it is not richly, but very meagerly and weakly. Thus, exhortation comes with power to comfort, as well as to stir up our minds to that which is commanded of God.

What are the motives to be appealed to in exhortation? Motives are appealed to in the teachings of the apostles. But they are such motives as address themselves to the spiritual mind. They are never low, or earthly, or selfish. They take hold of that in the believer which is Christlike. They stir up his love and faith and hope. They are not of a nature to exalt, but rather to humble him who feels these things. He who has been stirred up by any word of exhortation in his own mind, will never feel that he is therefore to be judged as being better than he who has not been so stirred up. He will know that the word of exhortation has come to him as a blessed gift from God, and that it is something to be thankful for, rather than to be proud of. He will feel to say, Why have I been favored with the ear to hear, and the heart to feel something of the power of the word? He will regard exhortation as one of the gifts of God to him, who is all unworthy of such a favor. He will remember the many times when he has heard or read the same exhortation from the word of God, or from the lips of him who preaches the word, and has been totally unmoved by it, and he will feel that it would have been just so now had not the dear Lord opened his heart, and sent the word therein with power, and fastened it there, as a nail in a sure place. He will feel as though he must

continually call upon the Lord to make the word efficacious in his case, for if he does not, it will pass him by, as it has done before, and he will receive no benefit.

It is sure that exhortation does not imply self-dependence at all. That form of exaltation which does imply this, is not scriptural exhortation. Anything that for a moment causes us to forget the source of all good, cannot be right, nor to the good of those who are actuated by it. If we may speak for ourself in this matter, we have ever felt when the word of exhortation has come to us with power, and we have thereby been stirred up, to go on in the path of our duty, that we have received a great mercy from God, and that all our praise for going on in that path, must be rendered to him. It is most sure, as we have said before, that all exhortation must presuppose grace, in the heart. It is sure also that the word would do us no good, did not the Lord open our hearts, as he did the heart of Lydia, to receive the word. For the exhortation and for a heart to receive it, and for the benefit of it, then, we must praise the Lord. O! may God keep us from any feeling of self praise, for any love, or fear, or faith, or confidence, or any other spiritual gift, which we may possess, and for any obedience which we may render outwardly to his commands. May we never feel, for a moment, that we are any better than that brother who may be far astray. May we feel sure, all the time, that wherein we differ, we must praise the Lord for it. Who hath made thee to differ, comes often to our heart, when we hear of some brother who has grievously sinned. The most awful fear that we have ever known, has arisen out of a sense of our own weakness, and of our depravity of heart, and the thought that we cannot keep ourselves, and the thought that we may also fall. Sometimes this fear has been fearful. We cannot for one moment feel that we can in the least degree boast over the brother who has gone farthest astray. The constant keeping of the

Lord of grace must be our sole dependence. For this reason we are glad of that preaching that tells us our faults, that stirs up our minds to that which is commanded of the Lord.

It seems to us that the teaching of the Scriptures concerning this matter is, that those things which the believer has come to love, and to hope in; those things which the Lord has done for him, and which he has promised to do for him, the glory of the Savior, whom we have come to love, and the good of the Zion of God here on earth, are the real and proper motives of exhortation to obedience on the part of believers. Since the Lord has done such great things for us, let us serve him. Since he has shed his love abroad in our hearts, and has bought us with a price, and we are not our own, let us glorify him in our body, and our spirit, which are his. These things are all spoken of in the word. These things are our goodly heritage, and in them let us live. Exhortation is one of the God appointed ways in which these things are to be impressed upon us, and in which our God works in us, to will and to do of his good pleasure.

It has come to our ears, though we are slow to believe it, that there are some of the brethren, in some sections of the country, who deny that there is any such thing as exhortation recognized in the Scriptures. It is said, they claim that if the unlimited predestination of God be true, then there is no room for exhortation, and charge all who do exhort the brethren to the service of the Lord, with Arminianism. We have never met any such brother, though we have dwelt all our life among those who believed in unlimited predestination. If we had met any one who sought to shelter himself from his guilt under this plea, it would not cause us to doubt the truth of predestination, but it would cause us to very much doubt the christianity of that brother. Predestination does not destroy exhortation, nor the guilt of the sinner. In the ninth of Romans, Paul would meet all such assertions with the stern query,

"Who are thou that repliest against God?" Men who denied predestination, urged that it destroyed man's accountability, and asked, Who hath resisted his will, and why doth he yet find fault? Paul said that this was replying against God. If any who believe in this doctrine, say that it does relieve them from responsibility, then they are more guilty than were those to whom Paul replied in this ninth chapter of Romans. They who do not believe in it, may come to the conclusion that they do, that it relieves one of guilt, because he has done the thing which God had predestinated, but it seems sure, that if a man has the grace of God in his heart, and by grace has been brought to believe in, and love the doctrine, he will have such a principle of holiness in him, that he will not seek to shelter himself, or find an excuse for his guilt in it. We should feel like asking those brethren who have been alarmed lest a belief in unlimited predestination should lead to such results as these, Would it be the case with you, if you did believe this doctrine, that you would make an excuse of it for your sins? Men do make a belief in salvation by grace, to be a reason why they would continue in sin, because they are to be saved anyhow, as they say. But we have always contended that this only proved they still loved their sins. So we should think if we heard one say, If I believed in unlimited predestination, I would not feel guilty, and no one ought to condemn me, that he had not yet been washed from his sins, and that he yet loved sin.

Thus we do feel the obligation resting upon us, in all our ministry, to exhort as well as to proclaim salvation through the Lord Jesus Christ, finished and secure. It seems to us unquestionable that if indeed we have been redeemed, we shall desire to so walk as he who redeemed us walked. We shall, therefore, welcome all that helps us to remember our obligations to him. It is sure also, that he that sows to the flesh, of the flesh shall reap corruption. The harvest will be what is sown. We would keep in

mind these things, and we feel well assured that we should put the brethren in mind of these things. Fully one-half of all the writings of the great apostle to the Gentiles, is occupied with admonition, and exhortation, and warnings, and reproofs. We should certainly conclude that one was in a bad state of feeling who did not want to hear these things enforced. We should think that minister neglectful of his duty as a minister of the word, if he did not reprove, and rebuke, and exhort, as the apostle has directed. We hope it is not true that any who bear the name of Old School Baptists in the land, deny their accountability to God for all their sins. It is sure that we must all appear, as believers, before the judgment-seat of Christ, to receive the things done in the body. He who has never thus appeared, has not known the Lord at all, or else he is without sin. The last is never true in this life. We can but believe that those who have been thus accused, have been misunderstood, as all who have believed in grace, and in predestination, have always been misunderstood, by all who deny those principles of doctrine. So long as we have any remembrances of our own daily experience, we shall know that our God has held us accountable for our sins, by many corrections and chastisements. We shall also believe in the predestination of God, so long as the Scriptures so declare of him. But the one truth does not destroy the other. Each is of God, and will withstand the attacks of all who may oppose.

(Editorial by Elder Chick, May 1, 1898)

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## OBITUARY

### MRS. SADIE BROWN TURNER

Our beloved sister in Christ, Mrs. Sadie Brown Turner, eighty-five years old, died Wednesday, May 5, 1956, at the New Castle Sanatorium, following an illness of several years. She was the widow of the late George R. Turner, deacon of the Cane Run Old School Baptist Church at Turners Station, Kentucky. This church amalgamated with the Sulphur Fork Church about twenty years ago.

Our sister was baptized about fifty years ago by the late Elder P. W. Sawin, and lived a faithful member, always attending the meetings until her health became so impaired that she could no longer attend. She was a great lover of the *Signs of the Times*. She told me that the paper was all the preaching she had had the last few years. She is the last one of a large family; some nephews and nieces survive, and a few of the old members where she belonged are left to mourn. For over thirty years I had been her pastor, and their home was surely an Old School Baptist home.

A local minister officiated at the funeral, and she was laid to rest in the cemetery at Eminence, Kentucky. May the good Lord reconcile the bereaved ones to God's eternal will.

(Elder) George L. Weaver

#### ELDER SANDY COLLINS

Elder Sandy Collins, 70, of Lester, West Va., died Aug. 3, 1956 in a local hospital, after a months illness.

He was born at Francisco, N. C. Sept. 6, 1885, the son of the late Leuie and Christina Beasley Collins. He went to Raleigh County in 1917 and was employed in the mines until 1937.

He was a member of the Pemberton Baptist Church for 42 years and a minister for 30 years. He was pastor of the Coll Ridge Church at the time of his death.

Survivors include his widow, Mrs. Minnie L. Collins, one son, Dwight Collins, of Lester; four daughters, Mrs. Dorcas Cochman of Lester, Mrs. Desil Winters of Elyria, Ohio, Mrs. Mabel Price of Newport, Va., and Mrs. Mary Lou Stover of Lorraine, Ohio; three brothers, James Collins, of Stuart, Giles, of Francisco, N. C., and William, of Currituck, N. C.; three sisters, Mrs. Millie Beasley, of Francisco, N. C., Mrs. Susie Ella Goard, Stuart, and Mrs. Betty Grey, of Axton, Va.; ten grandchildren, and two great-grandchildren.

Funeral services were conducted at 2 p. m. at Lester, W. Va. Elders C. R. Rakes, Otto Tilley, and J. A. Martin, officiated. Burial was made in the Martin Cemetery at Maple Meadow. (Copied from local paper)

#### SARAH M. SMITH

Sister Sarah M. Smith departed this life April 12, 1956. She was the daughter of Abraham and Eliza Ann Simmons, and was born January 27, 1870: making her stay on earth over eighty-six years. She was married to Lincoln Smith November 6, 1887. He preceded her in death eleven years. Three children were born to this union — one son, Leroy, died at the age of three years, leaving to mourn

her loss, two daughters, Mae VanPatten and Ethel Di Lallo, of Schenectady, N. Y. Also surviving are seven grand-children and eleven great grand-children; one sister, Ida Ellington, of Texas; one brother, Laughren Simmons, of Colorado; and a number of nieces and nephews.

Sister Smith united with the Olive and Hurley Old School Baptist Church, of Shokan, N. Y., June 18, 1916, and was baptized by Elder George Ruston, who was pastor at that time. Sister and Brother Smith, who was a deacon of the Olive and Hurey Church, lived in Ashokan, a short distance from the church, and their home was a most welcome place for all Old Baptists and friends. Their house was never too full to suit them: we expect few brethren in this part of the country fed and lodged more Baptists in their day than they.

We feel a mother in Israel has fallen. Since her husband's death, she was in a nursing or boarding home much of the time. By the grace of God, Sister Smith was ever free to express her confidence and sole trust in the true and living God, and her salvation in the merits of Christ, the Son. For several years she was much afflicted in body; due to several operations, and weakness of joints, she could walk only with the assistance of her cane and someone to aid her. But, regardless of suffering, she was faithful in attending her meetings, and uncomplainingly acknowledged it was her cross, and she was willing to bear it, as her Lord suffered more than she. She most always requested scripture reading and prayer during the many calls the writer made to see her; and requested for a text at her funeral the twenty-third Psalm. The funeral was conducted by the writer, with burial at Woodstock, N. Y., beside her husband, to await the coming of the Lord.

