

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

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## POEM

### PROSPECTUS OF THE "SIGNS"

**T**he 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." John 1-8.

**T**he absolute predestination of all things.

**E**ternal, unconditional election.

**T**he total depravity and just condemnation of fallen man.

**T**hat the atonement and redemption of Jesus Christ are for the elect only.

**T**he sovereign, irresistible, and in all cases, effectual work of the Holy Spirit, in regenerating and quickening the elect of God.

**T**he final preservation and eternal happiness of all the sons of God, by grace.

**T**he resurrection of the dead, and eternal judgment.

**T**hat 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.

**T**hat there is no connection between church and state.

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## EDITORIAL

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Elder R. H. Campbell

**W**e love him because he first loved us .

This verse of scripture as recorded in 1st John 4:19 is one of the shorter verses to be found in these the Bible and yet the truth set forth in these eight words contain the essence of the doctrine contained in all of the rest of the scripture . This truth supports the doctrine declared by all the writers of both the old and new testament : And it sets aside , and refutes , the false doctrines preached

in all ages of time which advances the theory that man is the originator of the communion with God . It supports the doctrine that Jesus is the author and finisher of the faith of all of the saints : and that they are the household of God which is built upon the foundation of the apostles and prophets , Jesus Christ himself being the Chief Corner stone . Jesus is the Alpha and the Omega , the beginning and the end of the salvation of all of the heirs of grace : loving them before the foundation of the world and coming down to manifest this love in them and to deliver them out from under the law . This is the central theme of all of the scriptures since they are but an account of the sovereign love of a just and holy God for a chosen people and the way in which it is manifested in their lives as they are called out of nature's darkness and led in the paths of righteousness for his own holy names sake . It is the substance of things hoped for ; the evidence of things not seen and it is the gift of God to each from the boundless storehouse of grace .

The apostle Paul in his epistle to the church at Corinth sets forth this truth as he writes : " Though I speak with the tongue of men and of angels, and have not charity , I am become as sounding brass or a tinkling symbol ." This charity is the love that is referred to in the above scripture and Paul says that without this , which is God 's love , in the heart , the most eloquent speech or profound wisdom of man is of no benefit . The truth can only come forth from a heart that is the recipient of God 's love to his children and will come forth in power and love for God and those of like precious faith : And is profitable to all believers of the truth . It is profitable unto the Church , which is the body of Christ . And it edifies and strengthens

the brethren in all generations: just as the writings of the apostles and prophets have been a source of comfort to God's children in all ages because of the love that prompted the writers to declare the truths as revealed to them. This charity is the key in which his children make melody in their hearts as they joyfully proclaim the good news of their salvation and rejoice in this love which so consumes them that they would, if they could, spend the rest of their lives praising him from whom all blessings flow. Alas, they cannot do this, but, they will always think of these days and remember from whence it came: and, it will ever be the center of their lives around which all things revolve and are judged as to their importance.

Charity beareth all things, believeth all things, hopeth all things, endureth all things and never fails. If only that one could always be under the present and consuming influence of this love in their life: and have it as the motivating force in all that they do, and all their conversation and daily walk. It is only when the flesh is the moving force when discord, strife, envy, jealousy and pride begin to creep in and wreak havoc among the brethren and trouble arises in the church. The tragedy is that usually the cry is made that they are standing for the principles upon which the church is founded. Love, the kind this scripture refers to, never, brings grief to a church and never will; remember it endureth all things, hopeth all things, beareth all things and never fails. Where there is love there is peace and harmony, gentleness, goodness and a sweet fellowship in the spirit which is worth

more to those that have it than life itself.

Charity suffers long, is kind, vaunteth not itself and is not puffed up or easily provoked. This is the effects that love has in the hearts of those who possess it: and should be the response of all brethren to one another in times of trouble. Sure this love and humbleness are the lessons taught in Jesus' washing the disciples feet after the last supper and the taking of the bread and wine; as, Jesus, our Lord and master who is the head of the church laid aside his garments and got down at his disciples feet and begin to wash them as a servant. Oh, that all; who seek occasion against a brother, could observe this service: and see and feel the love and humility that we all should when observing this service, before any action or words are spoken on the subject of dispute. Surely they would see the frailty of the subject in question as compared to the love and fellowship of those who would be affected by their actions: and would remember, the reason for the service. Surely, the reason that we love one another is that he first loved us, individually and collectively; gave himself for us and gave us of his spirit that we might walk in newness of life and not in the way of the flesh, as we did in former days.

This love dwelling in the hearts of the apostles and prophets caused them to suffer persecutions, imprisonments, beating and even to lay down their lives for the cause of the cross. They were hated, ridiculed and suffered all manner of hardship and then said they rejoiced that they were counted worthy to suffer for the name

of Christ . They did not take offense at opposition to the truth or take it as a personal insult when everyone did not agree with them in their understanding of a truth . This is the test of love , that you realize that someone may differ from you and not be wrong necessarily . Paul said some observe days or eat meat and give thanks unto God and others do not observe days or don 't eat meat and give praise unto God . To the Colossians he wrote : " As ye therefore have received Christ Jesus , so walk ye in him , " or telling them to walk and believe according to the revelation that they had received and not to let man influence them through philosophy or vain deceit : following the traditions of men , after the rudiments of the world , and not after Christ .

Jesus told his disciples , on one occasion ; " A new commandment I give unto you , that ye love one another ; as I have loved you , that ye also love one another . By this shall all men know that ye are my disciples , if ye love one another . " This was one of the last few times that he was with them before he was crucified and seemingly he was stressing the things that were the strong meat of the doctrine ; and he begins it with the love that he had for them and that they should have for one another above all . He went on to speak of going to prepare a place for them : send the comforter to teach them constantly of the things pertaining to the kingdom of God . And finally the prayer unto the Father for them that they be kept and upheld to declare the doctrine unto their brethren . The fact that he began all of this by commanding them to love one ano-

ther thoroughly emphasizes the importance of this love in the plan of salvation . First , his love for them is the whole reason for them being included in the plan of God the Father to reserve unto himself a chosen generation , a royal priesthood , an holy nation , a peculiar people ; and because he has done this for them , revealed it to them at the time appointed of the Father , they love him with a pure heart fervently and worship him in spirit and in truth . They realize their unworthiness of possessing this glorious gift ; but the scripture declares that there are none worthy of themselves , but God 's first loving them makes them righteous and holy , before him , because of the spirit that dwells in them . This love was theirs before the world was formed ; in fact , it was the reason the world was formed and all things that were created .

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God .

In bonds of love  
Elder Richard H . Campbell

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**PSALM 19 : 7-9**

*The law of the Lord is perfect ,  
converting the soul : the testimony of  
the Lord is sure , making wise the  
simple .*

*The statutes of the Lord are right ,  
rejoicing the heart : the commandment  
of the Lord is pure , enlightening the  
eyes .*

*The fear of the Lord is clean , enduring  
for ever : the judgments of the Lord  
are true and righteous altogether .*

## ARTICLES

## YE ARE NOT YOUR OWN

Preached at Shoreham, England on Thursday,  
June 16th, 1932

*“What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. vi. 19, 20)*

**T**hese words have rested upon my mind for the last few days. A poor woman whose husband had been laid aside for months, in telling me of his sufferings, quoted this text, as though it settled the matter: “Ye are not your own, for you are bought with a price.” This threw such a different light upon the words in connection with the tribulatory path that the people of God have to tread. They may wonder sometimes that they are called to pass such a thorny way, to encounter such difficulties, and to be beset with such snares; yet it is all to one end—the lifting up of Jesus on high in their experience. Because they were bought with a price, namely the heart’s blood of their dear Redeemer, hence they are called to glorify God in their body and in their spirit, which are God’s.

“What? Know ye not that your body is the temple of the Holy Ghost which is in you?” That is a wonderful truth, because the Holy Ghost is God—the third Person in the eternal Trinity; co-equal and co-eternal with the Father and the Son. That God

should dwell with men is one of the greatest mysteries ever revealed. “Great is the mystery of godliness, God was manifest in the flesh.” That relates to the Lord Jesus Christ: “The Word was made flesh and dwelt among us.” But it relates also to this great mystery, that ever the Holy Ghost, that pure Holy Spirit of God, should dwell in a sinner’s heart. You will never be able to unravel that mystery. You may believe it, and blessed be God, if you are His you will feel the effect of it from time to time; but you will never be able to fathom that vast mystery, that the great God of heaven and earth should dwell in a poor creature’s heart, make His residence there. In respect to our Creator it is written: “For in Him we live, and move, and have our being.” But here is something different. It is the Holy Ghost living in a sinner, taking up His residence, making the body a temple for Himself. This might alarm us, did we not know that it all proceeds from the grace of God, and therefore His grace, which is invincible, will super-abound over the aboundings of our sin. But here is the Scripture for it: the apostle is emphatic, he says: “Which is in you.” As much as to say: This is not a figurative expression, this is an actual fact, that when the Holy Spirit of God quickens a soul into divine life, from that moment that person’s body really becomes the temple of the Holy Ghost. When Nicodemus wanted to know how one should enter into the kingdom of heaven, the Lord Jesus showed him that it was necessary for the kingdom of heaven to enter into the heart; namely, by propounding the doctrine of the new birth. When

the Pharisees of old inquired when the kingdom of God should come , Christ said : “ The Kingdom of God cometh not with observation ( outward show ) ; neither shall they say , Lo here ! or , lo there ! for , behold , the kingdom of God is within you . ” Yes , my friends , the Lord Jesus Himself taught this same doctrine ; the necessity of the new birth , the indwelling of the Holy Spirit . This proceeds from God ; He is the foundation of all grace and goodness . So we see the Trinity in unity in our text , in saving a poor sinner from the wrath to come .

But how are we to know that we are the temple of the Holy Ghost ? Peter speaks of being born again of incorruptible seed , by the Word of God , which liveth and abideth forever . We can only know that the Holy Ghost dwells in us by His own operation . No man has a right to arrogate to himself this honour , that he is the temple of the Holy Ghost , unless he can produce proof that the Holy Ghost works in him . One of the first signs of the Holy Ghost being in a person is the consciousness of his own sinnership before God . When Christ came to the temple literally , He found there the money -changers , and the seats of them that sold doves , and He made no more ado than to take a whip of small cords and scourge these buyers and sellers , and overturn the seats of them that sold doves . And so when the Holy Ghost comes to a sinner 's heart , He comes , as it were , with a scourge of small cords ; in a word , He comes to the conscience and turns it into a lash with which the sinner is smitten again and again . In other words , He convinces of sin . He does

not tell you that you are a good person , or that you are the temple of the Holy Ghost ; but He tells you this , and make you feel it , that you are a poor miserable sinner . I wonder how many of us here tonight have felt it ; have felt perhaps too miserable to live , and afraid to die , because of the lashes of a guilty conscience . In all probability that is the beginning of a work of grace in your soul ; the Spirit 's operation in convincing of sin against a holy God . But when the Holy Ghost comes in that way to discover your sinnership , He does not leave it there . He did not leave Saul upon the ground smitten down under a sense of the holy God in His law . But when Ananias was sent to Saul of Tarsus , it was said “ Behold , he prayeth ! ” Now , that is another sign of the Holy Ghost dwelling in a poor sinner 's heart , when there is the Spirit of grace and supplications , and that is known repentance toward God . You are downright sorry you are such a sinner , and have committed such and such things . You wish you could be better , and you are brought to that spot to earnestly desire mercy . The publican 's prayer is often on your lips ; almost involuntary sometimes you may find it springing up in your heart : “ God be merciful to me a sinner . ”

“ Sin 's guilt and filth  
perceived and felt .  
Make known God 's  
great salvation . ”

That prepares the way for the receiving of the doctrine of Christ . I knew a man who used often to quote that , but I never knew him to get any further . But if sin 's guilt and filth is

made known to you , that will leave a felt need in your heart that only the Holy Ghost can supply ; a void , an empty place , a deficiency in your experience , which only the Holy Ghost can fill .

Well , there is this repentance ; for so it is . “ Oh but ,” says the soul , “ My heart is so hard , I cannot speak of repentance .” Well , what does that do for you ? You say : “ I cry out against it ;” I say : “ Lord , take away this heart of stone , this terrible impenitency ; give me a heart of flesh , and bring me to Thy foot -stool as a poor repentant sinner .” That is repentance ; you are repenting of what you actually perceive and feel within your own soul . That has been my own case many a time . I have not had to repent over what I have not done , though I will admit this : “ He that offendeth in one point is guilty of all .” But the Spirit of God brings facts before your eyes and causes them to bear upon your conscience , and sets you crying for mercy for Jesus’s sake . Perhaps you have often said : “ Mercy through blood , I make my plea ; O God , be merciful to me !”