(Elder) A. J. Slauson

#### JOHN W. CAMPBELL, SR.

John W. Campbell, Sr., was born March 13, 1907. He was a victim of drowning on May 5, 1956. To him and his companion, who survives, two children were born: Mrs. Fay Peck, Hartselle, Alabama; and J. W. Campbell, Jr. The daughter and the following survive: Grandchildren — Larry Campbell and Bob Peck; his mother and father — Mr. and Mrs. J. A. Campbell, of Athens, Alabama; four brothers — Paul, of Florida; Jessie, Hartselle, Alabama; Edd, Decatur, Alabama; and Floyd, Huntsville, Alabama; and several nieces and nephews.

Brother Campbell never united with the militant church, but professed a hope in 1946; and

his desire was to unite with the church, but was denied the privilege: Why, we do not know. We, the Primitive Baptists at Kelly's Creek Church, looked forward to his presence on our meeting days, and missed him and his companion, if they were absent. He was a large contributor to the erection of the new building erected in 1953, at old Kelly's Creek. He was always willing to help bear the burdens when the opportunity presented itself. He never failed to esteem Christ as our chief Moderator, and the saviour of sinners; he believed that God gave his Son to the children, and the children to the Son; and that He is the Shepherd of the flock. He contended that salvation was by grace, and grace alone; that the gospel is the power of God, and reaches each child of grace without the aid of man.

His family, his neighbors, and his Baptist friends were all so shocked and heartbroken to hear of his sudden death; and the church feels humbled at the call of our brother to come home. We feel that he has only fallen asleep.

"Asleep in Jesus! Blessed sleep!  
From which ever wake to weep:  
A calm and undisturbed repose,  
Unbroken by the last of foes!"

His favorite song was, "How sweet the name of Jesus sounds." This, and, "Sweet Hour of Prayer", was sung at the funeral. The funeral was conducted by Elder H. C. Moon, who was given great liberty to speak of the unsearchable riches of God, and of the confidence he had in the deceased.

The many floral offerings were a silent token of love and respect of those who knew our brother and his son. As a tribute to his memory, BE IT RESOLVED, that we in patient resignation bow to this dispensation of God's providence, knowing that all his purposes are right; and that we cherish his memory, and strive to emulate the virtue which through abounding grace adorned his life.

May God comfort and bless all who mourn. A copy of this is to be sent to the Signs of the Times, and the Old Faith Contender; and a copy to his companion. This approved by the church.

Mrs. Reaner Reece

Brother Campbell's only son was with him, and was drowned also. His funeral was conducted by Mr. Simmons of the Methodist faith, of which he was a member. He was at home only two months after his discharge from the service.

#### JENNIE P. CLIFFORD

Jennie P. Clifford was born September 5, 1872, and passed from this life on April 1, 1956. She was the mother of one daughter,

who passed away in young womanhood. Her husband passed away many years ago.

She was received by baptism into the fellowship of Little Zion Church, of Chehalis, Washington, on July 23, 1939. Soon afterwards she had a stroke, and never felt able to make the long journey alone, so never attended the meetings again after her baptism. Her faith in the Lord was strong, and seemed to be all she needed. I paid her one visit in 1946. Her life in a worldly way was pitifully lonely. All the ties she had were of her husband's family, who were kind and helpful to her. Less than a year ago, I, together with Elder and Sister Eason and other members of our church, visited her home, but she was absent. Sister Cameron visited her often, as she lived nearer than the other members. I feel to say that another of God's believing children is at rest.

Services were held in the Price Funeral Chapel by Mr. Stanley Ledbetter, at Auburn, Washington. The body was laid to rest in the Auburn Cemetery to await the resurrection morn.

May God bless and have mercy on all who mourn.

Effie Parke, Church Clerk

#### RAYMOND TOPPING JEFFRIES

We are grieved to report the tragic death of Raymond Topping Jeffries, aged nine and one-half years, of Linthicum Heights, Maryland, on August 3, 1956. He was the victim of an accident which occurred when the bicycle the little fellow was riding, collided with an automobile as he came out of a side street into the main highway. The badly injured boy was taken to a hospital where all possible was done to relieve his suffering, but he died the next day.

The funeral services were held at the home of his grand-parents, Mr. and Mrs. Raymond Jeffries, on August 6th, in Linthicum Heights; and were conducted by the writer, assisted by Mr. Charles Andrews and Mr. Everett Miller, of the Ferndale Methodist church. Interment was in the Glen Haven Cemetery beside his great grandfather, the late Elder D. L. Topping. The profuse and beautiful floral offerings evidenced the love and esteem in which Raymond was regarded.

Surviving are: one brother, John; and his parents, Mr. and Mrs. Raymond Jeffries. The deceased was a capable and amiable boy, and was much beloved. Much sympathy is extended to the bereaved relatives. His death leaves a vacancy in the home that cannot be filled. The memory of his young life, so soon terminated, is enshrined in the hearts of his friends and relatives.

(Elder) Arnold H. Bellows

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 124

DANVILLE, VA., DECEMBER, 1956

NO. 12

### A NOTE OF THANKS

I was stricken with a heart attack while visiting the Virginia Corresponding Meeting, in northern Virginia, three weeks ago. I was removed to Georgetown University hospital, Washington, D. C. From there I was taken to the home of brother Walter Norman, Herndon, Va. One week later I returned to my home in Danville, Va. We shall never forget the kindness of the Norman family, Elder Wood and wife, and others while there.

It is not possible for me to acknowledge personally all the letters, cards and other messages of love and sympathy I have received from brethren and friends. Every message has been appreciated more than words can express. I have been humbled very much in my heart to know that I was being carried so lovingly in the hearts of those I have endeavored to serve. As I have learned of the many prayers that have gone up in my behalf, I could but feel that I would again speak of the unsearchable riches of Christ, and to repeat in my heart:

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God my saviour reigns."

D. V. Spangler  
November 9, 1956

### ALL IS WELL

We cannot ask of thee, dear Lord,  
Why things are with us as they are:  
We can only look to thee, our Lord,  
To be our guiding star.

We beg of thee to lead us on;  
Though often dark the way,  
Thy love will keep us all to know  
Thy strength is ours each day.

Thine arms around us ever more,  
Thy hands to gently hold our own,  
Thou dost feel our every falling tear,  
And hear our sobbing groan.

Let me say, and truly mean;  
And to my loved ones tell:  
Howe'er it seems to mortal minds,  
Our Father doeth all things well.

Effie Parke,  
Chehalis, Wash.

### THE SIGNS MEANS MUCH TO THE SCATTERED SAINTS

Dear Child of the Living God:

I wrote you awhile back and said to stop sending me the Signs of the Times, if you felt you could not afford to send it any longer. Now I write you to say, Please don't stop my paper — I just can't get along without it. I think I would rather get along without part of my food than to try to get along without the dear old family paper. I have read it more than sixty years; I started taking it when it was a little news-paper. I paid as long as I could, then I asked that it be stopped. Elder Beebe refused to stop it; also Elder Dodson sent all the time he had it, and you have sent it. So, I am sure I never will be able to pay all the back price, but I am sending a year's subscription price, so you can enter me as a new subscriber. I am too old to try to do without it. I love the good letters. I believe the truth it sets forth.

I do not, and never have, lived where I could go to the Old Baptist Church. My folks used to belong, but they are all dead now. I only got to go to your church once in my life; and had one of the elders preach one sermon in my house. I sent a letter to Elder Dodson while he lived, with what I hope was an experience of grace. He published the

letter in the Signs in February, 1943. He also wrote me a letter which is very dear to me.

Will close now, and wait for my paper; so my hopes simply won't die when I think back over the past. I hope to pay as long as I live, but can't say for sure. Love to all the household of God; and fellowship from a sister in a blessed hope.

*(The above was not written for publication, but we feel to publish it that our brethren may be more aware of what the Signs means to many of the saints who are aged, or ill, or otherwise not able to attend meetings. — Editors)*

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#### TELLING OF THE GOODNESS AND MERCY OF THE LORD

Browns Summit, N. C.

Dear Elder Spangler:

It's almost time to renew my subscription to the Signs, so you will find money order for another year.

So much of the time it seems so long from one of our meetings to another, and I cannot find words to express how much it means to have the Signs to read between our meetings. The price is not to be compared with the comfort I receive from the articles written by God's little ones, who are so wonderfully taught of him. The editorials are wonderful, and I am blessed to enjoy most of them to the fullest. I believe I know something about how much the Signs means to the ones who are not able to attend meetings. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

For some reason I feel to write you and Sister Spangler again, and try to tell you a little more of the goodness and mercy of the Lord to me.

... I am so happy in my church, and I love it beyond words. I can still see that same precious love and fellowship manifested one for another. My church folks are so good to me; and kind and

understanding. Many of them have spoken precious words of comfort to me — always at the right time, when it meant so much to me. "A word spoken in due season — how good it is." I feel so unworthy and that I have nothing to offer the church. However, it is my heart's desire to be thankful to have a home with such precious people. To me, it's so wonderful to be made to sit together in heavenly places. "Behold, how good and pleasant it is for brethren to dwell together in unity."

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

I shall never forget that this hymn was sung the first time I visited Reidsville church; and it is still precious to me. But, Elder Spangler, I oftentimes find the way is still so rugged, and much of the time I am in darkness and feel so cast down and forsaken. Yet I believe with all my heart that it is God's way to keep me humble, and for my good, because sometimes my Saviour makes darkness into a beautiful light for me, and he lifts me up when I am cast down. And when I feel so alone and forsaken, He tells me He will never leave nor forsake me. Oh, how good it is when he speaks to me and blesses me to know the God I love. How do I know him? Because he speaks as no man has ever spoken. How sweet are his words unto my taste: yea, sweeter than honey to my mouth; and sometimes his word is a lamp unto my feet, and a light unto my path. Oh, that he may keep me in the good way. Yes, I have tasted that the Lord is gracious, even to me. He has proven over and over again that he is a God of grace, peace, love, mercy, truth, and power. He still tells me he is my Shepherd; and sometimes he leads me beside the still waters — and when I would despair, he restores my soul. He does everything just at the right time, doesn't he, Elder Spangler? He is the good Shepherd, and aren't you glad? He is not an hireling, and will not flee when danger comes. His promises truly

are exceedingly great and precious; and it is so good to know that he will fulfill every one of them. Oh, that I knew how to praise him, and to be thankful for his goodness and mercy to me.

I can't forget the wonderful meeting held at Gooch Memorial church, at Stem, the second Sunday in May. That was another happy day for me; and everything (even the very air) seemed to be singing praises to our beloved Saviour's great and holy name. I remember so well Elder Helms spoke from St. John: "In the beginning was the word, and the word was with God, and the word was God." I believe with all my heart that he knew what he was talking about, and it was such a blessing to be able to witness with him. And you, Elder Spangler, spoke from Jeremiah: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." That is so precious to me. My cup ran over; and I felt that even a little child could understand everything. Yet I realize that our hearts must be prepared from on high, to be able to receive these precious truths.

You can see for yourself that I don't know how to express what is in my poor heart, so I will close shortly. But somehow, I know you know what I am trying to say. I have no confidence in myself as to my salvation. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; and against such there is no law." I hope I can witness with the apostle in the above scripture. My only hope is in our precious Lord and Saviour Jesus Christ. I believe that my hope will serve as an anchor to my soul, both sure and steadfast; and I am hoping someday, in God's own time, to hear our Saviour's voice again, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then we can praise him with perfect praise, forever and ever. Won't that be a glorious and happy time!

. . . I enjoyed my visit with you all in your home sometime ago, so much;

you both were so good and kind to me. May the Lord bless you and your family always. I do hope that you editors may continue with the Signs of the Times as you have in the past — I surely believe it to be God sent, and such a blessing to so many. In precious hope, and love to you both.

Sister Leara Gordon

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"HE IS THE LIGHT"

Exeter, Calif.

Dear Kindred in Christ:

As I feel to be on the mountain this morning, conversing with my Lord, my mind goes out to those of like precious faith. As I arose from a night of rest, the sun so beautifully showing forth its golden rays, my mind was so quickly drawn to the scripture in John 8:12: ". . . I am the light of the world," etc.

To me, as I understand the scriptures to teach, he is that spiritual light that shines in our hearts: that lighteth every man that cometh into the world. I agree that it lights every one: in the world he has reference to; and the world he has reference to is the whole house of Israel. The natural sun gives light to all the Adamic family just alike. But not so with the light Jesus speaks about. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Our Lord did not say that he would shed some light, that he might enlighten men; neither did he say that he would show them the way to that light, but that **He is the light**. He did not claim that he is a **light**, but that he is the true light — the only light. Outside of him, and apart from him, there is nothing but darkness. The scriptures, both old and new, speak often of Christ as the light: In him was life, and the life was the light of men; and the light shineth in darkness and the darkness comprehendeth it not. John came to bear wit-

ness of the light — he was not that light, but was sent to bear witness of that light, which was the true light which lighteth every man that cometh into the world. (John 1:4-9)

I do not understand this to mean the whole Adamic family; but it does mean, and does include the world which the Father gave the Son in that covenant of grace from the foundation of the world. It is God's world which is under consideration — the church which was hid in Christ, now being revealed in this time world: the ones who are being called out of darkness into his marvelous light. Jesus is that shining light. This world under consideration is the one of which Jesus spoke when he said, All that the Father giveth me shall come unto me, and he that cometh unto me I will in no wise cast out. No man can come unto me except my Father which sent me draw him; and I will raise him up at the last day. (John 6:37-44 and John 3:17-21)

We read: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil; for every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd; but he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought of God." (John 3:19-21) This being wrought of God, is Christ in us, reconciling us to God: they are the ones which have been washed in the blood of the Lamb — they are the ones who tried to hide themselves from the light, because they saw themselves as sinners, guilty before a just and righteous God. But for the drawing Spirit of God, we would have continued to love darkness rather than light. But there was no place for us to hide from his face: we can witness with the Psalmist when he said, "Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy

presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, "Surely darkness shall cover me; even the night shall be light about me." (Psalms 139:5-11)

I believe that is the experience of every new born-again child of God. No poor lost sinner ever came to the light of his own free will and accord, in order that his deeds may be made manifest. My experience is that we will try to hide from the light because of our sinful nature; and we fear the judgement seat of Christ, because we know that if we are judged according to our deeds, that we are lost worlds without end.

Will sum it all up: Jesus is all and in all. We've nothing of our own to plead — we only beg for mercy continually. My prayer to God is that, if it be his holy will, to give his children a clear mind, a pure heart and a forgiving spirit. I feel to be the least among the saints, yet I wouldn't take ten-thousand worlds like this for the hope I have of heaven and immortal glory, for I believe that I have been redeemed by the blood of a crucified and risen Redeemer. My desire is to live at the foot of the cross, and at the feet of my brethren and sisters.

Remember me when at a throne of grace; a sinner saved by grace.

Mrs. G. W. Atkins

1516 Rutland Street,  
Houston, Texas

Dear Brethren Spangler and Wood:

God bless all of you. If not deceived, how much I love all of you — all of God's little ones. Even though I may not be one of you, I do believe I sincerely love all Old Baptists: His children where ever they are.

Dear brethren in hope, is the Signs getting better all the time? Or is it that

I enjoy it more? I wish I could tell you how much I enjoy the wonderful enlightening, and edifying editorials, articles and letters. The most I can say, is that they are sweet manna-food from God's table, that nourishes and refreshes my poor thirsty and hungry soul. I hope I am indeed thankful for the privilege of receiving this dear paper which brings to me so many good things.

Last Saturday and Sunday was our meeting days, and I was blessed to attend on Saturday, but became so ill I could not be in the meeting on Sunday. I seldom ever get to meeting now, which is somewhat discouraging: my spirit droops lower and lower, but this battle will not last forever; and the dark and gloomy days — the clouds that hang so heavy over me, will again, I hope, burst with brightness, and I again be made to rejoice in our Saviour's love; and in the knowledge that all these things (afflictions, discouragements, and tribulations) come to us while sojourning here in time for our good, and God's glory.

I did not expect to write so much, but wanted to ask your views on Matthew 24:19, which reads: "And woe unto them that are with child, and to them that give suck in those days." I have read this many, many times, but never before has it caused me much meditation until now. It is a mystery to me, and I have no light on it. Please, when any of the brethren have a mind, will they please give me their views, or interpretation, on this verse.

May God's mercy and grace abound with you, and enable you to contend earnestly for the faith once delivered to the saints. May the Signs of the Times live on, and on, bringing good tidings to all that love the precious gospel of Jesus Christ our Redeemer. In bonds of love from an old sinner.

Harriett Little Gray

#### BLASPHEMY IS NOT CONFINED TO THE PROFANE WORLD

The following is an interesting state-

ment by the late Elder Chick. It was written as a foot-note to a letter published in the Signs in 1897, in which the writer, the later Brother Richard Case, of Canada, mentioned that he had heard some awful language in the profane world, but had heard far worse from the professed religious world, when they say, "the Lord is trying to save sinners; that he has done all he can to save men, and that he cannot save them because they will not give their hearts to God," etc.

"Our brother (Richard Case) has spoken of the blasphemy of the religious world being greater than that of the profane world. This has called to our mind an incident in the life of the late Elder Whitehouse, of Maine, which we heard him relate many years since. In early life, for years he had followed the sea, having, as we recollect, been carried to sea by a press gang when a youth.

After becoming a minister of Jesus Christ many years later, he had an appointment to preach in a town in Maine, near the ocean. He was standing upon the green in front of the meeting-house, conversing with those who were gathering, when two sailors drove by at a somewhat reckless speed; and as they did so, one of them made use of a terrible oath. A man standing by said, shudderingly, "What wicked wretches sailors are!"

Elder Whitehouse felt that this demanded notice and rebuke, and, turning to the man, said, "Sir, you do not know anything about sailors. No class of people reverence the power of God more: they see his wonders in the deep. I have heard the name of God blasphemed more in one hour in that pulpit than I ever heard it by sailors in all the years I sailed the deep; for in that pulpit I have heard the infinite power of God denied, which no sailor would ever think of doing."

We have never forgotten the impression made upon us by this language of Elder Whitehouse. We have given the incident because it illustrates the language of Brother Case."

## ENJOYS THE SIGNS

Salisbury, Md.

Dear Elder Spangler:

I feel I want to donate something to the dear old Signs of the Times. My parents, Mr. and Mrs. Benjamin B. Hastings, took the paper as far back as I can remember. The Signs is very precious to me: I hold them next to my Bible. I have been a subscriber since I was first married, to Nora E. Hearn, in 1892. We both were reared by Old School Baptist parents, and not used to going to any other church. We soon began to love the Old School Baptist people and the doctrine they preached; and seldom missed an appointment, as we believed they preached the truth. But we felt too unworthy to be with them, so we stayed away as long as we could; but the third Sunday in March, 1896, we went forward and tried to tell a little of what we hoped the dear Lord had done for us. We were received, and baptized the same day by the late Elder A. B. Francis. That was a happy day to us long to be remembered. But we soon had our doubts and fears that maybe we had deceived the church. That little hope is still with us; though it seems small at times. Yet I would not exchange it for this whole world (if I could).

My first wife passed away in March, 1916, to be at rest. In August, 1917, the dear Lord blessed me with another good companion, Grace Holloway Hastings; and we lived happy together over twenty-one years. She, too, was called to rest February 3, 1956. I am left alone in my old age; and yet not alone, for I feel the dear Lord has blessed me all my life with good health, and two of the very best companions. It seems now that I have nothing to live for, and, if it be His will, I would be very glad to pass on. But not my will but His be done. There is a time to be born, and a time to die. . .

Your little brother,  
Ananias Hastings

## CAN'T DO WITHOUT HER PAPERS

Rocky Mount, N. C.

Dear Editors:

Please find enclosed three dollars to pay for my next year's Signs of the Times. I feel that I can't do without it. My papers are the most preaching I get; and they are sweet to my hungry soul.

I am nearing my eighty-fourth birthday — can't see very well; can't write very well; but, thanks be to God, He has given me to love very well. For, sixty years ago, when I had come to the end, and felt there was no hope for me: no way to escape the wrath of God, and if I were sent to hell, his righteous law would be right, for I deserved nothing better. But, when I was sinking down in endless woe, unexpectedly Christ Jesus appeared where I was, and had compassion on me; and took the heavy burden off of me, upon himself, and gave to me a lot of love — love that I can feel and see. God is love; he teaches all his children to love, and where love is there is no strife.

A very little sister by the grace of God.  
Mary E. Gardner

Editors and Readers of the Signs:

I am sending you a letter written me by a sister who had united with the Old Baptist church, and went away for twenty years; and who now has been brought back to the fold by God's mighty power, love and mercy. By her consent, I am sending it to you for publication, having been requested to by many brethren and sisters.

A poor sinner,  
(Elder) T. A. Wall

HAPPY TO BE HOME

Winnsboro, Texas

Elder T. A. Wall,

Dear Brother Wall:

A week has gone by since we had our

meeting, and I have been thinking back to the good preaching done by Brother Lloyd, and thought I would drop you a letter to tell you and Brother Lloyd how much I truly enjoyed it. It was wonderful!

Do hope you had a nice visit with the good folks in Arkansas. We missed you at Providence, but, as I said above, Brother Lloyd did a wonderful job of "feeding us."

Saturday morning when he went up to preach and told us that Brother Heygood could not be with us, I thought to myself, "It is too much for one person to do alone." But immediately I was made to think, "If it is the Lord's will, Brother Lloyd will carry the load alone;" though to me, it did seem too much to put upon one's shoulder. But then we must remember that He called his own servants and delivered unto them His goods; and so, I believe it was with Brother Lloyd. I truly believe the Lord was with Brother Lloyd all the way for he most certainly fed the "little flock," and, it seems to me, we were all made to know it came from above. I believe to, the talk he gave during the communion was the most beautiful I have ever heard.

I also wanted to tell you and Brother Lloyd that this past year of my life has been a happy and contented one; and I am very grateful to the good sisters and Brother White for taking me back home last September — though I know perfectly well how unworthy I am, and that I am not good enough to be counted among them.

I agree with Brother Lloyd when he preached that God created every creature (no matter how small) on this earth and placed each here for a purpose, etc. Still, I do not know **Why** He created this world and things herein, except that it was His own pleasure to do so; for He most certainly did not have to find out anything that man would or could do (as many would have us believe), for He is all wise.