Another great work the Holy Ghost does in the soul is to reveal the Lord Jesus Christ . “ No man can say that Jesus is the Lord but by the Holy Ghost .” Now perhaps some will say : You have cut me off . Well , let us come to points . Do you feel a need of the Lord Jesus Christ and His salvation more now than you did in days past ? Perhaps one might say : There was a time when it might almost be said of me as it was of some , that they had never so much as heard that there was a Holy Ghost . More than one convinced sinner in a Strict Baptist

Chapel had never heard with the hearing ear that there is such a person as the Lord Jesus Christ , who is able and willing to save . I remember the time when , as a lad and first convinced of sin , I knew no more of the way of salvation than as if I had been brought up in a heathen land . I knew the name of Christ , a historic Christ , but it was never brought home to my heart and conscience that that Lord Jesus died to atone for such sins as mine . So that , if by the Spirit of God you begin to feel the want and worth of the Lord Jesus Christ in ever so small a way — you can only judge sometimes by looking back to what you once were — that is an evidence that the Holy Ghost is in you , gradually forming in your heart the Lord Jesus Christ as the Hope of Glory ; though it may be many years before the topstone is put on this temple , and you cry : “ Grace , grace unto it .” Well , that is a good experience when the Holy Ghost is taking away first one prop , and then another prop ; one error , then another error ; and bringing a poor soul to say experimentally : “ Give me Christ , or else I die .”

Then the Holy Spirit will take of the things of Jesus and reveal them to you . He will breathe the living word in your heart . You will feel and feed upon the precious truth of the gospel . Now I will tell you something else that used to be a stumbling -block to me . I knew nothing but my own heart’s depravity , and the need of salvation in those days . I did not know what it was to feed upon the truth . Whether my ears were closed , or I had not the capacity . I do now know ; but I remember when the Lord began to open my ears , and

my heart was engaged, I began to see a beauty and suitability in the things of Jesus Christ. Well, it is the Holy Ghost dwelling within, and by these means He makes one His temple.

A temple is a place of worship, and it was the place of God's residence upon earth. In the Holy of Holies, from off the mercyseat, was the place where this great God communed with poor sinful dust and ashes. So the poor sinner himself becomes the temple as he is brought down upon his knees as a suppliant at the footstool of mercy, and as he is brought to honour the Lord Jesus Christ in feeling after Him, seeking Him, and desiring to love Him.

But then this temple does not belong to you. "Ye are not your own." We may think very often we are, and therefore endeavor to do what we like; but that is not according to the tenor of the Scripture, or according to the gospel of Jesus Christ. It is a great blessing to be taught in experience: "Ye are not your own." Those who are bought with a price, namely the heart's blood of the Lord Jesus Christ, are not their own. They never were their own; but when the Spirit of God begins to seal them as heirs of that inheritance which is incorruptible, then they have to learn in experience that they are not their own. The Lord Jesus Christ taught this to His disciples. He told them that if they forsook not all, they could not be His disciples. That does not mean they should have nothing to do with their relations in life, but when it came to the great choice, then the Lord Jesus Christ must stand first. Whilst we are in this body, we shall have our relative as well as our personal duties and obligations; but when it comes to

the grand point or choice, then we have to learn that we are not our own.

We are to present our bodies as a living sacrifice to God, which is our reasonable service (Rom. XXI. 1). We have nothing really of our own that can merit God's favour; nothing whereby we can bargain with God in the matter of salvation; but all we need to save our souls from everlasting death and destruction, proceeds from the Lord Jesus Christ as the Husband of the Church, His bride and His spouse.

By the entrance of sin into this world, and death by sin, there was a forfeiture of everything that one could have claimed in Adam's state of innocence; but as death passed upon all men (for all sinned in Adam, Rom. V. 12, margin), it was necessary that, if we are to be saved, Christ should accomplish eternal redemption for us. That means to buy us with a price. And what was the price? His own precious blood. He laid down His life as a sacrifice, and as a ransom-price for His people. That was the price paid. You may be concerned sometimes to know how it was possible for One to ransom the whole election of grace, millions of people — how one life could redeem so many hundreds, thousands, and thousands of thousands. One thing to remember is this — whose blood was spilt. It was the blood of a man, but not of a mere man. It was the blood of the glorious God-Man. Then consider this — the purchase that He made was covenant transaction. According to the Scriptures of truth, the revelation of the holy Word of God, a transaction was entered into before ever time was, that Christ for man should die — to use the words of the



poet: "When God, the mighty Maker, died for man, the creature's sin." That was the price set — the death of Christ, the laying down of His life, the shedding of His precious blood. That was the price put by infinite justice to the clearing of the guilt of poor, lost, ruined sinners. If Satan says it was not, if unbelief begins to doubt whether the blood of Christ is efficacious, you may say this: that if this is not true, the whole gospel falls to the ground; it is of no avail at all. In that case all the sacrifices under the old dispensation were nothing but fables, because every lamb, or goat, or bird, or bullock, whose blood was shed, pointed to this one great sin-atonement sacrifice. The faith of all the Old Testament saints hung upon what was signified in type by the shedding of the blood of bulls and goats in sacrifice. Then what worth there must be in the blood of Christ! And concerning the price, there was equity in this matter in this way: the sins and the guilt of all His people were charged upon Christ. He was made sin; that is, by imputation, not by infection. Oh no! my sins, the sins of God's people never infected the Lord Jesus Christ. It was a law-charge, and imputation; and He accepted the charge. Therefore it is said, and that rightly; "Who His own self bare our sins in His own body on the tree." In Gethsemane's Garden He felt the force of it, when He prayed to His Father thrice, if it were possible, for the cup to be removed from Him; but added: Nevertheless, not My will, but Thine, be done." He felt the guilt of imputed sin precious holy soul; it pressed Him down to the very earth." "... He prostrate lay, shocked at the sum, yet

prompt to pay." But that was only the beginning. He had to go through betrayal, ignominy, mocking, crucifixion, till on the cross He said: "My God, why hast Thou forsaken Me?" That was the culminating point of the sufferings of Christ. And not long after, when the awful cloud passed, He cried with a loud voice: "Father into Thy hand I commend My Spirit," and then having said: "It is finished", He gave up the ghost. Nothing could be added to it, and nothing taken from it. That is the price of the redemption of your poor soul, sinner. You are grieving perhaps, because your heart is so hard, and because of the load of your sin. Now, that is the price that was paid. Well might we say in the words of our incomparable poet:

*"It is finished, said the Lord, in His dying minute;  
Holy Ghost, repeat the word, full salvation's in it."*

That is the way to receive the knowledge of the forgiveness of sins; for the Spirit of God to breathe the truth concerning this blessed Jesus in your heart, enabling you to say:

*"O grace, thou bottomless abyss;  
My sins are swallowed up in thee!  
Covered in my unrighteousness;  
From condemnation I am free;  
For Jesus' blood, through earth and skies,  
Mercy, eternal mercy. cries."*

Wonderful price!

Well then, you are not your own. You cannot do as you like. Oh, it is a very sad sign when the Lord's people want to do as they like, and go just where they would; when self-will

prevails . Peter thought so when he said : “ I go a fishing .” He thought it was all over , and he might as well go fishing ; but he caught nothing . The Lord appeared , and told His disciples to let down the net , and they caught 153 fishes . But when Peter perceived that it was the Lord , he cast his fisher 's coat about him and came to the Lord Jesus . But what happened ? Why , there was fish upon those burning coals . It was as much as for the Lord to say : “ Now , there was no need for you to go fishing . I could provide for you .” Then when the Lord began to reprove Peter and said : “ Lovest thou Me more than these ?” that is , these things indispensable to your comfort . Then He said : “ Feed My sheep . Feed My Lambs .” Peter was not his own , and he was told that when he became old , another should lead him and gird him , and carry him where he would not want to go .

You may carve out a way for yourself , and the Lord may just blast your plans and hedge up in your way , so that you cannot find your paths ; and perhaps misery , confusion , and hardness of heart come upon you , so that you begin to wonder whether there is any truth in religion at all . But presently you are enabled to prostrate yourself upon the mercy of God , for him to do so as seemeth Him good , and to confess your baseness and rebellion ; then He may kindly whisper to your heart that you are loved with an everlasting love , or He may tell you that He will never leave you nor forsake you . Or it may be that thou shalt hear a voice behind thee saying : “ This is the way , walk ye in it . I will guide thee with My counsel , and afterwards receive thee to glory .”

Is not that better than going your own road ? Than carving for yourself ? It is not better to be under the gracious leading and teachings of God in providence and grace , than depend upon your own wisdom and creature - strength and holiness ? I am sure it is .

*“Thy whole dependance on Me fix ;  
Nor entertain a thought ;  
Thy worthless schemes with Mine to  
mix ;  
But venture to be nought .”*

That is the safest place under heaven , not to be your own with regard to this life ; and I am sure it is the safest not to be your own in the matter of salvation , when you have not a rag of creature - righteousness to cover your naked back , and when you are absolutely dependent upon the sanctifying power of the Holy Ghost to keep you in the ways of God .

“ For ye are bought with a price , and ye are not your own .” Oh , if the Spirit of God would only speak this into our hearts , would it not make us little children , should we not let all fruitless searches go , and be determined nought to know but a bleeding Jesus , and be nothing before God that He may be everything , and for Him to use and dispose of us according to His sovereign will and pleasure ? We do not know how much we seek our own glory until the Lord comes and mauls the head of our pride ; then we see that we have been self - seeking all the time . Self - seeking was evident in Baruch . He was a godly man , but by and by Jeremiah got this word for him : “ Seekest thou great things for thyself ? Seek them not : for , behold , I will bring evil upon

all flesh , saith the Lord : but thy life will I give unto thee for a prey in all places whither thou goest .” He had to learn that he was bought with a price. He may have wanted Jeremiah’s post, and to retain his own personal property ; there had been a seeking of great things for himself . Perhaps he tried to think he was seeking them for the honour and glory of God, but pride, that hideous monster, that vile enemy of every child of God , had possibly blinded poor Baruch ’s eyes that he needed the word by the prophets to tell him where he was and what he was .

“ Ye are not your own , for ye are bought with a price ; therefore glorify God in your body .” That means in abstaining from sins , those things that are likely to bring guilt or bondage into the soul . There is a needs - be for abstinence from them . The Lord does not intend His people to abstain from necessary things given for their ordinary welfare in this life ; they are not to be monks ; but to abstain from all things likely to hinder communion between their souls and God . “ Who is sufficient for these things ?” The Lord is sufficient . He has all sufficient grace . I was much taken with that verse last Thursday ( Our hymn - writers must have walked in a deal of liberty to pen things so beautifully , which have taken some of us nearly a life - time to learn . But this was the word .)

*“ Grace reigns to pardon crimson sins,  
And melt the hardest hearts ;  
And from the work it once begins  
It never more departs .”*

O my friend , if you are bought with a price , grace will super - abound !

You may have much carnality , a great deal of the flesh , both which fight against God ’s purpose , but grace is invincible , so that your body must be brought under . It may crave many things unnecessary for your real good but it must be brought into subjection .

“ And in your spirit ” ; which is a harder matter . If you can get your spirit subdued , you have gone a long way to getting the body subdued . It is easier , in a sense , to get the body subdued than to keep down the raging things in your heart . Ah my friends , if you are under the reigning power of God , your body and spirit will have to come into the crucible . The disciples wanted to call down fire upon the poor Samaritans , and the Lord Jesus said : “ Ye know not what spirit ye are of .” That may be true of us . But the Lord puts our spirit into the crucible . He brought down some with hard labour ; they fell down , and there was none to help ; then they cried unto the Lord in their distresses , and He delivered them . I have been thankfull many a time that the Lord had brought down my spirit . Sometimes with Jonah I have said : “ I do well to be angry .” Ah , and more than angry too , if it had been in my power . But if the Lord says : “ Thou shalt not ” , it is a grievous thing to still persist . But blesses be the Name of the Lord , He can bring down our spirit . He will not let either body or spirit keep His people out of heaven ; both shall be put into the crucible , so that the God ’s . That is the thing : “ For ye are bought with a price ; therefore glorify God in your body , and in yours spirit , which are God ’s .” May He bless these few sentences , for His Name ’s sake . Amen .

Caleb Sawyer

## 2 SAMUEL XII . 13, 14.

*“ And David said unto Nathan , I have sinned against the Lord . And Nathan said unto David , The Lord also hath put away thy sin ; thou shalt not die . Howbeit because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme , the child also that is born unto thee shall surely die . ”*

Once upon a time we visited a section of country where there was a church which had been withdrawn from by other orderly churches because of the doing of certain of her members . There came a lady to our meeting who , while not a member of the visible church , had been a follower of the Old School Baptists for many years . She was more or less conversant with the circumstances surrounding the case and on perhaps a number of occasions had attended the meetings held by said church . We could not question her deep concern for the truth and for the welfare of Zion . We were , however , made to question whether the understanding which she appeared to have regarding the doctrine of predestination was the correct one . While engaged in conversation with her she inquired if she might ask us some very plain and pointed questions , to which we replied she might . Her first question was , “ Do you believe in the predestination of all things ? ” Our answer was , “ Yes . ” Second question : “ Was not the doings of the parties in question among the all things predestinated ? ” and if so , “ Why should the church of their membership be withdrawn from on account thereof ? ” We replied that while their actions

were unquestionably embraced in the infinite purpose of Almighty God , nevertheless we could not admit that the fact of this being so exempted them from the responsibility of their deeds , or their accountability to God . We related here the following incident which was told to us several years ago by Elder John G . Eubanks as having taken place in one of the churches of his early pastorate in the State of Georgia : At their Saturday afternoon business and conference meeting , it was the custom for any who had wronged a brother or sister to confess his fault and ask forgiveness . On one occasion a brother arose and said in substance , “ Brethren , I reckon you all heard about my getting drunk the other week . I went down to the shucking - bee and they had a lot of corn whiskey and I got good and drunk , ” and then added , “ But according to the doctrine which brother Eubanks preaches it was predestinated that I should do it , so I couldn ’ t help it , nevertheless I thought I would tell you about it . ” Whereupon an old Deacon arose and said in so many words , “ Brethren , I have listened to what the brother had to say , but I do not believe that predestination stops where he seems to think it does . I believe it was predestinated that we should exclude him , and I so move . ” This brought the brother to his senses , and he then apologized and begged forgiveness .

We believe all this apropos to our subject . In taking Bath - sheba while she was yet the wife of Uriah to be his wife and then murdering Uriah , which in effect was what he did , because he would not be used as a tool to cover up his own wickedness , David committed a great and terrible sin , and it dis-

pleased the Lord . David thought the secret was locked up in his own bosom , forgetting that there was a God who discerneth the thought and intent of the heart , who declared he would bring “ this thing ” out in the open before all Israel . This God sent his prophet Nathan unto David , and by use of the unsuspecting parable of the ewe lamb presented the enormity of the crime . “ David ’s anger was greatly kindled against the man ; and he said to Nathan , As the Lord liveth , the man that hath done this thing shall surely die : and he shall restore the lamb fourfold , because he did this thing , and because he had no pity .” The prophets then replied , “ Thou art the man .” What a blow this must have been to David . After this he most certainly could not have found fault with a just and holy God had he condemned him to death . But right here is where grace stepped in , and oh ! how amazing it was .

Nathan said unto David , “ The Lord hath put away thy sin ; thou shalt not die .” Later , we want to say more about this “ putting away ,” but for the time being , let us note that David made no pretensions at all by way of excusing himself , neither did he attempt to hide under the cover of predestination . On the contrary , he confessed to being guilty , and said , “ I have sinned against the Lord .” He had despised the commandment of the Lord and had done evil in his sight , and for this the Lord said the sword should never depart from his house . It was a great mercy that he was given to confess his sin . We believe that herein is to be found the key which unlocks the Scripture that declares that David was a man after God ’s own heart . It is good to confess

our faults to God and to one another . Where this is done there is hope . We think the words , “ Thou shalt not die ,” as they are used in this connection , are one of the strongest texts to be found anywhere in the Bible for the doctrine of salvation by grace .

Even though the Lord had put away his sin and he should not die , “ Howbeit , because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme .” How true this was . Some seem totally indifferent to the effect their deeds have upon the cause of Christ . Either they do not realize or else do not care . The Lord ’s people should endeavor to shun even the appearance of evil . It is further stated that “ the child also that is born unto thee shall surely die .” We wish that this might sink deep down into the consciences of those who treat such things lightly . “ The child also that is born unto thee shall surely die .” The child that was to be born was the outcome of David ’s relation with Bath - sheba while she was yet the wife of another . This brought shame and disgrace upon Israel and gave the enemies of the Lord great occasion to blaspheme . Such actions spring from the lustful desires of the flesh and the fruit thereof , or that which follows , must surely die . James tells us that sin when it is finished bringeth forth death . That God had an infinite purpose in this we cannot deny , for he had even decreed the number of days the child was to live . The record is that on the seventh day the child died . To our mind , this shadows forth the perfections of God ’s purposes even in wickedness . David was made to mourn and fast over this child , but afterward God gave him another son ,

even Solomon , by the same union , but Bath - sheba was then his true and lawful wife , Uriah having been put to death . Here it is seen that God 's judgments are unsearchable and his ways past finding out , for had there not been this union between David and Bath - sheba , Solomon would not have been born ; had there been no Solomon , there would have been no Jesus , since the absence of this link would have broken the chain of the lineage through which the Son of man came ; and had there been no Jesus , there would have been no Saviour , and had there been no Saviour , no sinners could have been saved . What an awful thing to even contemplate ! How glad we are that Nathan said unto David , " The Lord hath put away thy sin ." Wonder of wonders it is that God should overrule the wicked acts of men and cause them to work for the good of his people and his own glory . While it was " by wicked hands " that Jesus was taken and crucified and slain , nevertheless he was delivered by the determinate counsel and foreknowledge of God . Nothing was done to the holy child Jesus but what God 's hand and counsel had before determined . The bud often has a bitter taste , but when God 's ways are opened up to us we can then see how it is that all things work together for good to them that love God , to those who are the called according to his purpose . Herein lies the strength and comfort of those who wait upon the Lord and trust him for his grace . They are compelled to stand still and see his salvation, and this they do by reason of being so hedged in with circumstances , over which they have no control , that they cannot do otherwise .

We would like to say more with regard to Solomon . The name implies wisdom . Wisdom is the child of experience . Sometimes experience is a very bitter teacher . In order to know anything , first - hand , about God 's wondrous love , it is necessary that we have an experience , or knowledge of grace , which means the bestowal upon us by God of a favor that is unmerited on our part . The lady to whom we have already referred also spoke of the love of God , and then asked if we could cease loving God 's children even though they do wrong . We believe it is utterly impossible for one born of the Spirit not to love that which is begotten of God . This does not mean that we are to love the sin which even God 's people commit . If the mind of Christ be in us , we will hate sin wherever it is seen . Let us remember that Jesus stood for both order and doctrine in the church which he established . Hear ye him on this point : " If thy right eye offend thee , pluck it out , and cast it from thee : for it is profitable for thee that one of thy members should perish , and not that the whole body should be cast into hell ." Is there any one among us who would refuse to have an arm or a leg amputated if it be found that blood - poisoning or gangrene had set in , and we become convinced that the cutting off of such member is essential to the life and well - being of the body ? The unity of the body of Christ is such as to cause great distress and suffering to all the members when such action is necessary , but if a member be sick unto death , there is no choice . Every possible effort should be made to save the offending member , but when this is impossible it should be removed .

True love has a very definite way of manifesting itself . Let us see how Solomon discovered it . It is recorded when he was king that two women stood before him , “ And the one woman said , O my Lord I and this woman dwell in one house ; and I was delivered of a child with her in the house . And it came to pass , the third day after that I was delivered , that this woman was delivered also : and we were together ; there was no stranger with us in the house , save we two in the house . And this woman ’s child died in the night ; because she overlaid it . And she arose at midnight , and took my son from beside me , while thine handmaid slept , and laid it in her bosom , and laid her dead child in my bosom . And when I arose in the morning to give my child suck , behold , it was dead : but when I had considered it in the morning , behold it was not my son which I did bear . And the other woman said , Nay but the living is my son , and the dead is thy son . And this said , No ; but the dead is thy son and the living is my son . Thus they spake before the king . Then said the king , The one saith , This is my son that liveth , and thy son is the dead : and the other saith , Nay ; but thy son is dead and my son is the living . And the King said , Bring me a sword . And they brought a sword before the king . And the king said , Divide the living child in two , and give half to the one , and one half to the other . Then spake the woman whose the living child was unto the king , for her bowels yearned upon her son , and she said , O my lord , give her the living child , and in no wise slay it . But the other said , Let it be neither mine nor thine , but divide it . Then the king answered and said , Give her the living child and in no wise

slay it : she is the mother thereof . And all Israel heard of the judgment which the king had judged ; and they feared the king : for they saw that the wisdom of God was in him .” — 1 Kings iii. 17-28 . Here we have unmistakable proof of true love . The woman who was willing to have the living child divided was not the real mother . One who is willing to divide the church to - day in order to gain his own ends is not manifesting the love of the Good Shepherd who gave his life for the sheep .

Jesus said , “ Greater love hath no man than this , that a man lay down his life for his friends .” When the lot was cast and the blame for the distress to the vessel and crew was seen to lie at Jonah ’s door , he promptly commanded that they should cast him overboard . Here is another example of genuine , true love . The apostle Paul said , “ And though I bestow all my goods to feed the poor , and though I give my body to be burned , and have not charity , it profiteth me nothing .”

In conclusion , we would restate our unshakable belief in the sovereignty of our God . If we did not feel positively certain that he doeth his will in the army of heaven and among the inhabitants of the earth , and none can stay his hand , we would of all creatures be the most miserable . It is this doctrine that keeps us from despair and assures us of our final perseverance over all enemies , including death itself , regardless of how that may come about . We are aware of the fact that what is perhaps the largest so - called church organization in our country denies this by the refusal of their priests to officiate at the funeral of a suicide . We cannot

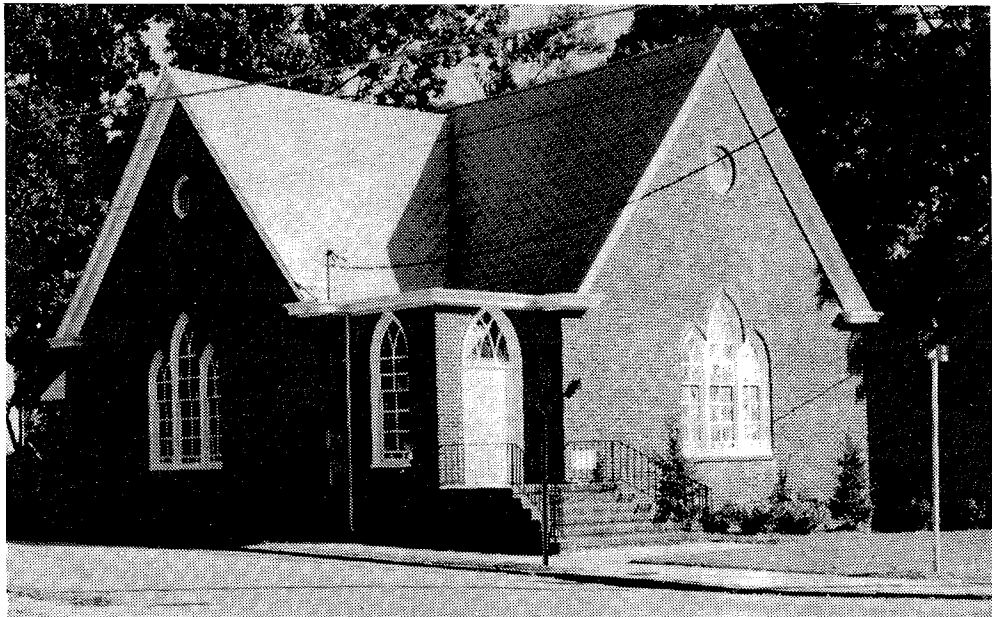
believe it possible that one for whom Christ died shall ever be eternally lost but this does not license or encourage us to take matters in our own hands . Neither does this doctrine justify erring brethren in pursuing a wrong course . Remember , the “child of the flesh shall surely die .” The mouth of Him who cannot lie hath spoken it . We are , therefore , not the least bit sympathetic towards those who deliberately live after the flesh or who persist in following a course which is harmful and disturbing to the peace of Zion , and then run to predestination for cover . Nor have we yet been able to

discover a better method of proving one’s love either for an individual or a cause than by their actions , These invariably speak louder than words . We would most earnestly commend for the consideration of all who teach, Paul’s admonition to Timothy: “ Take heed unto thyself , and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself and them that hear thee .”

Submitted in , love for the careful consideration of all who may read .

Elder R . L . Dodson

## CHURCH OF OUR FAITH



## GREENSBORO PRIMITIVE BAPTIST CHURCH

### MINUTES OF CONSTITUTION OF GREENSBORO CHURCH

**G**reensboro Primitive Baptist Church was constituted November 2 , 1907 . The presbytery was composed as follows : Elders P . G . Lester , P . W . Willard , G . Denny and Brother Henry Tucker , deacon .

Elders P . W . Willard was chosen moderator and P . G . Lester , Clerk .

The following brethren were received by letter . Elder C . F . Denny , Elder O . J . Denny , Dr . Z . J . Brooks , J . M . Denniss , J . H . Combs , Levi Harris , G . W . Snyder , T . A . Snyder , J . H . Taylor and S . B . Denny and sisters Mollie Denny , Ellen Denny ,



Chessie H. Brooks , May Hampton , Nancy Denniss , Fannie Harris , Berlie A. Harris , Bessie J. Harris , Mollie Tillman , Lucy Osborne and Jennie Osborne .

On motion the Constitution , Covenant , Articles of Faith and Rules of Decorum were adopted and ordered spread on the church record .

On motion made by Elder Lester the Presbytery declared the members who presented letters legally constituted as a church to transact business for themselves as an independent body .

Elders C. F. and O. J. Denny were unanimously elected pastors to serve the church as they see fit . Brother Levi I. Harris was elected clerk . It was agreed to wait until some future time to choose deacons .

It was decided to have preaching every Sunday and the second Sunday in each month was the time appointed for conference meeting .

P. W. Willard , Moderator  
P. G. Lester , Clerk

Elder O. J. Denny served as pastor from 1907 to 1931 . Elder C. F. Denny served as assistant pastor from 1907 to 1919 . Elder J. A. Fagg served as assistant pastor from 1919 to 1926 . Elder W. Curry King served as assistant pastor from 1926 to 1931 . Elder W. Curry King served as pastor from 1931 to 1970 . Elder Kenneth R. Key was chosen as pastor at the death of Elder King on Oct. 17 , 1970 and is their present pastor with Elder H. Leonard Key serving with him as associate pastor since April 18 , 1971 .

The Greensboro Church meets for service on first Sunday morning of each month at 10:30 a .m . Conference meeting is held on the third

Sunday night in April of each year . Communion is held on the first Sunday in June .