Looking back over the past twenty years of my life, I am made to think He

wanted a people with unbounded love to be with Him in eternity, so He created us, making a proving ground here; not to prove to us himself, but to ourselves, that we are **nothing** and all that keeps us is God's infinite love and mercy. You and I know we have to travel the dark paths of sin and trouble until we are made to see His love is for the poor worms of the dust such as we are; and after we have been made to feel and know His love, we are made to see, as I said above, that we are **nothing**, and are kept only by His love and mercy. I know for the past twenty years, I lived in such a state of mind and misery I could hardly stand it. To me, it was a living hell, if I may put it so strongly, but I was made to see that I could not do anything about it, but all that was done, had to come from, and be done by, Him.

You know I was very unhappy all those years, and I kept searching for something, though I could not seem to find it. I went to church seeking, seeking, but it seemed not to be anywhere. One Sunday at church I was asked to teach a "small children's Sunday School Class," and I thought, Brother Wall, perhaps this is what I have been seeking and this is what it will take to make me happy. I tried, but Brother Wall, before the class was over, I was made to know I just could not take that belief any longer. As I was trying to teach the little fellows, I looked into the shining face of a little five year old boy (as long as I live I shall never forget that face) and he seemed to say "what are you doing here and just what are you trying to do — I cannot understand a word you are saying." That was when I was made to cry to myself, "Lord, what am I doing — who am I to try to teach a child of you? I know it has to be You, Lord, who does the teaching and not a black sinner such as I." Do you know what I did Brother Wall? I just closed the book and told the little fellows they could play until the bell rang. I sat there and thought and thought of many things, and wondered what was going to become of me, for I had reached the end

of the rope, so to speak, in trying to find something that would satisfy my soul. For sometime I went on this way, wondering if things would ever be any better with me and then something within began to cry for help from Him, and I was made to ask Him to show me if there was a place for me where there could be a peace of mind and rest to my weary soul. This cry went on for sometime and then it came to me in a dream, "Lo, I have loved you with an everlasting love therefore with loving kindness I have drawn thee." And then I saw a vision of the Providence Church doors opening, and I walked in. I believe with all my heart that He showed me where to go to find the happiness and contentment I was crying for; and on the first Sunday in September of last year, I asked the good folks to take me back — they did, though I am still wondering why — for I am not worthy to be counted among them; but I do love everyone of them and love the doctrine for which they stand, and I am very proud to be one of them, and my hope is that when the Good Lord comes for his sheep, I will be taken into that heavenly home with them.

I hope you understand what I have tried to say here; God is good to me and I know all things good come from him, and to tell you and Brother Lloyd of the happiness I have known throughout the year with God's people and I hope He will always let me remain with them. (These are the things I tried to say, even if it did take two pages to say them in.) Those twenty years away from them were **most terrible**, believe me.

Hope to see all of you the first Sunday of next month.

As always,  
Winnie Hammonds

(Note: the Brother Lloyd referred to above is Elder Lloyd Wall — Editor.)

#### EXPERIENCE OF SISTER BASHAM (CONCLUDED)

It did seem to me that her experience was published for my benefit, being so much like mine; and as she had told it to the Primitive Baptist Church, to the people that I believed to be a part of the church of the true and living God, those I dearly loved, and they had received her into their number, and were now publishing her experience, it was to me good evidence that they thought her's a Christian experience; so why should I not have hope that it was the Lord that enabled me to rejoice and to praise him when I shouted? Then the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit," were very comfortingly applied to my poor soul. About this time (I cannot remember exactly which was first, nor how long were the intervals of time) the record of doubting Thomas, and especially the words, "Blessed are they that have not seen, and yet have believed;" also Christ's temptations in the wilderness, or rather the temptations offered by the tempter; also the words of the blind man, who did not seem to me to understand exactly how it was that he received his sight, but yet could see, whereas he was once blind; also other passages or verses; all seemed to strengthen my hope and relieve me of my great trouble. Thus I may say I was gradually relieved, and a sweet and precious hope was given me, though often faint, that Christ had atoned for my sins, though so enormous. Precious Savior! What wondrous love!

My physical strength had by this time improved, and my health was improving, though I was yet much afflicted and very weak, being unable to sit up all day, and had been for eighteen or twenty months. As I grew stronger and read the Bible more (I had never read it very much), my desire to join the Primitive Baptist Church and be baptized became very great; but I felt un-

worthy and unfit to ever offer to do so, often fearing it was Satan controlling me and causing me to have those impressions, and that I knew nothing about the love of God shed abroad in the heart, as his children do. I tried to pray to the Lord to undeceive me if I was deceived and if I was one of his children that he would direct and teach me, and brighten my evidence, and enable me to do my duty. As to the denomination to join, I now had no trouble about that. I think it was made plain to me that the Primitive Baptists, or Old School, as they are often called, are the true church. But was I fit to be with those good people? was what concerned me. I longed to be with them; though I must here say that in my girlhood days I fully made up my mind and decided to never be one of them, as the doctrine they held was too unpopular. But now all things had become new. These words were blessed to my comfort, "We know that we have passed from death unto life because we love the brethren," feeling that I certainly loved them. After this, about August, 1856, I had a very comforting conversation with Elder Z. Angel, in which I told him of some of my trials. He gave me much encouragement. He said it was my duty to talk to the church and be baptized. But I still hesitated, hoping for a brighter evidence that I was a fit subject, until (I think) June, 1857, when in much weakness, with fear and trembling, the tears flowing from my eyes, I was given courage and went before the church at Bethel, Franklin County, and told something of what I have here written, when the late Elder J. R. Martin, pastor, said to the church that they could ask me any questions they wished; as for himself he was satisfied; that he had heard me talk before. I was received without a question being asked me, and was baptized on the next fourth Sunday morning. I think I at least felt the answer of a good conscience, and was that day granted the sweet privilege of uniting with the dear brethren and sisters in

partaking of the emblems of the dear Lord's broken body, and to sip of the wine, so emblematic of his precious blood shed for poor sinners. O what a great privilege I felt was conferred on doubting; but I thank the dear Lord that he has not left me entirely without hope, but has enabled me to feel that we are wonderfully blessed of him. Praise his holy name. My life since the fall of 1854 has been, and yet is, one of great physical affliction, not having been able to sit up or be up all day during that time. I have been confined to my bed almost constantly for about twenty-three years embracing three different periods, and yet am. I was unable to turn myself or move in bed for about fifteen years of the time, embracing three different periods. I have been, and am now, slowly gaining strength. I can rise, and turn about, and sit up a few moments. I am writing this, and have to do what writing I do, prostrate in bed, little at a time, and only when strongest. Many years of my life I have not only been unable to write, but also to read, or to hear much reading or conversation without injury. But the Lord is good and merciful to us. O yes, I feel that he has been so good and merciful to us all the days of our life that it calls for our constant praise and thanksgiving. But I often have to cry, My leanness! my leadness! and to mourn my unprofitableness and short comings, so often failing to do the things that I would, and doing those things I would not.

I did not intend writing so much. Dear brethren editors, I fear I have made this much too long, and that it will occupy too much of your valuable time to read it. I have tried to be brief, but could do no better than I have, and have left off much that I would like to

have said; but perhaps you will think that I had better have remained silent. If so, cast it to the flames, and all will be right with me. I could not send it were it not for my confidence in your judgment. My dear husband has been a subscriber for the Signs nearly all the time since the year 1857. I cannot express the comfort and encouragement I have received from it, situated as we are, more than twenty miles from the church of my membership, and not having been able to meet with them since 1868. May the dear Lord bless you with grace for every need, and long spare you to publish and send out the Signs, as in the past, if consistent with his will, is the desire of your afflicted, unworthy, weak sister, saved by the unmerited grace of God, if saved at all. I hope that we may be remembered in your prayers.

SUSAN JULIA BASHAM

We expect to publish the further contributions to the Endowment Fund in the January issue. — Editors.

A SUBSCRIPTION TO THE SIGNS OF THE TIMES IS A NICE PRESENT TO GIVE TO SOMEONE WHO LOVES THE DOCTRINE OF GRACE.

#### BLACK CREEK UNION

The next session of the Black Creek Union meeting will be held with the church at Pittman's Grove the fifth Saturday and Sunday in December, 1956. The church is located on highway 222, about two and one-half miles from Kenly, N. C., between Kenly and Fremont, N. C. We extend a cordial invitation to all lovers of truth and especially to our ministering brethren.

J. T. Ballance, Clerk

#### EDITORIALS

Danville, Virginia December, 1956

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TO

#### SIGNS OF THE TIMES, INC.

Route 5, Box 332F Danville, Va.

#### EDITORIAL

#### OUR APPRECIATION

We wish it were possible for us to express our gratitude and thanks for the splendid response which has been received from our brethren and friends on our announcement of the need for an Endowment Fund to help defray the expenses of publishing the Signs of the Times, or for the purchasing of a press to print the paper, whichever should be found feasible.

The response to our announcement shows the great interest which is had in the Signs by our people, and their desire that the paper be maintained not only sound in doctrine, but also to present a respectable appearance as it goes out before the public. We know that in some cases the "widow's mite" has been freely contributed; and these added to each contribution have warmed our

hearts, and given us much encouragement.

Your editors, and those who compose the Board of Directors, trust that they have no other desire than that they may be dedicated, as the Lord may be pleased to enable them, to the maintenance of the doctrine of God our Saviour to his honor and glory; and to the comfort and edification of those who have been taught the truth as it is in our Lord.

We suspect that but few of our people know the problems which present themselves in the editing and publishing the paper, and the great amount of labor and time necessary to get each issue into the mail. These things do not appear on the surface, but nevertheless they are there: and we feel that we could not continue, were we not sustained, as we trust, by the grace of our God. When we are discouraged, often a letter or note from someone, expressing the joy and comfort they obtain from the writings of the brethren, will cause us to forget our labor, and be glad that the Lord enables us to be of some benefit to them.

We desire our brethren and friends to continue to write their experiences, and views on the scriptures; and we will do our best to publish those things which are scripturally and experimentally sound — those things which are comforting and edifying to the brethren.

We desire the prayers of our brethren that we may be sustained in the publication of the Signs, and in all our labors in the vinyard; and that the name of our God may always be exalted and praised in everything that appears in our columns. We solicit the continued support in a material way: new subscriptions, re-newals, and contributions to the Indigent Fund.

When it is determined to what purpose the contributions of the brethren and friends will be used, either to the Endowment Fund, or a press, we will announce it in our columns.

### AM I A GOD-CALLED MINISTER?

YOU WILL NOTE from my autobiography that I came under the hands of two presbyteries — being ordained twice by man in each of two organizations to the work of the ministry. One of these acts must have been a mistake, maybe, both of them. The great question: am I a God-called gospel minister? Let us try these two calls by analysis and contrast to determine whether or not either be of God.

I was in my "teens" when hands were laid on me by the first presbytery. I was of the opinion that the plan of salvation was offered to everybody. Each and every one of the family who came to the "age of accountability" possessed equal and sufficient ability to "accept the plan" by complying with certain conditions and thereby earn Heaven as their home by their own merits. I consented to that ordination or "call" upon the following basis of reasoning:

1. I had accepted the "Plan."
2. I had complied with the requirements.
3. I was prepared to teach others these conditions.
4. I was able to speak fluently and interest the hearers.
5. My walk and conversation was more becoming than others.
6. This demanded their high esteem and great respect for me.
7. It gave me opportunity to build a greater reputation by influencing others.