Membership has remained stable throughout the years and the Lord has continued to bless this church .

All lovers of the truth are invited to attend our meetings .

Elder Kenneth R. Key , Moderator  
Deacon Wayne Edwards , Clerk

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*VOICES OF THE PAST*

*"he being dead yet speaketh"*

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**THAT WHICH THE LORD HATH  
PURPOSED SHALL COME TO PASS**

**F**rom some cause my mind has been much exercised for several days upon the purposes of God . I do not know why I should be so constantly meditating upon this , to me wonderful , deep and sublime subject , yet it is so . A kind of irresistible impression seems to impel me to write , notwithstanding my great weakness . I am fully aware of the fact that I am not able of myself to grapple with so deep and sublime a subject . Therefore it is with much fear and trembling that I approach it . I think it is with a heartfelt desire that the Lord may direct my mind so that I may write so as to glorify His name , and thereby edify His saints , believing that when God is honored through our Lord Jesus Christ , that the saints rejoice and are edified .

It was the purpose of God to speak the earth into existence . " In the beginning God created the heaven and the earth ." Gen . , 1:1. This proves a purpose to create . In fulfillment of His purpose He made the firmament , that handiwork might be shown . For " The heavens declare the

glory of God : and the firmament sheweth his handywork." That the dry land might appear , it is written , " And God said , Let the waters under the heaven be gathered together into one place , and let the dry land appear : and it was so ." Gen . 1:9 . " And God called the land earth ; and the gathering together of the waters called he seas : and God saw that it was good ." 10th verse . This his purpose carried out . Take into consideration the fowls , the beast , the fishes , the herbs , etc . Then come to man , in his creation we see the plural used . And God said , " Let us make man in our own image , after our likeness , and let them have dominion over the fish of the sea , and over the fowl of the air , and over the cattle , and over all the earth ; over every creeping thing that creepeth upon the earth ." 26th verse . " So God created man in his own image ; in the image of God created he him . Male and female created he them ." 27th verse . In their creation the male and the female . It is said that while they were in this state they were immortal . But God did not say so , and I shall not . It is also said that he was made able to stand , but liable to fall . But God did not say so and I shall not , for I don't know . That he did transgress and fell is certain . If he had never transgressed and fell , I own that I cannot trace the purpose of God in the perfect work of salvation . For if the man had fallen , I own that I cannot see for the life of me why God should , from before the world have given any of the fallen race grace in Christ . " Who hath 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 in Christ Jesus before the world began ." 2nd Tim . , 1:9 . This is an affirmation of the apostle , as the preceding verse shows . This grace which was given in Christ Jesus before the world began , consequently was before the creation of man . If this was according to God's own purpose before the world began , it seems to me there must of necessity have been a purpose in the fall or transgression of the man , without which he never could have been the recipient of this grace ; for none but fallen , depraved sinners stand in need of saving grace . I do not think that it is blasphemy to assert that as God purposed grace in Christ Jesus before the world began , that he also purposed that the sinner should stand in need of it .

I am not able to see how the Lord could declare the end from the beginning , and not see and know every event from the beginning . And he by the prophet declares , or commands thus : " Remember the former things of old : for I am God , and there is none else : 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 ." Isa . , 46 : 9-10 . I am not able to see how he could declare things that are not yet done unless he purposed or predestinated that they should be done . To say that he permitted things to take place that he did not purpose , seems to me to contradict itself , and makes the creator no higher than the creature . Man purposes and plans , but his purposes fail , his plans are frustrated . Not so with God . He purposed and it

comes to pass .

“ To every thing there is a season, and a time to every purpose under the heaven .” Eccl ., 3:1 . Is this not according to God ’s predestination ? The Lord ’s will cannot be frustrated in the least by any event that takes place under the sun, because every event is according to his purpose and predestination, hence it cometh to pass .

“ A time to be born and a time to die ; a time to plant, and a time to pluck up that which is planted .” Eccl ., 1:2 . Who can put off his birth ? Not one . If there is a time for man to die, and he by some chance is cut off before his time, who is to die at his time ? Can he fill the time if he is cut off before the time ? If he passes over time, then what ? Who is to take him away after his time has passed ? Seeing that he has passed his time, “ Yes ,” says the objector, “ but Hezekiah had fifteen years added to his days .” Yes, and if you admit that, then you can never kick against God ’s predestination, and are compelled to honor his purpose and will be compelled to acknowledge the chance system to be false . “ For ,” saith the preacher, “ I know that whatsoever God doeth, it shall be forever ; nothing shall be put to it, nor anything taken from it ; and God doeth it that men should fear before him .” Eccl ., 3:14 .

We have seen that he declares that he will do all his pleasure . Then nothing can be put to it, and nothing taken from it . And it is clearly proven by this that all the idle cant about God being desirous to save all, and some will not let him save them, must be of the devil, and they that preach it must be the devil ’s tools . For the above is sufficient to show His sovereignty .

“ Every purpose of the Lord against Babylon shall be performed .” See Jer. 51:29. If against Babylon, why not in all things? It is certainly taught in the counsel of his own will, and then we clearly see that nothing in the heights or depths comes to pass without his purpose— no, not the falling of a sparrow or the rustling of a leaf.

The saints are saved according to His purpose and grace . The apostle says, “ And we know that all things work together for good to them that love God, to them who are the called according to his purpose .” Rom ., 8:28 . 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 .” 29th verse . “ Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified .” 30th verse . “ But ,” says the objector, “ all good things work together, and not evil things .” I answer, “ He that purposed the good, also purposed the bad, and He controls both alike .” “ But ,” says the objector, “ this predestination, calling, justifying and glorifying, refers to the apostles only, and not to the saints generally .” I answer, If so, then the apostles are all that are saved, because without these callings, justifying and glorifying, it certainly must follow that none could be saved or are saved . Besides, there were only twelve of the apostles, and the number saved, and consequently were predestinated, called, justified and glorified, is a great number or multitude, that no man could number . So the idea that it was only the apostles must be of the

wicked one , and not of God . In the purpose of God , we are taught the principles of election very plainly in the following : ( “ For the children being not yet born , neither having done any good or evil , that the purpose of God according to election might stand , not of works , but of him that calleth ; ) it was said unto her , the elder shall serve the younger . As it is written , Jacob have I loved , but Esau have I hated .” Rom . , 9:11-12-13 . Are we to believe these verses , and yet condemn God ’s purpose , election and predestination ? Surely not . Then we certainly are bound to reverence God ’s was of saving his people , or contradict his word . Are we to suppose that his purpose of election in the case of Jacob and Esau differs from his purpose with the rest of the children of men ? It cannot be without denying his right to govern and dispose of his as seemeth to him good .

Again , read Ephesians , 1:11: “ 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 .” I would ask who worketh things that are not after the counsel of his will ? Since God worketh all things , from whence cometh other things ? I must confess that if there be things either in providence or grace that are outside of God’s purpose , then am I a deceived mortal . I do rejoice that the saints have hope , “ According to the eternal purpose which He ( God ) purpose in Christ Jesus our Lord .” Eph . , 1:11 . For it does seem to me that if we ignore his eternal purpose , we are without hope .

I think there could be no quarrel-

ing and wrangling among the Baptists if all would be strictly attentive to the scriptures . For they certainly do teach the sovereignty of God clearly . His eternal purposes , election and predestination , are stamped upon every page . Our exalted Creator certainly purposed all events , or else he purposed a part and left some to chance ; and we know that if it is based upon chance , that it may or may not be . Far be this from God . There is no chance work in grace , not in providence . All things have fixed laws , and one law does not annul another , so far as it relates to the works of the eternal God .

“ For this purpose the Son of God was manifest that he might destroy the works of the devil .” 1st John 3:8 . He did destroy the works of the devil , and thereby proved himself the Son of God . If not , then he has failed to prove his sonship . Then predicate the events of time upon chance , and to my mind we dishonor God , and make his Son out to be an impostor . I know carnal reason revolts at the idea of God’s complete sovereignty . But we are to understand that carnality never believes in anything above itself . It is the spirit that reveals Christ as a complete Saviour . And that clearly proves the purpose of God .

Every purpose of God is for some wise end . When he says to Pharaoh , “ Even for this same purpose have I raised thee up , that I might show my power in thee .” Romans , 9:17 . Evidently , the purpose of God according to what God in his foreknowledge intended or purposed was fulfilled in him . Certainly he would not purpose the cause of Pharaoh , and leave the rest of men to work by chance . No , no . He declared the end

from the beginning . Was not this the end of all things , acts or events ? To deny it , it seems to me would be blasphemy . Then if man cannot fathom the deep things of God , none should ask why or what doest thou !

The Lord saith of the church , or at least to the Ephesians by Paul , “ The eyes of your understanding being enlightened, that ye may know what is the hope of his calling , and what the riches of this glory of his inheritance in the saints . ” Eph . , 1:18. Then the saints have the eyes of their understanding enlightened ; therefore they alone can see a beauty in the purposes of God , and look for the fulfillment of them all , and God will not disappoint them ; if so , then some things will work together for their ill, and not for their good . It is a comforting truth that God purposes , and none can frustrate .

Let us keep silent and hear the Lord speak of his purpose by the prophets : “ The Lord of Hosts hath sworn , saying , Surely as I have thought , so shall it come to pass : and as I have purposed , so shall it stand . That I will break the Assyrian in my land and upon my mountain tread him underfoot : then shall his yoke depart from off them , and his burden depart from off his shoulders . This is the purpose that is purposed upon the whole earth : and this is the hand that is stretched out upon all nations. For the Lord of hosts hath purposed , and who shall disannul it ? And his hand is stretched out , and who shall turn it back ? In the year that King Ahaz died was this burden . ” Isa . , 14:24-28. Looking at this wonderful prophecy , who can doubt the fulfillment of all the wonderful purposes of God , or question his sovereignty , or deny his predestination ? To mind , if in the wisdom of God , anything visible to mortals , or

invisible of them , were to work contrary to the purpose of God , then all that was purposed in Christ would be likely to turn out to be a failure in what Christ purposed to accomplish . And should his purposes fail in one instance , it follows of course that all might fail , and that Christ hath died in vain .

Oh , how discouraging , how horrible , to think of even a remote possibility of a failure in the complete and perfect salvation wrought out by Christ at such an awful and wonderful cost ! What a howl of triumph would rise from the dark dungeon of hell if one purpose of God were to fail ! All the demons of that awful abode would rise , and with demoniac yells make universal space resound with their shouts of triumph over the conquered Son of God . And we think Christ and all the angels of glory would stand trembling for the safety of the throne of God . If one link in the chain of God’s purposes — election , predestination , or of the reign of grace through Christ — could be broken , then farewell to the whole race of man . For all would be forever gone , eternally gone .

But to my mind all things were purposed by the eternal “ I Am . ” And that his purpose is as sure to accomplish as it is sure that his throne stands. I cannot see, for the life of me, how his honor can be maintained if we teach a probability of the failure of the reign of his grace . And never , to my mind , has one single sinner been quickened to life only by the Spirit of God ; and this , it seems to me , is because of the reign of grace . And this grace was given in Christ before the world began . And consequently was bound , in the very nature of things , to have been before there was

a man made ; and that must of necessity prove that God purposed to make man , and that man would need a Saviour , because of his death in sin .

“ Oh , the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgment , and his ways past finding out! For who hath known the mind of the Lord ? Or who hath been his counsellor ? Or who hath first given to him , and it shall be recompensed unto him again ? For of him , and through him , and to him , are all things : to whom be glory forever . Amen .” Rom . , 33 to 36 . Now , if in the wisdom of God all things are for him , it does seem that it is reasonable to conclude that all and every event that taketh place in the heights above or the depths beneath , or in the lengths , or breadths , either in earth , or hell , are under his control , and that he purposed and foresaw them , and overrules them to his own glory . Or else events are not things . Then , taking this view of the wisdom , power , mercy and love of God , I feel safe in believing and teaching that the God of salvation is a complete Sovereign , and therefore live in hope of His mercy , and that through the efficacy of the blood and righteousness of his adorable Son , that I shall yet praise him who is my “ wisdom , righteousness , sanctification and redemption .” See 1st Cor . , 1:30 . Then God forbid that we should glory save in the Lord .

Dear brethren , I have thrown these thoughts together under the most trying circumstances — with much fear and trembling — knowing that I am imperfect , ignorant and short sighted , often wondering can it be that such a creature as I am can be a child of God — saved by grace . I

have written my own imperfect views , without consulting any man for his views . I alone am responsible for what is here presented . I desire that if this is published , that none will take offence because of it . I hope that I have had the honor of God in view , and trust that I have the mind of Christ . My race is nearly run . I shall soon go hence , and shall soon know the reality of these things . I am looking forward to the time of my departure . When I go I expect and believe that I shall meet a satisfied Saviour . My hope is to see the King in his beauty , and the whole of the purchases of Christ 's blood , which will be a train that shall fill the temple — not one left out for whom He atoned ; if so , it will be because of his eternal purpose , which he purposed in Christ before the world began . Then I shall be as the glorified saints , and methinks that all the hosts of heaven will be shouting “ Crown him Lord of all ! ” Then I shall be completely happy , as I stand with the sanctified family of God .

And to His name be all the praise now and in a world which shall never end .

J . C . Hall  
Gogginsville , Va .

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## MEETINGS

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**S**aturday night before the fourth Sunday in October 1988 , Goose Creek Island Church met in conference to from a presbytery to examine brother Gene Lupton for the office of deacon . Conference

was opened with hymn and prayer by Elder J .T. Prescott . It was agreed Elder Oliver Allen be chosen moderator . It was agreed brother Hassel Allen be chosen clerk of this conference . It was agreed brother Earna Marslander and brother W .R . Mumford be chosen as the two deacons to present the candidate to the presbytery and then after ordination present the deacon to the church . It was agreed Elder J .T. Prescott lead in the questioning of the candidate . It was agreed Elder Oliver Allen deliver the charge to the candidate . It was agreed the two deacons appointed deliver the candidate to the presbytery .

After the candidate was delivered to the presbytery the questioning was lead by Elder J .T. Prescott followed by Elder Oliver Allen and Elder Jessie Foreman . The question addressed to the candidate was , if he attended service at his church and no minister was present , would he be willing to offer prayer and even read scripture and if given anything to say , would he do the best God blessed him to do . His answer was , “ Yes , I will do the very best God would bless me to do .” The charge was then given to the candidate by Elder Oliver Allen , followed by a remark by Elder J . T. Prescott . The presbytery composing of Elder Oliver Allen , Elder Jessie Foreman and Elder J .T. Prescott laid hands on brother Gene Lupton and performed the balance of the ordinance service . After the ordination , the church was asked if it was satisfied with the service conducted by the presbytery . The church was unanimously satisfied with the service of the presbytery .

It was agreed deacon Gene

Lupton be presented back to the church . It was agreed those present give deacon Gene Lupton and his wife the right hand of fellowship . It was agreed the minutes of this conference be read . It was agreed the minutes stand approved as read . It was agreed to adjourn the conference . Conference was dismissed by Elder Oliver Allen .

Elder Oliver Allen , Moderator  
Hassel Allen , Clerk

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CONTRIBUTIONS

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FOR OCTOBER 1988

- Mrs . Maude Spencer , VA . . . . . 2.00
- Horace E . Walker , VA . . . . . 3.00
- Mrs . Audrey V . Dyer , VA . . . . . 10.00
- Mrs . Ruth Blair , VA . . . . . 10.00
- Ora S . Conner , VA . . . . . 2.00
- Mrs . Ruby McGuire , NC . . . . . 2.00
- Mrs . Rachel J . Green , WV . . . . . 2.00
- Mrs . Lovie A . Tompson , NC . . . . . 10.00
- E . W . Holland , VA . . . . . 2.00
- Mrs . Hattie H . Radford , VA . . . . . 2.00
- Brian Leandra , CT . . . . . 12.00
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- Mrs . James O . Mitchell , VA . . . . . 7.00
- Eld . G . W . Jones , LA . . . . . 7.00

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OBITUARIES

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**ELDER WILLIAM MARVIN HOLLAND**

**E**lder William Marvin Holland was born July 2 , 1914 , passed away December 4 , 1987 in Franklin County , Virginia .

He was married to Nellie Bussy Holland , to this union was born two daughters , Mrs . Samuel E . Terry , Mrs . Roy B . Boone , two sons , Marvin R . and Michael W . Holland , these survive together with four sisters and five brothers .

Elder Holland united with Republican Church January 16 , 1949 . He was baptized by his pastor , Elder John P . Helms . The church and the brethren of Sister churches saw a gift in him ; my father saw this also . He began to speak on January 19 , 1952 , liberated May 17 , 1952 , licensed October 14 , 1953 , was ordained to the full work of the Ministry on August 18 , 1956 .

Brother Holland was meek and humble in his appearing before the church , yet bold to proclaim the truth , and not ashamed of the Gospel he loved and preached .

He served as pastor of the following churches : Republican , Pigg River , Little Creek , and Basham , all in the Pigg River Association . He is sadly missed by us all .

Brother William was plain spoken , blessed to preach the doctrine of salvation by Grace and Grace alone , always abasing man , and giving God the praise . He was given many visions dreams , and experience of Grace . He was always ready to listen and talk

with love , to visit other churches , associations , and union meetings and was blessed to preach the unsearchable riches of Christ Jesus .

I could not fully express our sorrow , but we feel our loss is his eternal gain .

Funeral services were conducted at Arrington Bussy Chapel , Rocky Mount , Virginia , by Elder Lane Carter , and burial was in Holland Family Cemetery .

May the Lord comfort his family , brethren , and friends that he was blessed to serve .

Written by one who loves him for Christ 's sake , I hope .

W . P . Lane Carter

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Editors

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**PSALM 2 : 11**

*Serve the Lord with fear , and rejoice  
with trembling .*



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

Route 1, Box 420

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## POEM

### THANK GOD FOR LITTLE THINGS

Thank you, God, for little things

That often come our way,

The things we take

for granted

but don't mention when

we pray,

The unexpected

courtesy,

the thoughtful,

kindly deed,

A hand reached out to help us

in the time of sudden need —

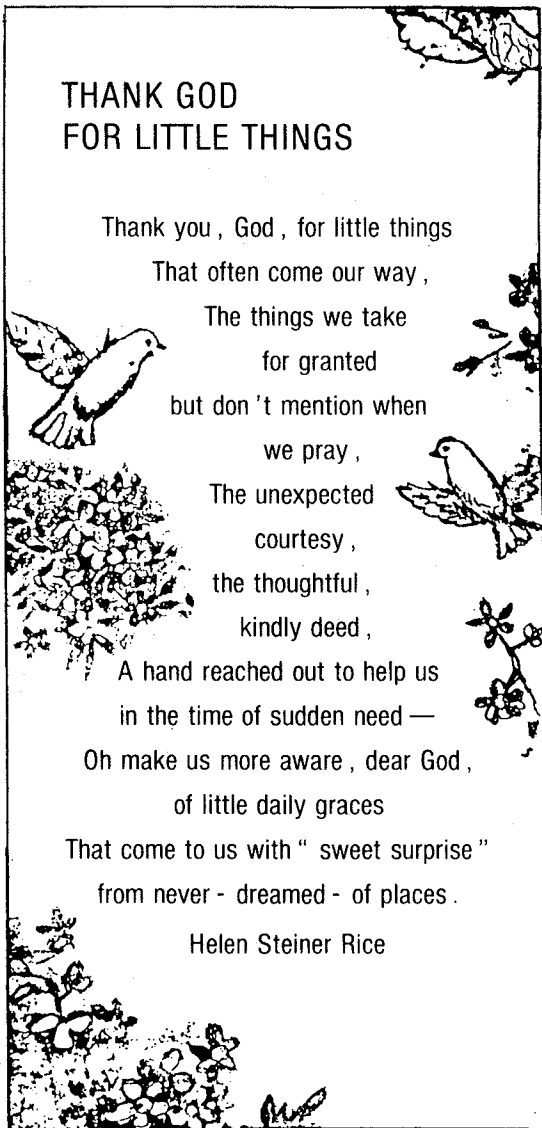
Oh make us more aware, dear God,

of little daily graces

That come to us with "sweet surprise"

from never-dreamed-of places.

Helen Steiner Rice



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Sister Hazel Tolson	

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*EDITORIAL*


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**WATER**


Elder W .D. Griffin

**W**ater is essential to natural life as well as spiritual . It is one of the greatest covenant or spiritual blessings mentioned in the Bible . It is likewise an essential in the natural realm of existence . It is necessary in both kingdoms . The inhabitants of either commonwealth must have it or they soon perish . It is not something that can be produced by either an inhabitant of the kingdom of heaven , or of the earth . To both earthly and heavenly citizens , it is a gift from a beneficent Benefactor .

It cannot be handled by the inhabitants of either country . Without it

those that are spiritual and those that are natural will die of thirst . In connection with that thought , let me say no man can stay the terror of thirst in either kingdom , therefore , there is not such a thing as a conditionalist where there is not water to alleviate that thirst . Ever so often water , both spiritual and natural , is mentioned in the Bible . You can not do without it . Also you can easily drown in too much of it in a natural way . I am well aware that to an extent God gave man the ability to bring water under subjection to him . However , God also gave man dominion over tigers and lions , but do not try to carry that subjection too far .

In nature men have thought that they had control over water , being able , as they thought to make it do what they thought . They were not able to do so . A man does not have water under subjection in the ocean nor on the desert . Dry hole after dry hole has been dug . Many people have drowned in what was thought to be shallow water .

Jacob had a well used well of water . It was the only supply for a lot of people . However , the case that we wish to notice is a peculiar one . The Master met one of His sheep there . She thought to need that water , but her mind was distracted away from what she thought that she needed the water that she did not know existed .

The Saviour knew before hand why He had to go through the country where this well was . He knows the need of His people whether bond or free , Jew or Gentile . It is a joy to think that in His relation to His mother , to His people , that He be-

came tired at the time that He did . He needed the natural rest , but a poor sinner stood in need of living water . His becoming tired when He did was because of His relationship with this woman , and because that He was the son of Mary as well as the Son of God . His arrival at the well before she did was purposed from all eternity , accidental though it may appear to men .

She came , as she thought , for natural water . According to covenant arrangements , she came for living water . She did not understand at the beginning , neither did any of us , but , if not deceived , we , as did she , receive that teaching that stems from heaven . The meeting of the two had been seen and declared before times curtain was let down . Here is conclusive proof that all of God 's children are taught of the Lord to know Him whom to know is life eternal .

Happy is that people whose God is the Lord . Ah , how empty and barren we are as we go out , and how joyful we are as we are brought in . How full her time was in rites and legal ceremonies ; how absorbed she was in going to Jacob 's well when she left her home on that day , and how completely her day and her mind was changed when she met the Man at places of drawing waters that are so satisfying that she forgot home ties , legal customs , earthly drinking water , forgot her earthen pitcher , and yet was so carried away in the Spirit of Him that she had newly met that she was filled with an overflowing well of living water springing up into everlasting life .

Let us remember that we are writing about water in our life as a follower of the Lamb of God . There

are , in our pathway , two kinds of water . There are bitter waters and sweet waters . These two are one over against the other . This is by purpose of He that calleth His children to take their cross and follow Him . These waters will be in the hands of the Shepherd , and they will become as His wisdom dictates .

This poor sinning woman had never been anywhere for water save to Jacob 's well . After meeting the Saviour she had no need for this water anymore as a follower of the Man she met , for the water which He gave her , and which He gives all those that meets Him at Jacob 's well , is in her , a living stream flowing upward , even springing up out of dry ground a living stream , as living waters , causing the tender plants to revive , the tender herbs to come under the night much of the time , but having the distilling quietness and strength of the dew .

Christ Jesus the Lord was baptized in water . I will never forget the day when I was blessed to follow my Lord and Master in baptism . I have oftentimes wished for brighter evidence of being an humble follower of Him in that lovely ordinance . To me , water is the only element in which a child of God can follow His Master in the ordinance . There is not any way in which a baptism can be finished except in enough water for the applicant to be carried down into the water , and raised up out of it . Any commandment of the Saviour must be full consummation to be complied with . Down into and up out of is in compliance ; anything short of that is not water baptism , be it performed by whosoever takes it upon himself to

perform it. The baptism of the Saviour was in keeping with gospel directions, all baptisms since then have been in compliance with the gospel rule, if thus complied with (We are dealing with only the mode. For a baptism to admit one into the church of Jesus Christ, there are other things necessary in order for it to be legal baptism. However, I am only dealing with water baptism, with the mode of legal baptism at this time. The Lord willing, perhaps later other phases of it will be considered). In passing, let it be noted that all of the water in the universe will never cleanse a soul from sin. Only the blood of Christ will do that.

The cleansing foundation of water was opened in eternity in the purpose of God. It was for sin and uncleanness figuratively speaking, and it is a spiritual work, and men do not have anything to do with its flowing. God opened this foundation, and He did not have a single contribution of help in time or money or creature effort. The manifestation of the opening of that fountain shall be at the time that the sword of justice shall be called upon to smite the shepherd. The time of the opening of this fountain ushers in one of the most important links in the history of salvation. First, it does away with prophets, and it does away with legalism. It comes with great wonders and things hard to be understood, and yet it comes as a new and living way, and it comes altogether as a gift of God. It is not the forethought of man; men have nothing at all to do with it coming. It was conceived in the eternal mind of a covenant keeping God, and its coming is to be attributed to Him that

made heaven and earth.

Water is intermingled in many, if not all, of the acts of salvation. Sometime the waters are bitter, even mingled with gall; sometimes they are sweet to the soul, making the heart beat with joy and keen anticipation. There is not any question about waters flowing to every inhabitant of Zion. Let us begin with the 16th verse of the 34th chapter of Isaiah, Seek ye out of the book of the Lord, and read, no one of these shall fail, none shall want her mate; for my mouth it hath commanded; and his spirit it hath gathered them, and he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it forever; from generation to generation they shall dwell therein. (now chapter 35), The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellence of Carmel and Sharon, they shall see the glory of the Lord and the excellency of our God. Strengthen the weak hands, and confirm the feeble knees, Say unto them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompense he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as the hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert (Isa. 34: 16, 17 and 35: i, 6). There isn't any likelihood of any of these covenant blessings failing.