As the reader will note in my other writings relative to my experience, the time came when this was all proved to be vanity. I had greatly deceived myself and others. The thought that I had so vehemently spoken untruths completely banished from my mind any thought of ever again speaking publicly in the name of the One whom I had so greatly blasphemed!

The day I was received into the fellowship of Cedar Hill Primitive Baptist Church of Christ near Amity, Arkansas was one of the greatest surprises of my

life because I realized myself to be the chief of sinners. I was worse than any other because I had used God's name in vain while wearing the cloak of religion from the pulpit! I had pretended to be something when I was worse than nothing! I thought this would forever bar me from such a sacred place as the pulpit. The high privilege of sitting silently with the brethren was too sacred for so great a sinner as I felt myself to be.

Soon after I was received into the fellowship of the Church I was attacked with such despondent and depressed condition of mind that I felt to have but few more hours to live at most. This continued without a moment of relaxation for days and weeks that seemed to be ages. I was so burdened with an unbearable weight that I felt my life was being crushed. Many nights I went to my room convinced that I would never see the sun rise again. Such loneliness and heartache is indescribable. All my dreams were as vexing as my daily thoughts. Groanings and yearnings for God's mercy availed nothing. I was convinced one night that all this was upon me because I had deceived the people of God. I must have fallen asleep, for either in a vision or dream I was standing before a congregation of people preaching upon the text: "I abhor myself, and repent in dust and ashes." I received such joy in my confessions that I awoke rejoicing in mind for the first time in weeks and months. I immediately reached for the Bible and searched for some text of Scripture that would harmonize with that expression. I was somewhat surprised when I found it verbatim in Job 42:6. This was the first time the thought occurred to me concerning preaching with the Old Baptists. The thought caused me to shudder and I began to argue my disqualifications. "I am ignorant and my brethren are wise. Their walk is godly and my walk ungodly. They are content and I am disturbed." These arguments became so numerous that the idea of preaching was dispelled from my mind and I was again possessed with the same melan-

choly state of mind.

I recall one night that I tossed in my bed for hours and tried to pray that the burden be removed. When I became exhausted I was suddenly impressed with the thought, "There is something you MUST do." I asked, "What is it, Lord?" There was no reply, thus no relief. I began to reason. "I am unfit to be a member of the church. I have deceived these good people. I MUST frankly confess to them and ask them to exclude me from their fellowship." "Lord, if this be what I must do give me relief." Yet no relief came! I asked the same question concerning many acts that came to mind. Still no relief. Frustrated to the extent of insanity, I felt I MUST die. The reality of dying in this condition so horrified me that I cried in exasperation, "Lord, anything!" The command came like a thunderbolt, "Preach Christ the Way." I answered aloud, "I will preach." Suddenly my body ceased its trembling. My aching heart soothed. My surging and throbbing breast was calmed. The terrible weight was lifted and the burden removed. I went to sleep praising God for the relief of a troubled mind that had tortured me for many days. I had the first hours of peaceful sleep that I had enjoyed in weeks.

I awoke the next morning as convinced that I would preach as any one has ever been impressed of something they must do. The relief did not last long. My disqualifications came to mind again. Finally I thought of one possible qualification: "You have experience in public speaking." This one sunk into oblivion when I considered:

1. Heretofore you have been sure of yourself concerning the subject matter and preparation; now, you are uncertain and unprepared.
2. Before, you felt to have more knowledge on the subject than your hearers; now you are more ignorant than any one of them.
3. Before, you felt they would listen because they esteemed you as their superior; now, you feel to be less than the least.

4. Before, you were without fear and boldly appeared before any congregation; now, you are even fearful of yourself.

By this time I was strolling down a country road and must have gone into unconsciousness, because when I became conscious, words were flowing with ease from my mouth and a peculiarly constructed pulpit was before me. Tears of joy were flowing from my eyes. I looked out before me for the congregation and could see nothing but a winding road in front and trees on both sides. I reasoned: "This pulpit is an imagination of the mind caused from the tears that beclouded my eyes. I dried my eyes, blinked them, looked again and the pulpit was still there. I was yet walking, but this last sight so excited me that I stood still, closed my eyes for awhile, opened them again, but the pulpit was still in front of me. Something said, "I will put thoughts in your mind and words in your mouth when you are behind the pulpit." Then, the pulpit vanished and I was trembling from head to feet. I was so weak I could hardly stand and was about four miles from home. While walking home I feasted upon this new experience and conclusion that God speaks through His ministers. I thought I would tell this experience to my brethren but soon it seemed so unreasonable that doubts began to haunt me and I have kept it until this day with this exception: once, while speaking for the first time in a meetinghouse, I looked down and saw this peculiarly constructed pulpit in reality and paused in the discourse to say, "I have seen this pulpit before." Even though I have not told this, it has been a great encouragement to me many times when going behind the sacred stand, feeling so unprepared.

A few days later, (September 1930), I attended an adjoining association near Eldorado, Arkansas. It was the first time I had been outside my home vicinity while among this people. They were strangers in the flesh but yet I felt drawn toward them. While there I visited in the home of Elder T. J. Evers

where some visiting elders were scheduled to preach. My feeling of unworthiness would not permit me to be in the room during preaching but I listened from the outside. When they had finished preaching, someone called my name, came after me, ushered me inside, and informed me that I was requested to preach. I was never so shocked in my life as I thought no one had any idea that I would ever attempt to preach, especially to make my first attempt away from home among strangers. I had not hinted to anyone of such impression. I do not know anything I said that night. However, I experienced some relief of mind in the exercise. When I finished I walked from that room into an adjoining room to be alone. I was shocked with the sight of gray-headed elders sitting in that room with their heads bowed. I thought, "What a fool I must be to attempt to speak in the name of the Lord in the presence of these great men of God." I was so ashamed of myself.

The next meeting at my home church I was called upon to introduce services with hymn and prayer. Since that time I have attempted many times to speak, accompanied with great fear and much trembling. My deep-felt sense of unworthiness and inability has been so uppermost in my mind that I have wondered much of the time, "Do I have the right to occupy such a sacred position and attempt to speak in the presence of God's people?"

I bored the listeners for months by using much of the time in trying to express my unworthiness and inability. My estimation of myself as being so sinful was so impressed on my mind that many expressions relative to this conviction were made each and every time I appeared before a congregation. It gave me relief but I was not aware of being so boresome to the hearers. God saw fit to use a sister to bring this to my attention. She told me of a conversation she overheard between a daughter and her father. Her daughter announced, "Dad, I am going over to Oakland

Schoolhouse today to church." Her father answered, "What? Do you want to hear that mean man tell of his meanness?" This caused much meditation. I have felt as unworthy, sinful, and unfit since then but have been cautious to brief my expressions concerning it. This conversation proved to be a great blessing to me and (I am persuaded) to those who have to sit under the hearing of my voice.

Many times in the exercises of speaking in the presence of this people I lamented much in the closing remarks upon how God had withheld His Spirit from me and that I had been given "no light" upon the subject under discussion. One day I heard an elder preach. His discourse melted my heart and I experienced exultant joy from the beginning of his sermon throughout. His words were heavenly and the thoughts expressed were rapturous to me. He paused at the end of his glorious sermon and said, "I have had no unction of the Spirit while speaking. What I have said has been wholly formal and strictly mechanical." This was like pouring ice water on me. It made me shudder. Since that time I have not expressed these lamentations in closing — though I have felt it. It may be mechanical and formal as far as the speaker is concerned, but God is blessing the hearer with the unction of the Spirit. Since then I have been more content with the thought that God blesses me to the extent that it pleases Him and consecrates it to the hearers to the degree of His pleasure. Who am I to lament if He holds all joy from me and blesses the hearers with exceeding joy? Sometimes when feeling the coldest in delivery of a discourse I have seen the Spirit manifested in the faces of the hearers. Could such a sermon be classed hypocritical, formal, and/or mechanical?

Praying in public was such a task for me. I felt it to be the greatest sin to utter words intended to be directed to God without feeling to be in the spirit of prayer. I refused to engage in public prayer many times when called upon be-

cause of this conviction. I recall once being in the predicament when I could not refuse even though I was convinced it would be formal and hypocritical! Words flowed fluently from my mouth but I was so cold that they seemed to mock me with the cry, "Hypocritical, hypocritical." When I arose from the form of prayer I felt to be the greatest blaspheming hypocrite in the world! I was greatly surprised and astonished when something very unusual took place. One man immediately arose, came toward me with tears streaming down his face, took me by the hand, and exclaimed, "What a wonderful prayer. You worded the yearning of MY heart!" I was then convinced that God was pleased sometimes to put the yearnings in one's heart and the words to express these yearnings in another's mouth. May I ask the reader, "Could this prayer be classed as an hypocritical prayer?" Since that time I have not refused to engage in public prayer when called upon.

My wife was the first one that I baptized. Officiating in the ordinances of the church seemed too high for me. I felt so unworthy to officiate that I felt so weak I could hardly stand and was trembling when I led her into the beautiful Caddo stream near Amity, Arkansas to baptize her. I felt that I could not go through this ordeal. I shall never forget the calmness and strength I suddenly experienced when I began the baptismal ceremony. Some of the most glorious experiences I have had was in the act of putting beneath the water candidates for church membership. God has always come to my rescue and converted the fear into sublime calmness in my attempt to engage in this sacred ordinance.

It seemed to be the impossible for me to be used to comfort those who were bereaved because of a death in the immediate family. I shuddered at the thought of ever being called upon. If not deceived, the Lord has taken care of that also. I have been surprised and astonished at the words that have come

from my mouth that were appropriate on such occasions.

I have had like experiences in visiting, praying for the sick, encouraging those who were so low in spirit, giving solutions to baffling problems, averting brethren from detrimental procedure, and striving for peace among troubled brethren. In every case that my efforts have been successfully used, it has been beyond any question with me concerning the source of strength. In every case all false ideas of authority being vested in me have been burned out through fiery trials and God has revealed Himself as the Author of all good acts which are godly. When it pleases God to work the will in you there is no shifting from His will to yours. His will has been so convincing to me that there has been no halting between opinions when it is placed in my mind. I have learned by sad experience that it is best to do nothing regarding a matter until you are made certain concerning what ought to be done. God has so thoroughly worked the do in me in many cases that I was unaware of what I was doing until it was already done. Could I give myself a pat on the shoulder and congratulate myself for doing something that had been done through me and I was unaware of it while it was going on?

I felt many times in years past that I ought to lay aside my encumbrances and dis-engage myself from the vocations of this world and devote what little strength and mind that God had blessed me with to the service of the churches who were looking to me as their pastor. Circumstances over which I had no control brought me into this position. I was forced to give up my worldly career. I receive no salary nor wage from any one or ones. It has been so for years, but God has taken care to impress the hearts of friends and brethren to freely give of their means to us that we have not suffered in want of the necessary things of this natural life. Funds have come when needed without any solicitation to such an ex-

tent that I am fully persuaded that God controls the minds of the contributors even to the amount of contributions.