These promises are those of a covenant keeping God, and He will do them. As God blesses us with a retrospective review of His promises, let us remember His promise to Jacob. He finds every Jacobite in a waste howling wilderness, and in a desert land. Right in those two needy places the text takes on grandeur and beauty and everlasting hope for the poor and needy. If that is your status before God, do not hesitate, but let us, as blessed with faith to draw near in faith and to say, He is mine, and I am His.

Do not fear dear reader, this living water will be springing up as you travel heavenward. That is His promise. What does it matter what reformers say; what does it matter what challengers of your faith and of your order say. The Lord is on your side (Psa. 124). It is not a problem for earthly engineers to tanker with bringing in a well in a desert. God has engineered the whole order of business in saving sinners. He does not get angered at them and turn His back upon them, but He ever is at their side, and even though Peter denied Him, and Judas betrayed Him, and the woman at Jacob's well at first challenged Him to draw water when He had nothing to draw with, He still displayed mercy upon those that call upon His name.

The Lord loved Jacob. He loved him. Not with this kind of love that hangs to your coat tail one day, and persecutes you the next. Other people delight in a text (if it is man made), like unto that. But He is not a man as we are. God loved Jacob, not in six troubles, nor not even just in seven, but He loved Him with an everlasting

love. But now thus saith the Lord that created thee, O Jacob, and that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame be kindled upon thee.

I am not telling you that you will not have deep and threatening waters to wade through. No, no, my soul knows that right well our blessed Saviour measured the depth of those cruel waters of death, even measured the depths for an unbelieving bride, and unfaithful bride, for, as one has well said, No woman ever had as faithful a Husband as did the Church of God, and no Husband ever had as faithless a wife. Yet He measured His waters of sorrow, that had to be waded for you to arrive safe at home, and what a sad lonely walk it was that He had to go it alone, but how good it is to be up and about and physically able and a mind well enough to comfort you that He walked the depth of them for you alone that you might have Him to walk those waters of death with you.

I hope that I write in brotherly love,

Elder W. D. Griffin

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PROVERBS 9 : 10

*The fear of the Lord is the beginning of wisdom : and the knowledge of the holy is understanding .*

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*CORRESPONDENCE*

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11-6-88

Dear E. J. & Brother in Christ .

**A**t the end of the article in Nov . issue " Signs of the Times " by Elder E. J. Lambert it said , " Before you lay this aside , " etc . ; a request for answer was humbly requested .

First of all I want to say ; I really enjoyed the honesty , sincerity , humbleness and simple truth he projected in describing the role of Church Associations . I have had no personal relationship with any association . Neither do I belong to a church group which participates in any . I do belong to a Primitive or Old School Baptist Group which split many years ago . This happened many years before I asked for a home with the brethren and too long ago for any of us now present to understand why .

My first exposure to the Primitive Baptist was through my dear departed parents , on the East Coast , in the Catskill Mountain Region of New York State , where I was born and raised as a child . My parents attended a church at Shokan , New York . The pastor was Elder George Ruston who while I was still a young child moved to Canada and became well known among the Old Baptists there . Elder Arnold H. Bellows accepted the call of my parents group and remained as pastor of the Shokan Church until I had grown into manhood , and left home for a vocation in aviation in the early forties . I am retired now over five years . During most of the time I was

employed in that industry , I had a lovely family of my own to come home to but I was married more to the company than to the family . My exposure to religeous activity was less than secondary . My father passed away in the middle fifties and my mother eventually became more dependant on us . In the middle sixties the company transferred me to the West Coast and of course my mother made the move with us . Now to show you how " All things work together for good , unto those who love the Lord " ; my mother naturally had to find a Primitive Baptist Group soon after we made the move . And it was with this group on the west coast that I eventually ; after my mothers death became a member . It was through my obligation in seeing that mother got to church that I became so interested in the Old Baptists , I was led very subtly to realize the love and fellowship there was something that I had never experienced among any other church group . I had always used vanity to excuse my projected lack of interest in mothers religion but secretly I had a spark of interest to learn what it was that made the Old Baptists such a happy and loving group . When mother died , I had to make a choice . To leave this happy group and find something else to occupy 1st and 3rd Sundays and the fellowship I'd become accustomed to or to continue accepting their warm hospitality . I chose to continue . Having a more lenient work schedule with the company , had more free time . I began to be more interested in 1st & 3rd Sunday sermons and began to ask questions . I had also found a new interest in the scriptures . All the seemingly dead

interests of my past exposure to the Old Baptist coupled to newly revealed truths in the scriptures showing me how helpless and lost I really was ; eventually showed me that I really had a hope in the Grace Given Faith and Doctrine of Jesus Christ . I began to sing with meaning " Once was lost but now am found ." In this church group , I eventually accepted the office of Deacon ; Moderator for a time and have worn most of the other hats at sometime or other . I have suffered the problems most churches do from time to time , such as losing members , losing pastors and having to carry the load with little help , but I find myself still in there plugging along . And : Do you know what ? As crippled as we may seem from time to time , the Lord has always provided a solution . Always after our darkest hour , He has smiled on us .

When we lost our previous pastor more than a year and a half ago . I felt an obligation to mail a letter to the Signs of the Times and enclosed a letter of deceased, Elder Arnold H. Bellows . It was published and due to the Notoriety of the Signs ; The letter and my name was referred to an Elder visiting at an association type meeting in the Southern part of the East Coast . That Elder happens to live on the West Coast and became acquainted with us and now out of His good generosity and pleasure we hope , has been helping us on one of our meeting times each month . On the other Sunday it befalls the responsibility of myself and one other able Brother Deacon to bring a message of Truth in the scriptures to the Brethren and Sisters . This is not easy but as I said , in our darkest hours

He always sheds a little light at the end .

I have always been fond of the hymn , " What A Friend We Have In Jesus ." I have found a quotation in Proverbs 18 : 24 which says it all in just a few simple words .

*" A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother .*

The first part of the Proverb tells us what most of us have learned ; That : If you want friends you have to Be A Friend .

The second part of the Proverb describes the sinners Only True Friend , Jesus — who sticketh closer than a brother . Lets prove the statement , : John 15:13 — : " Greater love hath no man than this , that a man lay down his life for his friends ." Is this not Jesus ?

Please accept me as a new friend , and brother in Christ Jesus , I hope .

John T. Brooks  
7705 Creston Rd .  
Paso Robles , CA 93446

---

Dear Sister & Brother Barker ,

I have been trying to write you ever since you were here and tell you how very much I enjoyed your's , Sister Minter and Sister Cox's visit to me . I feel so very unworthy to have people , like I esteem all of you to be , to even take notice of me .

Tonight I got ready to go to Bell Spur to meeting but had no way . Sometimes Bro . & Sis . Carl Terry

stop by for me . I was disappointed and didn 't know what to do with myself . I had a desire to hear preaching . I started playing the tape you brought me . I had already played it once , but tonight it seemed to be just what I needed . When I heard Elder C . B . Davis ' text " When , we would see Jesus , " it was enough . He told so sweetly the way we are made ( or blessed ) to see Jesus . I listened to it and then came this thought , " Have I ever been blessed to see Him ? " My mind went back to times when He has made Himself known to me as I humbly hope . I cannot tell a beautiful experience of Grace as I have heard others tell , which makes me very fearful , but the little " handfuls of purpose " that have been dropped for me are the most precious things in this world to me and cannot be bought with gold or silver .

I believe we are born to the right parents and His children ( if I be one or not ) are taught the things He would have them know , although perhaps not seeing or realizing it till years later . One of my greatest pleasures when a small child , was sitting quietly in a corner and hearing the Old Baptist preachers and members talk with my parents . Sometimes I am made to worry about that one thing that must surely be all I know about an experience of grace . But when I 'm given to consider the dreams I 've had I realize they were for me . Not to puff me up , but to keep me down .

One night years ago , I saw the most beautiful woman . She was dressed in a flowing robe of spotless white , lying on a crimson velvet couch . The white robe covered her completely . On the floor a few feet

away was my husband on his knees . He was looking at her and the love he had for her showed all over his face . The same love was on her face as she looked at him with a beautiful smile .

I stood in the doorway and looked at them and a voice spoke to me and told me the woman was the Church of God , my husband was her servant and the love he had for her was greater than his love for me . She would have to always be first in his life , that his first duty was to her . I was satisfied and wanted to be just a small part of it .

I didn 't tell him the dream till long after he was ordained . I hope in a small way I was a part of it , in that I was made to not complain when the church was first as it always was . If I know anything about it , the minister 's wife has a part of the burden to bear along with her husband . When he rejoices , so does she , and when the trials and troubles come , she feels them , too . When he has to rise before the people , there is a begging within her for the Lord to give him words to speak to the comfort of the congregation . When he is favored she rejoices and if he is shut up , she feels it . Is that too much for such a one as I to claim ? I do not feel worthy of the many blessings He has bestowed upon me . I only hope I am thankful to be numbered with the dear children here on earth and it is my hope . I am numbered up there . If not , then I have surely caught the shadow and missed the substance , which is my fear most of the time .

With much love and sweet fellowship .

A weary stranger ,  
Edrie Clifton



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 ARTICLES
 

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Dear Elder Kenneth R. Key :

**T**he Bible declares that there always has been God . That God has ever existed . Before the universe came into being , the living , self-existent being is God . This one infinite and perfect being is unique . He has no identical . He is in a class of His own . In His essence , nature and attributes , God is undivided and indivisible . To us ( said Paul to the Corinthians ) there is but one God , the Father of Whom are all things and we in Him and one Lord Jesus Christ by Whom are all things , and we by Him .”

The Bible reveals God as having the ability to think , feel and choose . He sees , hears , knows , speaks , loves , wills and works . God performs His mighty works through His Spirit . What is the Spirit ? Jesus told his disciples what the Spirit was when He told them : “ To tarry ye in the city of Jerusalem until ye be endued with power from on high .” ( Luke 24 : 49 .)

So the Spirit of God is the power which performs His mighty works . And He doeth 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 ? ( Dan . 4 : 35 .)

From the beginning of time “ Known unto God are all His from the beginning of the world .” ( Acts 15 : 18 .) and Paul refers to the works of God in these words : “ God calling . . . those things which be not as though they were .” ( Rom . 4 : 17 .)

Isaiah spoke of God in these words : “ Surely as I have thought so shall it come to pass , and as I have purposed so shall it stand .” ( Isa . 14 : 24 .) When Jesus said in His prayer to God ( John 17 : 5 ) “ Glorify me with the glory which I had with thee before the world was .” He had reference to that time when God thought of Him in mind and purpose “ . . . which is in the bosom of the Father , He hath declared Him .” ( John 1 : 18 ) Those things which be not as though they were .

The only begotten Son of God is the focal point of all God ’s works . Everything points to the fact that God performed “ All His Works ” with His Son in mind . All things were made by God and without God was not anything made that was made ( John 1 : 3 ) . All things were created “ For Him ” ( Col . 1 : 16 ) “ For it pleased the Father that in His Son should all the fulness dwell .” “ For thou ( God ) has created all things and for thy pleasure they are and were created .” ( Rev . 4 : 11 .)

The Son of God was no ordinary person . No one ever existed like Him . He was no angel in disguise , nor a strange creature from outer space . He was a special man , conceived in and by the spirit of God . Was included in the plan of salvation in the mind , purpose and counsel of God before He had an actual existence .

His life and work were foreknown and purposed by God evidenced by the Old Testament prophetic scriptures of the reality of His coming advent . His birth and work , even His death was predicted .

God’s plan of redemption finds its center in the person and work of our

Lord Jesus Christ ( Eph . 1 : 9-10 ) ( Eph. 3 : 11 ) His Son was in the purpose and counsel of God before there was time and matter . Yea , He was with God from all eternity “ Then I was by Him as one brought up with Him . ” “ The Lord ( God ) possessed me in the beginning of His way , before His works of old . ” ( Prov . 8 : 2 )

No wonder then , Jesus could say say : “ For thou lovest me before the foundation of the world . ” And Paul could use the same language . . . Although the works were finished from the foundation of the world . ( Heb . 4 : 3 ) Thus , we get a little more understanding of Paul ’ s words to the Ephesians : “ According to the Eternal Purpose which He ( God ) purposed in Christ Jesus our Lord . ” ( Eph . 3 : 11 )

Paul told the Ephesians that they had been chosen in Christ before the foundation of the world by God according to the good pleasure of His will , wherein having made known the mystery of His will according to His good pleasure which God hath purposed in Himself who worketh all things after the counsel of His own will . ( Eph . 1 : 45 , 8 , 9 , & 11 ) embraces a people also in the mind , purpose of God before they had an existence . Yet , those things which be not then as though they were . It was said of God ’ s people that He loved them “ with an everlasting love . ” ( Jer . 31 : 3 ) and yet we read in Isaiah 48 : 7 “ They are created now and not from the beginning . ” Which simply means that their actual being became a reality in time .

God ’ s purpose for His Son stands at the summit of all His works . “ That in all things He might have the preeminence , ” ( Col . 1 : 18 ) He , the

Son of God , is the beginning , the firstborn from the dead . It was God ’ s predestination that the redeemed be “ Conformed ” to the image of His Son , that He might be the firstborn among many brethren . ( Rom . 8 : 29 ) And this saving grace was given in Christ before the world began . ( 2 Tim . 1 : 9 ) Most certainly embraces the purpose of God of those things spoken of which be not , as though they were . Yes , dear reader , even our hope of eternal life was promised before the world was . ( Titus 1 : 2 ) entertains the same truth .

Peter told the men of Israel that Jesus “ being delivered by the determinate counsel and foreknowledge of God . ” ( Acts 2 : 23 ) Surely bring our thoughts of God when He purposed “ in Himself ” “ All things after the counsel of His own will . ” Again , Peter affirms : “ Who ( Christ ) was fore-ordained before the foundation of the world . ( I Peter 1 : 20 ) and by John : “ Of the Lamb slain from the foundation of the world . ” ( Rev . 13 : 8 ) And of a book of life from the foundation of the world . ”

Isaiah wrote : God declaring the end from the beginning and from ancient times the things that are not saying my counsel shall stand and I will do all my pleasure . . . Yea , I have spoken it , I will also do it . ” ( Isa . 46 : 10-11 , 42 : 1 Psa . 89 : 19,20,26,27 ) “ I declare things that are right . ” ( Isa . 45 : 19 . )

In the words of David : “ Things ...secret from the foundation of the world . ” ( Matt . 13 : 35 Psa . 78 : 2 Rom . 16 : 25 , 1 Cor . 2 : 7 , Eph . 3 : 9 , Col . 1 : 26 ) Finally , there is “ blood shed from the foundation of the world . ” Said Christ ( Luke 11 : 50 )

Yea . . . The foundation of God standeth sure , having this seal . The Lord knoweth them that are His . . .” ( 2 Tim . 2 : 19 ) .

Meditatively ,  
Horace E . Walker  
716 Hill Ave .  
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### ATONEMENT

“ Did Christ atone for all our sins ?  
If so , why do we pray to him to  
forgive our sins ?

And why is all our suffering here on  
account of our sins , if he has atoned  
for them all ?

Why is Christ interceding for us , if a  
full atonement has been made for us ?

Are we mistaken when at the first in  
our experience we feel that we are  
condemned sinners ?

Did Christ atone for all our sins , or  
only for those committed before we  
were regenerated , and after this we  
atone for them ourselves ?

What is meant by the forgiveness of  
sins ?

And what is meant by the inter-  
cession of Christ ? ”

### REPLY

**T**he above questions were pre-  
sented to us by letter some  
time ago , with the request that we  
would reply to them at our earliest  
convenience . They call attention to  
most solemn and weighty matters  
pertaining to the religion of Christ ,  
and the hope of the believer . We do  
not feel at all able to write in reply as

the subject demands , but yet this is  
the theme of all gospel ministry , and if  
one is called to preach at all , this  
theme must engage his attention ,  
and still more , if one has been called  
to a good hope through grace , these  
questions and their answers have  
become most important to him , and  
must be the subject of his most  
earnest thought . Still further , upon  
the right conception of these matters  
must the hope and faith of all such  
ones rest . These considerations have  
induced us to present some thoughts  
upon this matter in this public way ,  
rather than by private letter .

“ Did Christ atone for all our sins ? ”

There can be but one answer to  
this question ; the Bible is clear upon  
this one thing , if upon anything :

“ Who gave himself for us , that he  
might redeem us from all iniquity .”

“ Himself bare our sins in his own  
body .” This text suggests no limit to  
the number of them . “ But he was

wounded for our transgressions , he  
was bruised for our iniquities .”

“ The Lord hath laid upon him the  
iniquity of us all .” “ For the trans-

gression of my people was he strick-

en .” “ By his knowledge shall my  
righteous servant justify many , for he  
shall bear their iniquities .” “ And he

bare the sin of many .” “ He was put  
to death for our sins , and raised again  
for our justification .” In the great type

of atonement under the ceremonial  
law once a year , the sins , every sin of  
all the people of Israel , were con-

fessed upon the scapegoat which  
was slain , and the one that was sent  
away into the wilderness , and not one

sin remained upon all the people  
when this was done . So also when the

red heifer was slain , every sin was

atoned for .

covered in all Israel . From all these Scriptures it is clear that Christ did atone for all the sins of all the true Israel of God . None of the above Scriptures suggest any partial atonement , either as regards the number of sins covered , or the completeness of the covering , and there is no Scriptures that speak of the atonement at all that could be twisted by any argument into the idea presented in the question above . An atonement that did not cover each and all our sins , would be as good as no atonement , seeing that one sin unatoned for would condemn any one of us to everlasting punishment . One transgression of our first parents plunged not only themselves but all their unborn race in condemnation , guilt and unending woe . If sin then was such an exceeding sinful thing , it is no less so now . So that one sin left unatoned for would plunge the guilty into irrevocable destruction from the presence of the Lord . We cannot be too careful or too earnest in insisting upon this ; the whole scheme of the gospel hangs upon it ; the good hope of the believer , which is through grace , hangs upon it ; the very doctrine of salvation by grace hangs upon it . If not saved by grace , through the atonement which is in Christ Jesus , from all sin , then there is no salvation at all except through works of the creature . If by grace , it must be by grace all along the line , and the atonement must cover every sin . If our work , our repentance or our faith must be considered as the ransom price for any sin at all , then these things must be the ransom for all sin . If by grace , it is no more of work , and if by work , then it is no more by grace .

The testimony is clear upon this in the word . But the apostle leaves no room for cavil , for he says it is by grace . Therefore the atonement of Christ must cover all sin , if it covers any at all

The atonement lies at the foundation of all the gospel , yea , it is the very substance of the gospel . If we are right in the view we have of the atonement , we cannot be far wrong in any other principle of the doctrine of grace . If we are wrong in the view which we have of the atonement , we cannot be right in anything that pertains to the gospel . It is therefore all important that we have right views of the atonement ; the glory of God is involved in it ; the exaltation of the crucified and risen Redeemer is involved in it ; the comfort , peace , happiness and security of the believer is involved in it . Except Christ did indeed atone for all our sins , his death was utterly in vain , the wisdom of God was at fault , and there is no certain salvation for any one ; nay , it is then certain that no one can be saved . Surely every believing humble heart must shrink from the contemplation of such awful consequences as the above .

“ If so , why do we pray to him to forgive our sins ? ”

It seems to us only necessary to say that if we pray for the forgiveness of sins , it can be only upon the ground of the atonement . It was upon the ground of the atonement under the ceremonial law that the high priest made intercession within the veil for the sins of the people . When he came within the veil , provision was made that he should come there with the blood , as full evidence that the required atonement had been made . It

was the same with every prayer made by the priests for the transgressor: all was founded upon the blood of atonement . So when now we come before God as priests unto him , our intercession for not only forgiveness , but for every needed blessing , must be upon the ground of the full atonement of Christ , and all our prayers must be in his name , God will not hear them otherwise . And Jesus , our true High Priest in the heavenly places , pleads before the throne for all whose sins he bore , upon the one ground that he has himself died for them , and put away all their sin by the sacrifice of himself . There would be no use to ask for any forgiveness or any other gift had not Jesus died . The law knows no forgiveness . Forgiveness is one of the precious gifts received for the rebellious when Jesus ascended on high and received gifts for men . Were it a fact that we ourselves must make satisfaction for sin , and could we make such satisfaction , then indeed there would be no room for forgiveness , seeing that we had paid all our debt against the law of God , but as we do not and cannot pay this debt , but Jesus does pay it , to us forgiveness comes upon the ground that he has died and risen again , and only upon that ground .

“ Why is all our suffering here on account of sin if he has atoned for them all ? ”

Our sufferings here are not for atonement , seeing that a whole eternity of suffering could not atone for one sin . In no sense is suffering on account of sin here an atonement for it ; then indeed would the atonement of Christ be nullified , and all his work would be shown to be useless . But

suffering is often for a trial of faith , and often as chastisement , to correct . David said , “ Before I was afflicted I went astray , but now have I kept thy word . ” And again he said , “ It is good for me that I have been afflicted , that I might learn thy statutes . ” The sons of an earthly father are chastised , but not to atone for their transgressions . The stripes inflicted upon a child are not payment for wrong which he has done , but for discipline , that he may learn not to transgress , and this is for his salvation and good , not to satisfy any demand of obedience from his father . The father having chastised his child , does not therefore remit the duty of obedience , as though the stripes inflicted were in place of the obedience . So God chastises his children , not to atone for their sins , but to correct and to lead them in the way of peace and blessing .

“ Why is Christ interceding for us , if a full atonement has been made for us ? ”

This we have in substance answered in our reply to the second question , concerning prayer for forgiveness . It is only needful that we repeat that the very ground of the intercession of Christ is his own atonement . He pleads his own work in behalf of his chosen ones . He says in substance , Father , I have died for them . He does not , as the advocate , seek to extenuate their sins , or to make excuses for them . He at once confesses before God all their vileness and foul transgressions , and that they are without excuse . There is not one charge against them that he does not at once confess as being true . He does not plead for mercy upon the

ground of the smallness of their guilt, or circumstances. He pleads not for small sinners, but for great sinners. One said in former days, "O Lord, pardon mine iniquity, for it is great." He pleads for his own because their sins are many and great, and therefore he pleads his own wonderful work upon Calvary. His plea for them is all summed up in the words, I have died, and so his intercession avails always for them. Had he not died, he could not be our intercessor. The atonement is the sole ground of intercession. Instead of the atonement doing away with the need of intercession, it is the only ground upon which any intercession can be made, and such intercession is effectual always.

"Are we mistaken when at the first in our experience we feel that we are condemned sinners?"

We answer positively, No. At the first in experience the law of God is doing its work, the commandment has come to us, as it did to Paul, and sin revives and we die. The law is to us then as a schoolmaster unto Christ. We are then hearing the voice of God in the law, and the law of God, holy, just and good, can but condemn us. When applied to the conscience by the Spirit, at once sin becomes exceeding sinful. The glorious gospel has not yet come in, and the sinner hearing only the law, feels its condemnation. He is not mistaken under the work and sentence of the law; he is condemned and he dies. It is needful that we travel as did Israel, first of all by Sinai, and hear its thunderings filling our souls with fear. This is a needful experience, otherwise we could not understand the gospel of

salvation, or rejoice in it. God has thoughts of peace to us in all this experience, but we are not yet prepared to receive the knowledge of this, or to understand in its fullness just what the atonement of Christ means, nor just what infinite mercy, which provides the atonement, means. To gain some conception of these things there must be first a knowledge of our condemnation and need. To appreciate bread we must be hungry. To understand what redemption in Christ means, we must feel the burden of sin and condemnation, and in mercy God leads into the knowledge of the condemnation, that we may come to rejoice in the salvation afterwards, he leads us one step at a time, he shows us one thing at a time.

"Did Christ atone for all our sins, or only for those committed before we were regenerated, and after this we atone for our own sins?"

We do not need to repeat what we have already said in reply to this question: Christ atoned for all sin; all our sins, past present and to come, were laid upon him; he bore them all away forever, and before God and his judgment bar not one of them shall ever arise to condemn the elect. We do not atone for sin after we believe, any more than for those committed before. If we sin, it is still true that we have an advocate with the Father, even Jesus, who is the propitiation for our sins, these present sins which we commit now, as the text just referred to clearly shows. Beside, as said before, if one of the least of our transgressions be not embraced in the atonement of the Lord, we are forever without hope. But as all was

embraced in his atonement, when we sin we are privileged to come, asking to be forgiven, and pleading as the justification of our plea, that Jesus has died, and that he has cleansed us from all sin by his one sacrifice.

“ What is meant by the forgiveness of sins ? ”

As the atonement blots out all sin in the sight of God, so forgiveness blots out all sin from the conscience. The atonement regards sin as it is in the sight of God. Forgiveness regards sin as it rests upon our own heart and conscience. There can be no redemption without the atonement from the curse of the law, which says, “ The soul that sinneth, it shall die .” So there can be no peace of conscience until there is an assurance of forgiveness applied to the sin - burdened heart and conscience, and this assurance, as said before, comes only through the one fact that Jesus has died, and that full atonement has been made. Forgiveness brings us home to God in our own experience, reconciled, penitent and humbled. First there is conviction of sin, then there is confession of sin, and then God gives to the burdened soul the assurance, “ Thy sins, which are many, are all forgiven thee.” Literally the word “ forgive ” in the original Hebrew and Greek means, “ to put away,” “ to let go,” and sometimes “ to cover .” The word “ pardon ” is from the same Hebrew and Greek words, and means the same things as forgiveness. The thought seems to be this, when assurance of forgiveness comes to a soul, it means that he is shown that his sin is taken away from him, as the scapegoat carried to a land of forgetfulness the sins of

Israel, or that it is covered, as a robe covers all the body with all its deformity and uncleanness. Thus the very meaning of the word “ forgive ” involve the taking away of sin, or the covering it out of sight, and this is the work of the atonement alone.

“ What is meant by the intercession of Christ ? ”

This is also already answered in substance, but we will add that an intercessor, as the word is used in the Scriptures, signifies one who stands between two others, bringing them together. Jesus stands between God and the humble sinner, and in him they are one. Redeemed unto God is an expression in the word that presents the full consummation of all the work of Christ, and through him we look to God and come to him, and through Christ God bestows all answers of prayer, and all spiritual blessings, and final glory upon all the redeemed. Jesus by the Spirit presents to us the love of God, and his glorious salvation provided for us, and he presents before God his loved ones in his own righteousness, and with the single plea for them, “ I have died .”