When I am given to review my life as a minister of God and pastor of churches, I feel that I have been very unprofitable. I have failed in many duties. I have fallen so far short of performing the duties incumbent upon a pastor that I am made to say, "I surely have been mistaken in it all." My brethren have been very tolerant toward me in bearing with my infirmities. Should they have been exacting I would have been severed from their fellowship long ago. I beg an interest in the prayers of each and every one of you who reads this. After writing this imperfect treatise upon this question it remains an unanswered question to me: "Am I a God-called gospel minister?"

E. J. L.

(The above is a chapter from Elder Lambert's book, "Tried in the Furnace.")

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Washington, D. C.,  
 Jan. 24, 1865

BROTHER BEEBE:—In compliance with the request of Nathaniel Hart, of Pennington, N. J., I forward you, for publication in the "Signs of the Times," some remarks upon the following declaration of scripture: "For if the trumpet give an uncertain sound, who shall prepare himself to the battle."—1 Cor. xiv. 8.

The apostle commences the chapter, in which the above language is recorded, with an exhortation to "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy:" then goes on to show the difference between speaking in an unknown tongue, and prophesying; and it seems that the apostle means by prophesying in this

chapter the public interpretation of scripture, from the number of times he uses it, (nine) and the connection in which it stands; and he also dwells with much earnestness and great power upon the distinctions that should be made, so that there should be no confusion in the application of the gifts; and says of himself, "I thank my God, I speak with tongues more than ye all, yet in the church I had rather speak five words with my understanding, that (by my voice) I might teach others also, than ten thousand words in an unknown tongue." Whatever gifts there might be in the church, whether prophecy, prayer, exhortation, or tongues, he would have them all subservient for the good of the church; consequently every thing should be properly arranged and adapted in the church for the mutual benefit and edification of all the members; but he places prophesying before any other gift, as to its benefit to the church; and the Lord Jesus had blessed him with a deep understanding of the scriptures. He says, "And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. There are, it may be, so many kinds of voices in the world, and none of them is without signification." After being so plain and explicit upon those matters, he says, "For God is not the author of confusion, but of peace, as in all churches of the saints."

My friend, in his request, says: "Give me the certain as well as the uncertain sound." It would seem that the apostle draws a conclusion from the effects of an improper mingling of sounds, by referring to the ancient method of sounding a trumpet when an host was encamped, ready for battle; but it was necessary that a distinction should be made when it was sounded to prepare for battle, otherwise confusion might be the result instead of preparation to meet

the foe; therefore the sound to prepare for battle must be different from any other blast of the trumpet. While the apostle brings such an illustration to show the pernicious effects of confusion in the church, we are not to understand him as representing that there is an uncertainty in the gospel, for it is the power of God unto salvation to every one that believeth; neither is the gospel of the grace of God, a yea or nay system, but it is yea and **amen**; but he shows the error and inconsistencies that even the children of God, as men, may commit, and the consequences that may result from such a course.

The gospel trumpet is called a great trumpet; and the prophetic declaration was, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcast in the land of Egypt, and worship the Lord in the holy mount at Jerusalem." It is a great trumpet, for the redemption of the church, through the sufferings, death and resurrection of Jesus Christ is proclaimed; and all other subjects, when compared with **that** are of little consequence, and fade away before it as the stars of heaven do before the rising sun.

When the gospel trumpet is sounded by the servants of Jesus Christ, and they are directed by the Spirit, it is the **same certain** sound wherever given; for in the glorious blast the "keynote," or foundation is, "Salvation is of the Lord." The proclamation of the glad tidings of the gospel is most cheering, sweet and soul-transporting sound to quickened sinners that ever saluted mortals; and David, the king of Israel, said: "Blessed is the people that **know** the joyful sound; they shall walk, O Lord, in the light of thy countenance; in thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." The gospel trumpet not only gives a certain sound, but it is a joyful sound. Whatever the gospel trumpet says concerning the finished work of our precious Redeemer is true;

therefore it is a **certain** sound; and not a discordant note will be heard in the soul-cheering, heavenly music. Although many, yea all, of the gospel trumpeters may appear as crooked and insignificant to the religious world as the ram's horns, used by Joshua and Israel, did to the inhabitants of Jericho, it will not make the truth of God of none effect.

Many great and important principles are involved in the salvation by grace, yet they are all branches of the same great truth, proceeding from the same source; and no one of the branches is isolated, but all are united, and make one. There is a certainty connected with every branch of gospel truth; and whatever branch is dwelt upon by a child of God, when led by the spirit, there is a certainty in it; for it rests upon as sure a basis as the Eternal Throne. When the all-important subject of the atonement is clearly and fully set forth, there is no uncertainty in the sound of the trumpet, for it expressly declares that the offering, on Calvary, was for the elect; and **now** in their Head, they all stand justified; also, not one can be added thereto by all the powers of men, neither can one be taken therefrom by all the rage and malice of wicked men and devils. Whenever any doubt is expressed or implied about the finished work of Emmanuel, the trumpet, so far as men are concerned, gives an uncertain sound; because the record shows positively that inspired prophets and apostles gave it a certain sound. (See Isa. 53d Chap. entire.) Throughout the New Testament, not one sentence is recorded to show that any contingency is connected with the crucifixion of our dear Redeemer; and when the blast, upon the trumpet, is given according to the heavenly note-book (if I may so speak) there can be no uncertainty about the matter, whatever branch of truth is dwelt upon whether the atonement, the new birth, the christian warfare, church discipline, the office work of the gospel ministry, or the resurrection; for each and all are recorded **there** in the most

positive terms that language can express. It is often the case, with the christian soldier, after hearing the trumpet give the certain sound upon any one of those important branches of doctrine, that he feels prepared to meet a foe of Zion; consequently he is prepared to the battle.

A strong and convincing evidence that the trumpet gives a certain sound is when the blast gathers the children of God together; for the prophetic declaration was that it should be blown, "and they **shall** come;" but we must not understand that the certain sound will gather the enemies of God and gospel truth, on the contrary, the sound to them is repulsive; often they go out from the gospel church that they may be made manifest. John says of certain characters, "They went out from us, but they were not of us; for if they had been of us, they would (no doubt) have continued with us; but they went out, that they might be made manifest that they were not all of us;" and Paul says, "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savior of death unto death; and to the other the savor of life unto life; and who is sufficient for these things."

There is so much inclination arising from the fleshly propensity of the old man, with the servants of God, that if they could have their own desires accomplished, they would always sound the soul-cheering and melting strains of jubilee upon the trumpet; but God, in his inscrutable wisdom, sometimes places them in a condition to warn the soldiers of the cross of the approach of the foe, **then** the "war-blast" has to be blown, not to incite to deeds of courage and blood, but to "buckle on" the christian armor, to meet false doctrine in whatever guise it may appear; but if the trumpet gives an **uncertain** sound, who would prepare? When the followers of our Lord and Savior are aroused and summoned to such conflicts, the "Sword of the Spirit" is the only effectual weapon; "For though we walk in the

flesh, we do not war **after** the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." At such times of conflict, with what watchfulness, prayerfulness, and godly fear, should the soldiers of the cross engage in the conflict, as we are so prone to err, and be led astray by our carnal minds.

The true servants of God, in ancient times, had their difficulties to encounter, on account of false doctrines being introduced into the church. Paul, on one occasion, said to a body of professed believers "who hath bewitched you?" and at a certain time, withstood Peter "to the face because he was to be blamed." (See Gal. 2d Chap.) That must have been a grave matter in the eyes of Paul, but he contended for the truth fearlessly, though the error was with and contended for by as eminent an apostle as Peter, and it was no less error because found and advocated by Peter, than though it had been one of the lowliest children of God.

We need not go back into remote ages only to search for times when it was necessary for the servants of Jesus Christ to give the "war-blast," to arouse the faithful soldier of Christ, and warn them of the danger by which they were surrounded; for not more than thirty-five or forty years ago, the doctrines, commandments, and institutions of men had obtained so strong a hold in the visible church, that the old "landmarks" were nearly lost sight of (not swept away) by the larger portion of the **then** visible organization; and, in some instances, no arminian sect upon the face of the earth, went farther in their fleshly systems than the professed Baptist ministers did; but, in the midst of such abominable heresy, God reserved to himself faithful witnesses, who were not swept away by the popular flood of delusion; men who had been taught by the spirit of the living God that the voice of the people was **not** the voice of God; and when the truth, the honor, and the glory of the true disciples of Jesus demanded it, the trumpet sounded **long**

and **loud**, and a sifting and separating was the result; and they who could not endure sound doctrine, went by themselves and to their own company. Those true and tried servants of God, who were kept by him from drinking of the cup, filled with wine of Babylon, which caused *them* so much religious intoxication, as well as at the present time, had the blessed consolation of feeling that God had, by his grace, enabled them to raise the standard of truth; many of them have gone home to rest, and some of them still live to share with the church in her trials and afflictions; but they too will soon be dismissed from the conflict.

**For if the trumpet shall give an uncertain sound, who shall prepare himself to the battle?** As has been stated in this article there are no uncertainties in the gospel; but the children of God, as men, often become so darkened and confused in their minds, that when they attempt to speak or write, relative to any branch of God's truth, there seems to be no tangible point arrived at whatever; **then** so far as they, as men, are concerned, there is confusion. If the ministers of the gospel have not their times of sorrow, trials and doubts, feeling often that they are the weakest of the weak, and **in** and of themselves ignorance, darkness and vanity, then the writer of this article is not one of them. Sometimes when a dark cloud obscures the vision of the ministers of the gospel, they ardently desire to give the trumpet the certain sound; but alas! they become so bewildered that they are like a man lost in the forest, and wander round and round and come back to the starting point; but such trials discipline their minds and teach them how feeble and imperfect they are.

But as the old man is not changed, God's servants are suffered, for some wise purpose, at times, to be under the influence of the flesh, so that there is a disposition to keep back a "part of the price;" partly for fear of man, and partly to give no offence; but under such an impulse they do not wish to advance

anything but the truth, but conclude it is not expedient to use the "gospel reed" so fully, as to measure "the building" according to the word of God; and, when fettered by the old man, the servants of God are very apt to "suit" their discourses to the circumstances; but sooner or later they see the fruits of such a course, and their God will chastise them. Paul said, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased." Whenever the preaching is pleasing to legalists, the trumpet has given an uncertain sound. If my friend is an experimental man, and I think his iniquity is an evidence of that, he well knows that under such an influence as that of the fleshly mind, the trumpet gives an uncertain sound; and when the literal trumpet gives an uncertain sound, the fault is not in the instrument, but in him who uses it; and when the servants of God talk in such a manner that the church cannot understand them, and cease to be profited by them, the fault is not in the gospel of the grace of God, but in poor, short-sighted, erring, mortal man; for there may be a fountain of sweet, pure water which issues from a rock in the mountain, but after running some distance through low, marshy grounds, it may become muddy from the clay bottom over which it runs, and bitter from the noxious weeds through which it passes; but because there is so much mixture in it, when formed into a stream, it does not prevent the fountain from being pure.

It requires great grace, for the servants of God in a day like the present, to prevent them from manifesting something of a fleshly spirit, when they see so much that they believe to be error, or the works of anti-christ; and it is to be feared that sometimes in their zeal to expose and denounce error, they give the trumpet an uncertain sound; for as surely as the standard is left, and human reason is consulted, the most zealous servant of God will go astray; he may be suffered to go so far astray, as

to hold the truth in unrighteousness, that is, he may proclaim the truth, but under the influence of an improper spirit. King David said, "Who can understand his errors? Cleanse thou me from secret faults." I am convinced that when ministers of the gospel are so under the influence of the flesh, and are so blinded as not to see it, that it is often the case that the "little children" in the kingdom behold it and are led to wonder *why* such is the case; for the trumpet is giving uncertain sounds, and instead of preparation for battle, confusion and dissension are apt to be the result.

If we can take the liberty to apply the apostle's illustration to men who simply profess to know what the gospel is, and are strangers to it, we need expect nothing but a jargon of sounds; but it seems, though I have penned down the preceding remarks, I feel that as much, or more of them, belong to me than to any other mortal professing to love the Lord; and I hope while such awful scenes are transpiring around us, that not only myself, but all of God's professed ministers, may be kept by his grace from imbibing any of the spirit so rife among us; but that we may heed the Savior's injunction, "Be ye therefore wise as serpents, and harmless as doves."

(Elder) WM. J. PURINGTON

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(Since re-publishing (in the October issue) the article concerning Elder Thomas P. Dudley, we have found an article in the May 15, 1859, Signs, written by Elder Dudley in which he gives many very interesting accounts of events in the life of his father, Elder Ambrose Dudley. Because of his association with the early history of our nation, and because of his staunch defense of the "Old School" doctrine, we feel that the article will be found interesting to our readers, so we are re-publishing it in this issue. J. D. W.)

## THE LATE ELDER AMBROSE DUDLEY

Near Lexington, Ky., Feb., 1859.

Dear Brother Beebe:

I have had many applications, both from those who cordially received the doctrine propagated, and those from whom I have had no evidence of fealty to our Divine Master, for a biographical sketch of the life of my father, the late Elder Ambrose Dudley, whose name is associated with the early history of the "Old School," or as they were formerly called, "Regular Baptists" of Kentucky, and who was extensively known in the West, for his untiring efforts in the cause of truth and godliness. To give a minute history of his life, is impossible — as I write from recollection of what I have heard from him, and other members of his family — without any data (written) to correct that recollection, the sketch must, necessarily, be imperfect. I shall, however, endeavor to give the main features of that sketch, as concisely as I well can. The ancestry of my father, if I am correctly informed, emigrated from England to the then Colony of Virginia. Those of my mother from Wales, to the same Colony. My grand-father had five sons, viz: Robert, who was commissioned a Lieutenant in the army during the Revolutionary War, and died in the service of his country. Ambrose, the subject of this biographical sketch. Peter, who raised a large family, and died in Virginia, an old fashioned Baptist. James, who emigrated with his family to Kentucky at an early day, and is long since dead. William, who emigrated to Kentucky, also at an early day, commanded a regiment in the war of 1812, and was killed at Dudley's defeat on the 5th day of May, 1813, near Fort Meigs, leaving a widow and a large family.

Ambrose Dudley was born in Spottsylvania county, in the then Colony of Virginia, on the 31st day of August, 1752, and at an early age was left, by the death of my grand-father, in charge of his mother and his younger brothers. At the age of twenty-one he was married to Ann Parker, of Caroline county, in the same Colony, by whom he had fifteen children, eleven sons and four daughters, all of whom, except one daughter, survived him and my mother, she died in infancy. His first impressions, with regard to a future state, he dated at hearing the gospel preached through the iron gates of a prison window, at Fredericksburg, Virginia, from Romans viii. 14: "For as many as are led by the spirit of God, they are the sons of God." Before the conclusion of the sermon, he learned, very clearly, that he was not led by the spirit of God. He became greatly distressed, because of his exposed situations as a sinner against God, deserving his wrath, without a gleam of hope of escape. About this time the Colonies declared their

independence of the crown of Great Britain, and the Revolutionary War commenced. During its progress, he was appointed a Captain of the Virginia line, with the liberty of selecting his subaltern officers, by Patrick Henry, then Governor of Virginia.

He ultimately obtained hope of the pardon of sins through the atoning blood of the Lamb of God, and his mind became deeply exercised on the subject of the gospel ministry. Finding great antagonism between the exercises of his mind and a **camp life**, he shortly afterwards resigned his commission. Was baptized by one of the **Lord's prisoners**, and commenced preaching "Christ and him crucified," as the only medium through which sinners can be saved. He was not long engaged in preaching, before his ordination was called for — and he was ordained to the work of the gospel ministry by Elders John Shackelford and Lewis Craig, both of whom had been imprisoned "for preaching Jesus Christ and him crucified." Ambrose Dudley was a real "Old School Baptist" in doctrine, warm and zealous in describing the experimental effects of grace in the heart. He delighted to dwell on experimental religion, in which branch of the christian system he was excelled by few — and earnestly enjoining on the believer the necessity of proving his faith by his works. He was actively and laboriously engaged in the work of the ministry in Virginia, until the spring of 1786, when he emigrated to Kentucky, and landed, with his family, at his earthly home, about one-and-a-half miles from where I now sit, on the 3d day of May, 1786, where, and in the immediate vicinity, he continued to reside, until death terminated his earthly career, on the 27th of January, 1825.

At the first meeting of the Church at Bryans, which had been constituted on the 16th day of April, 1786, "on the doctrine of grace, set forth in the Philadelphia Baptist Confession of faith," he applied for membership, and was received by letter. In the month of October following, he was called to the pastoral care of the Church, and continued as such to the time of his death. He was extensively known to the denomination in the West. His labors seemed to be greatly blessed. Large additions made to the Church by experience and baptism, and by letter and examination. In one year, from August 1800 to August 1801, three hundred and sixty-seven were received into the Church at Bryans by experience and baptism, and a large number the following year. This was called "the great revival." About the close of the great revival, propositions were made for a union between the Separate Baptists, many of whose ministers believed and preached, what was called "general provision," — that is, that provision was made in Christ for the whole human family; and it was left with men to embrace it or

not. Others of their ministry were clear and satisfactory in the doctrine of grace — the irresistible work of the spirit of God in regeneration, &c. That denomination had received large accessions during the revival, and many of their ministers and members were highly esteemed for their soundness of faith and christian deportment by the Regular Baptists. When committees were appointed by each, the Elkhorn Association of Regular Baptists, and the South Kentucky of Separate Baptists, to meet and endeavor to form a union. The committees met and formed what has been known as the "General union of Baptists in Kentucky." These terms embraced ten articles. There was not much difficulty in adopting the articles until they approached the ninth, in which was involved the atonement; whether it was limited to the Church or general, a compromise was effected, and the ninth article adopted to read as follows: "The preaching that "Christ tasted death for every man, shall "be no bar to communion." The tenth and last article reads substantially thus: "The adoption of the foregoing articles is by no means intended to interfere or remove either party from their original constitutional privileges." Thus leaving the parties substantially where they began. My father was one of the committee in forming these terms of union, but he very soon learned his error, and to the day of his death, it is believed, decidedly disapproved of the proceedings of the committee. In the year 1808 an occurrence took place in the Elkhorn Association, which resulted in a division — a complaint of our Church against another was brought before the Association, according to a rule then existing in the body. The minister of the Church complained against, arose and made a most violent and abusive attack on my father, who ministered to the Church which lodged the complaint. My father called Elder Corbin to the chair until the case was disposed of. Elder Corbin reminded the speaker that he was out of order. The case before the Association was not between Creath and Dudley, but between Bryans and Town Fork; the speaker, however, continued for about two hours and twenty minutes. Elder Corbin reminding him and the Association that a Moderator was useless unless order was observed, and left the seat. When the speaker concluded, my father arose and remarked, he had been assailed, and claimed the right to reply. He remarked as Elder Corbin refused to act as Moderator, he supposed he must address the Clerk, and spoke two hours and forty minutes in reply. After he concluded, Elder Corbin observed, "If the Association will decide two questions, we can then proceed — the first question is, Is the Association in order?" A large majority voted No. "The next question is, Will the Associa-

tion now return to order?" A large majority voted in the negative. Whereupon several of the old ministers proclaimed publicly that they never would again meet with the majority of that body as the Elkhorn Association, because of their utter disregard of order. A number of the brethren, including Ambrose Dudley, issued a circular to the Churches, setting forth their grievances, and proposing to meet as the "Elkhorn Association on Original Constitutional Principles," at Bryans, on the same day on which the majority was to meet at another place. The day of meeting arrived, when a committee appeared from the majority, proposing an attempt to settle the differences — an attempt was unsuccessfully made — and it was finally proposed by the committee from the majority, that both parties should relinquish the name "Elkhorn," and adopt another, to prevent confusion. On this proposition Ambrose Dudley remarked, "I consider the name Elkhorn contaminated by the disorders practiced at the last session, and am willing to be called by another name." Finally another meeting was had between the parties, at which it was declared by the minority, "Seeing that our brethren of the majority have failed to remove our difficulties, and new ones grown up with regard to doctrine, we consider it best to remain in separate bodies." The minority adopted the name "Licking." The majority still holds the name "Elkhorn." The result of the adoption of the "Terms of General Union," began now to be developed; almost every error has been found in the bodies who sanctioned those terms; and its advocates take shelter under the "terms of general union." In the subsequent divisions among the Baptists, he was uniformly found among those who maintained the doctrine, now maintained by the "Old School" or "Particular Baptists." He ministered to several Churches, from two to four, most of the time after his removal to Kentucky — assisted in constituting several Churches — ordaining a number of preachers and deacons — traveled rather extensively — occasionally to Tennessee and Ohio — always maintaining that God is as sovereign in regenerating the heirs of promise, and preparing them for a future state of blessedness in glory, as he was in creating the world. It is a remarkable fact that the Church at Bryans, which was constituted nearly seventy-two years ago, has had but two pastors — my father, and myself. And perhaps, not less remarkable, that the Presbytery who ordained my father in Virginia, were present at my ordination in Kentucky, nearly a half century thereafter.

My mother left us for a higher and holier state of being, as we trust, on the 7th of November, 1824. My father, on the 27th of January, 1825, leaving eleven sons and three

daughters all of whom were grown, and had married. Seven of the fourteen have been called hence by death; and seven remain — the average age of the latter being about seventy-four years. Eleven of the number had professed hope in Christ's blood and righteousness, and joined the Particular Baptists. Since my father's death, attempts have been made to involve his name in the missionary enterprise. While those attempts were confined to irresponsible individuals, the Licking Association took no notice of them, But when, in the year 1843, an Association in Kentucky, the Elkhorn, attempted to fasten the charge on him, and others of our body, who have left us, for the heavenly glory, as we trust, the Licking Association took up the subject — gave all the action that had taken place in relation to missions, in the Elkhorn Association, up to the year 1808 — when the division took place in that body; and the action of the Licking Association on the same subject, up to the year 1825 — proving that there was no foundation for the charge. My father was esteemed a good disciplinarian in his family — the Church and the Association. He was considered, perhaps justly, to be stern in his views of Bible truth, but when convinced of error, was as ready to recant as most men.

Brother Beebe, I do not know whether it is consistent with your views to publish biographical sketches of brethren, in your columns. I have written the above for the *Signs of the Times*, because I have no fears that it will be garbled by its editor. I know not what use might be made of it, if placed in the hands of those who are opposed to the doctrine of the Particular Baptists.

As ever, most truly your friend and brother,

THOMAS P. DUDLEY

#### ORDINATION OF ELDER JOHN F. TISDALE

Pursuant to a call of Hopeful Church, Ozark, Alabama, for his ordination, the following presbytery convened at the church on September 23, 1956. The day was spent in sound preaching, with Elder H. G. Morgan preaching the Introductory; followed by Elder W. A. Williams, and John F. Tisdale. Luncheon was at noon; then preaching by Elder Wm. H. Smith and Elder F. A. Collins.

The Presbytery organized by electing Elder J. J. Collins, Moderator, and Brother J. T. Collins, Clerk. Hopeful church chose Deacon Frank Bowman as its mouthpiece. Elder F. A. Collins examined Brother Bowman on Brother Tisdale's qualifications, as given in I Timothy 3:1-7, and preached an able ordination sermon. Elder W. A. Williams examined Brother Tisdale on the Articles of Faith. Elder H. G.

Morgan spoke the ordination prayer; and Elder Wm. H. Smith delivered the charge to Brother Tisdale. Then the Presbytery delivered him back to the church, and the church extended the right hand of fellowship to Elder Tisdale and wife. It was a most impressive service.

The following served on the Presbytery: Elder J. J. Collins, Moderator; Elder F. A. Collins, Elder Wm. H. Smith, Elder W. A. Williams, Elder H. G. Morgan, and Deacons H. T. Collins, J. B. Waters, Frank Bowman, E. E. Gilmer and Clerk J. T. Collins.

J. J. Collins, Pastor  
Hopeful Church

#### OBITUARIES

##### MRS. LAURA REED GOOCH

Laura Annie Reed, only daughter, and youngest child, of Anselom and Rebecca Watkins Reed, was born at the Reed home, "Hillsdale," Guilford County, North Carolina, on December 1, 1867. In early childhood the family moved to Winston, (later Winston-Salem) where most of her life was spent.

On December 8, 1910 she was married to Joseph H. Gooch of Stem, Granville County, N. C. who passed away April 6, 1935.

On Monday, May 22, 1899, after service by Elder P. D. Gold, she offered, and was received, into the fellowship of Hillsdale, (formerly known as Hunter's Cross Roads) Primitive Baptist Church, in Guilford County, N. C., and was baptized near by that afternoon by Elder P. D. Gold. This was the church of her father's and mother's membership.

On July 27, 1907, she presented a letter, which had been granted at her request, to unite in the organization of Broad Street Primitive Baptist church in Winston-Salem, where her membership remained until a letter of dismissal was granted her to join in the organization of Memorial Primitive Baptist church on December 31, 1923, in Stem, N. C. She remained a faithful member until called away by death, September 9, 1956.

After the death of her husband, Joseph H. Gooch, in 1935, she was appointed clerk of Gooch Memorial church, (named after her husband), and remained faithful in the performance of the duties enjoined on her in this office. She was very particular to see that the acts of the church were duly recorded, and it could truly be said of her, "She was not slothful in business."

She manifested her great love for the church, by seeing that the grass was kept cut around the meeting house, fires built, house kept in good repair, and in many other ways proved her faith by her works, in her devotion

to the church and brethren.

She had a wide acquaintance among the Old School Baptist in the United States, and Canada, where she visited for many years. The Old School Baptist have suffered a great loss, and especially her home church. Her quiet manner, her devotion to her church, hospitality in entertaining her friends, steadfastness in the faith, and many other virtues God manifested in her, will live in the memory of those who loved her for Jesus sake.

Her funeral was conducted by Elder W. C. King, and the writer, according to her request, in Gooch Memorial meeting house, Tuesday, September 11, 1956. Her body was laid to rest in the mausoleum, located on the meeting house grounds, while the congregation sang, "Father we'll rest in thy love."

D. V. Spangler

#### RUTH HILL

Our beloved mother, Ruth Hill, was born March 16, 1869, in Sumpter County, Georgia; and departed this life August 17, 1956, in Wood County, Texas; making her stay on earth more than eighty-seven years.

She was the fourth child, and the only daughter, of Martha Susan Birdsong and George W. Hammond. Her father died when she was a babe, and her mother was deaf and dumb from birth. She often spoke of the handicap her mother was under in rearing her; and how she felt it was the tender mercy of her Lord and Saviour that shielded her, and constrained her to follow after right morals, and shun the evil.

Mother was married four times. All of her husbands preceded her in death — two in young womanhood, and two in later years after she had reared us children. There are four of us, three of her first marriage, and one, a twin, of her second marriage, (the other twin succumbed at birth). The greater part of her life after marriage was spent in widowhood, and with bare necessities of life during the early years of our lives. She worked and strived long, dark, hard hours to provide for her household, ever looking unto her God for strength and health; and to Him she desired to render all praise. We feel that the one that spoke at her funeral could have spoken nothing more befitting of our noble mother, than to refer to the last chapter of Proverbs, the tenth verse to the end of chapter, which he did.

Mother was convicted of her sins at an early age, and was made to feel the exceeding sinfulness of sin, and her depraved condition. She was drawn by His love to seek mercy in Jesus; and by his grace, her hope of salvation was anchored in him. She united with the Primitive Baptist church at Cana, in 1916; and

was baptized by the late Elder R. E. White. She later moved to Louisiana, and put her letter in Pleasant Hope Church, where she sat under the ministry of Elder T. A. Wall for about twenty years, and held him as a faithful pastor. Her membership was at Saint's Rest church, in Dallas, when she passed away, but had been unable to attend for a number of years.

She passed away at noon on Friday, her spirit took its flight back to the God who gave it. In the afternoon of the following day her body was tenderly taken to Concord Cemetery, and laid in the tomb to await the second coming of our Lord, when it will be raised and fashioned like unto His glorious body, and she shall ever be with her Lord. Elders S. C. Davenport and John L. Smith had charge of the funeral service.

The following lines express the feelings of our bereaved hearts:

"In Jesus sleeping 'till he come!  
O happy spirit now at home,  
Can heart conceive thy wondrous rest,  
In peace, at rest on Jesus' breast?  
What joys are thine, unknown below;  
What nameless bliss, we do not know,  
But know thou art with Him we love —  
Waiting, O Lord, with thee above."

Written with a sad and lonely heart by her daughter,

Buena V. Wright

#### MRS. MATILDA WRAY BROWN

Sister Matilda Wray Brown was born in Rockingham County, N. C. March 14, 1877; and died July 6, 1956. She was the first of eight daughters of Thomas R. and Nancy Smith Wray. She lived her entire life in Rockingham Co., and in March, 1902, was united in marriage to A. J. Brown. He died many years ago. She leaves surviving one daughter, two sisters, and three grandchildren, as well as a large number of relatives, friends and neighbors.

Sister Brown united with the church at Reidsville July 14, 1954, and was baptized the same day by her pastor, Elder David Spangler. She was raised in a Primitive Baptist home, her father and mother being members of the church at Wolf Island at the time of their death. Her last years were spent in the home of her daughter, Mrs. Evelyn Dallas and her husband, William Dallas, of near Leaksville. Her devotion to her family continued as long as she was able to render any service to them.

Her funeral was conducted on the second Sunday afternoon in July by her pastor, and burial followed in the family plot by her

father and mother in Wolf Island church cemetery.

The church at Reidsville desires to express its sympathy to her family and loved ones, and we acknowledge our submission to the will of Him whose work is always perfect. May he reconcile and comfort those who mourn.

Approved at our September meeting, 1956, and it was agreed that a copy be given to the family, a copy filed with our church clerk, and a copy be published in the Signs of the Times.

D. V. Spangler, Pastor  
Kate D. Mitchell, C. C.

#### ELDER SETH BYNUM

Elder Seth Bynum was born in Oklahoma, June 20, 1896. In 1912 he moved to Texas with his parents. On November 21, 1915, he was married to Ruby Morton, and to this union five children were born, all of whom are living. He was interested in the church when a very young man, and united with the Old Baptists at Weslaco, Texas in December, 1936, and was baptized by Elder Tatum. He began to exercise in public soon thereafter. In 1939 he brought his family to California and was ordained a minister on September 14, 1941. He was pastor of Bethel Church at Stockton from 1945 to 1949. He was pastor of Hopewell Church, now at Stockton, for one year. At the time of his death he lived close to Portland, Oregon, where he was pastor of New Hope Church.

He passed away on June 24, 1956, at the hospital in McMinnville, Oregon, after having a heart attack on June 20th. He is survived by his devoted wife, Ruby, and three sons: Seth, Jr., Sweeney, Texas; Eugene, Stockton, Calif.; Joel Everett, Bakersfield, Calif.; two daughters, Helen Davis, Conago Park, Calif.; Marzelle Compton, Minneapolis, Minn.; and ten grandchildren.

The writer was intimately acquainted with the deceased for a number of years. I am made to feel that I have lost one of my very best friends and indeed a yokefellow in the ministry. No man can truthfully say that Elder Bynum was not honest in his convictions. He was one of the humblest men I have ever known. At the time of his passing I was confined to a veterans' hospital and had undergone an operation a few days before, but God who supplies us with all our strength enabled me to attend his funeral. I tried in my weak way to speak words of comfort to Sister Bynum, the children and other relatives and friends. I do pray that God will reconcile them in their lot. The Baptists in California will miss Elder Bynum, but we feel sure that their loss is

his gain.

His funeral was held in Stockton and burial was in Rural Cemetery.

T. R. Jefferson

#### JAMES MARION JENKINS

Our dear husband and father was born January 18, 1882, and departed this life February 8, 1956, making his stay on earth 74 years and 20 days.

He was born in Hickman County, Tennessee. The son of Jasper N. and Rebecca Fulmer Jenkins. He lived his entire life on the farm where he was born.

He was united in marriage to Lucy A. White on April 19, 1914, who survives; and to this union were born nine children, two of which died in childhood. Surviving are two daughters: Allene Jenkins and Mrs. Cora M. Evans; five sons: Jasper H., Clayton E., and Gilmon W. Jenkins all of Nashville, Tennessee, David W. Jenkins of Cedar Rapids, Iowa, and Grady A. Jenkins, of Lyles, Tennessee; also two sisters, Mrs. Agnes Martin, Lyles, Tennessee and Mrs. Esther Turner, of Youngstown, Ohio; one brother, Amos Jenkins, Centerville, Tennessee; and three grandchildren.

He was not a member of the church, on account of his feeling of unworthiness, not feeling fit to join with those that he felt were the children of God; but he was a firm believer in salvation by grace. The doors of his home were always open to members of the Primitive Baptist Church. His home having been his father's, where many Baptist sermons have been preached, and many Baptist members visited.

He had been in poor health for several years with a heart condition, but bore his suffering with patience, often expressing a desire to be taken on, and that he was ready at the Father's call.

He was widely known and respected and loved as a husband, father, friend, and neighbor. It is sad and lonely here without him, but we would not bring him back if we could, his suffering and sorrows are over and God's purpose for him in this world was finished. Our earthly loss is his eternal gain.

His funeral was conducted at Dickson Funeral Home, February 10, by Elder R. L. Biggs, who made a very comforting talk from the 23rd Psalms.

His body was laid to rest in the Jenkins cemetery near his home, to await the coming of our Lord.

The sadly bereaved family