Elder Chick

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## NOTICE

**T**he West Country Line Union will meet with “ Big Meadows Church ” the fifth Sunday in January, 1989 at 10:00. Preaching will begin, Lord willing at 10:30.

Directions to the Church is going south on highway #87 from Graham,

N. C. , go approximately 18 miles and turn right on first road after crossing Cane Creek bridge. Go four miles to a cross road and turn left and go one mile to the church .

Elders of our faith and order are invited to meet with us along with all lovers of the truth .

Elder Kenneth R. Key , Moderator  
Deacon Casey Johnson , Clerk

### THE STRANGE WOMAN

*“ I have peace offerings with me ; this day have I paid my vows .”* ( The Strange Woman . )

**H**ow different the language of this strange woman from that of the Sister and Spouse of the Lord Jesus Christ , whose motto has ever been , “ The Lord is my Shepherd , I shall not want .” — Psa . xxiii . 1 . Zion has ever delighted in telling what her Lord has done for her . “ He brought me up also out of an horrible pit , and miry clay , and established my goings , and he hath put a new song in my mouth , even praise to his name .” “ He brought me to his banqueting house , and his banner over me was love .” “ He is her refuge in distress , and a very present help in trouble .”

But not so with the strange woman . Her husband has gone a long journey , and has taken the bag of money with him , ( as though he were a modern missionary , ) and she is left to provide for herself ; hence she is found , devoid of delicacy , in the streets at the twilight . She is loud and stubborn , and at every corner she seeks for lovers , and wishes with them to take her fill of love . She

delights to tell of her own doings ; for in truth she is a workmonger practically . She has decked her bed with tapestry , with carved works , and with fine linen of Egypt , ( not of Zion . ) She has paid her vows , and so of course she has peace offerings with her . Having by her industry , in the absence of the good man , rendered her house so inviting , by her peace offerings , her carved works , perfumed bed , and her fine linen of Egypt , she is now seen in the black and dark night ; for her feet abide not in her house ; she goeth forth a diligent seeker and a sure finder of her deluded proselyte . Among the young men she espieth one void of understanding ; she flattereth him with her words , and with her fair speech she causeth him to yield , yea , she forces him . He goeth after her straightway , as an ox goeth to the slaughter , or as a fool to the correction of the stocks , till a dart strike through his liver , as a bird hasteneth to the snare , and knoweth not that it is for his life . She telleth him that stolen waters are sweet , and bread eaten in secret is pleasant . But he knoweth not that the dead are there , and that her guests are in the depths of hell . She hath cast down many wounded , yea , many strong men have been slain by her . Her house is the way to hell , going down to the chambers of death .

Ye children of wisdom , tell us , is she not a daughter of her who sat upon a scarlet - colored - beast , who made the nations of the earth drunk with the contents of her golden cup , whose name is called Mystery Babylon the Great , the Mother of Harlots , and the Abominations of the Earth ?

If Mystery Babylon , is written in



legible characters on the forehead of Papal Rome , are not the features of the strange woman above described equally visible in her mystic daughter, the popular Protestant religionists of the present age ? Hark ye ! What do they say ? We have peace offerings with us , alias , the means of grace , the issues from death , and means whereby to make our peace with God , and of saving our souls from hell , and of saving the souls of as many as we can by our fair speech force to turn in with us . Do they not profess to have peace offerings with them , when they undertake to reconcile the world to God , and when they upon the house-top proclaim that their benevolent institutions are efficient means of saving lost sinners . Do not the engineers of a Protracted Meeting , when they call their deluded dupes to the anxious benches , to participate in the efficacy of their intercession with the Lord , and when to encourage them to come , ( or with their fair speech to force them , ) they tell them that their compliance will advance them , one step at least , towards heaven . Do they not then declare that they have peace - offerings with them ? Or when they declare that all that is necessary to establish their peace with God is to give their hearts to him , and that they have power to do this , do they not then say , We have peace - offerings with us ? And when they have gone through the formalities of what is called getting religion , and have passed from the anxious bench to the submission chair , and into the church , do they not say , “ This day I have paid my vows ; I have given up my heart to God ; I have received the healing virtues of the consecrated

bench ; I have joined all the benevolent societies , and what lack I yet ? ”

True , the popular religionists of the present time do profess to own Christ as their Husband . But it is equally true that they do virtually say that he has gone a long journey , and will return at the time appointed .

And that he has left her to supply herself with pastors , and arrange her house so as to render her accommodations inviting to those among the youths who are void of understanding ; and having done all this , to go forth by her missionaries , agents , tract distributors , &c. , to diligently seek for lovers , or converts .

Reader , can you discern the analogy ? Beware , then , for her house is the way to hell , going down to the chambers of death . The dead are there , and her guests are in the depths of hell .

Elder G . Beebe

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
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IS 2 / 89  
IT EXPIRES WITH THIS ISSUE .

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Editors

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 VOICES OF THE PAST
 

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“he being dead yet speaketh”

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### THE LONDON CONFESSION OF FAITH

**D**EAR BRETHREN IN THE FAITH OF GOD :—As the plea has been made that the meaning of English words , though plain and clear when used , yet becomes dark and obscure in later times , so it is with the declaration of the religious belief of the Baptists of the seventeenth century , in the year of our Lord , 1689 , and published in the London Confession . And as this doubtful meaning of this ancient declaration of what the holy Scriptures teach was made the plea for holding what was called a “ National Convention ” of “ leading Baptists ” of the United States , last November , at Fulton , Ky . , for the purpose of adding a supplement to the London Confession , to make plain and clear the meaning of some of its obscure parts , therefore it is well that we read for ourselves the words of our faithful brethren of more than two hundred years ago , upon some of the chief points said to be obscure and uncertain in meaning . So the following correct extracts from the Confession are given . In their address to the reader they say , “ In those things wherein we differ from others , we have expressed ourselves with all candor and plainness . \* \* \* We have also taken care to affix texts of Scripture for the confirmation of each article in our confession , in which work we have studiously endeavored to

select such as are most clear and pertinent for the proof of what is asserted by us .” How does this agree with the recent pretext that those devout servants of God failed to make their meaning plain to the intelligence of Baptists of this time ? This is casting reproach upon those faithful men of God , as well as charging ignorance and stupidity to the Baptists of our time , for it is virtually saying that the common reader now cannot understand the real meaning of candid and plain words . It is a vaunting assumption on the part of a few self - styled “ leading Baptists ,” and it betrays a lack of “ candor and plainness ” before God and men .

In chapter two , speaking of God , the Confession says , “ Who is immutable , eternal , incomprehensible , almighty , every way infinite , most holy , most wise , most free , most absolute , working all things according to the counsel of his own immutable and most righteous will for his own glory . \* \* \* He is the alone fountain of all being , of whom , through whom and to whom are all things ; and he hath most sovereign dominion over all creatures , to do by them , for them or upon them whatsoever himself pleaseth . In his sight all things are open and manifest . His knowledge is infinite , infallible and independent upon the creature , so as nothing is to him contingent or uncertain . He is most holy in all his works and in all his commands .” All these statements are very candid and plain , and they need no master to explain them .

In chapter three those candid and plain men of God speak of God’s decree , saying , “ God hath decreed in

himself from all eternity , by the most wise and holy counsel of his own will , freely and unchangedly , all things whatsoever come to pass ; yet so as thereby is God neither the author of sin , nor hath fellowship with any therein ; nor is violence offered to the will of the creature , nor yet is the liberty or contingency of second causes taken away , but rather established , in which appears his wisdom in disposing all things , and power and faithfulness in accomplished his decree .” The simple meaning of this sentence is so frank , candid and plain to the mind of every reader , that it will stand against the efforts of every modern convention of “ leading Baptists ” to doctor and obscure it to suit modern theology . Every child in the kingdom of God ’s grace as well knows the clear sense of this declaration of faith in the sovereign power and wisdom and holiness of the omnipotent and unchangeable God as does any teacher in Israel , so that no recent footnotes added to it can explain it away or disguise the plain meaning to those solemn words of wisdom . They are based upon Scripture proofs , which are omitted here for brevity ; and in this one sentence on the holy decree of God is most plainly declared just the candid belief of all who humbly and devoutly revere God as at once almighty and holy . These simple words of those godly men of old do most clearly repel the false accusation , that this solemn and scriptural belief in the complete sovereignty of the Holy One makes him the author of sin , and his holy decree the cause of the wicked acts of ungodly men . Arminian opposers of God ’s sovereignty have ever made

this slanderous charge , which is nothing but replying against God and condemning the Almighty , but not till recently have professed Predestinarian Baptists joined in this slanderous report against the unlimited decree of God , that it makes him the author of and responsible for all the things he has embraced in his changeless counsel purpose and decree . Faithful Paul has met all such false inferences when he says , “ Thou wilt say then unto me , Why doth he yet find fault ? For who hath resisted his will ? ” He refutes the slander and rebukes the false accuser when he adds , “ Nay but , O man , who art thou that repliest against God ? Shall the thing formed say to him that formed it , Why hast thou made me thus ? ” This is just what all such “ things ” do say when they speak thus against God . Who are men who thus rail against the Most High ? Hear the answer of God : “ All nations before him are as nothing ; and they are counted to him less than nothing , and vanity . ”

In chapter five of the London Confession , upon Divine Providence , it says , “ God , the Creator of all things , in his infinite power and wisdom , doth hold , direct , dispose and govern all creatures and things , from the greatest even to the least , by his most wise and holy providence , to the end for which they were created , according unto his infallible foreknowledge and the free and immutable counsel of his own will ; to the praise of the glory of his wisdom , power , justice , infinite goodness and mercy .

“ Although in relation to the foreknowledge and decree of God , the

first cause , all things come to pass immutably and infallibly , so that there is not anything befalls any by chance or without his providence ; yet by the same providence he ordereth them to fall out according to the nature of second causes , either necessarily , freely or contingently .

“ The almighty power , unsearchable wisdom and infinite goodness of God so far manifest themselves in his providence , that his determinate counsel extendeth itself even to the first fall , and all other sinful actions both of angels and men ( and that not by a bare permission ) ; which also he most wisely and powerfully boundeth otherwise ordereth and governeth , in a manifold dispensation to his most holy ends ; yet so as the sinfulness of their acts proceedeth only from the creatures , and not from God , who being most holy and righteous , neither is or can be the author or approver of sin . ”

These candid and plain words are easy to be understood , and their simple meaning is so clear and open every fair and candid reader , that it would require several conventions to so doctor their evident teaching as to make them seem to mean something else . So far from any of the words quoted from this old Confession being obsolete or out of use or their meaning then being different from what the same words mean now , no writer of this time could use plainer or easier words to express what he believes in regard to God . But we suspect that the real objection to these simple and strong words is not that their meaning is dark or obscure to any fair and candid mind , but that the doctrine thus clearly declared by

those ancient Baptists is too strong for the appetite of some modern Baptists , who yet are not ready to come out candidly and plainly and say they do not accept the doctrine of the London Confession , but they will therefore labor to place a meaning on it to suit themselves , like doctors will sugarcoat their bitter pills to deceive the weak stomach of the patient . But why would some Baptists , who profess to accept the London Confession upon the sovereignty of God , as quoted above , yet persist in charging upon other Baptists , who do sincerely accept and believe it , that therefore they represent the Holy One as at once the author and cause and doer of all wickedness , and that all sin is the result of his decree ? For in charging this result upon all who truly believe this doctrine set forth so carefully and plainly in the London Confession relative to the attributes of the omnipotent and immutable God , they likewise cast the same reproach upon all the Baptists who wrote and believed that Confession . Is this honest and just and of good report ? Is it brotherly and kind and the way of “ Peace on earth and good will toward men ? ” Our brethren all along the passing generations , ever since Paul said , “ ( As we be slanderously reported , and as some affirm that we say , ) Let us do evil , that good may come , ” have been thus slanderously reported , because , with Paul , they have believed in the Lord God Omnipotent , “ who worketh all things after the counsel of his own will . ” It was to meet and refute this “ slanderous report ” of them , and to show that their adoring belief in the Holy One did not make him the author of sin , that

his humble and true servants of old put forth their true belief in the London Confession . Until lately such uncharitable and reproachful accusations have come from the multiform hosts of Arminian will-worshippers , who limit the Almighty in his attributes and power , and it was not so strange that they would thus slander the doctrine of God as proclaimed by his true servants ; but now , alas , Baptists themselves join in this “ railing accusation ” against servants of the Most High , and flaunt forth the unblushing outcry , that to believe he predestinated all things , makes him the author of all sin , and that all wickedness is the “ result ” of God’s unlimited decree . Yet they say they stand on the London Confession ! That Confession honors God in his “ eternal power and Godhead ,” as having “ Decreed in himself from all eternity , by the most wise and holy counsel of his own will , freely and unchangeably , ALL THINGS WHATSOEVER COME TO PASS ; yet so as thereby is God neither the author of sin , nor hath fellowship with any therein .” But such most unfair criticisms and slanderous reports against the unlimited decree of God do dishonor him and falsely accuse his worthy servants of old . The Lord will rebuke those who “ speak evil of dignities ,” and despise the dominion of God , bringing railing accusation against his true and faithful servants of old , among whom was Elder Gilbert Beebe , a valiant man of God in Israel , who gave his long life in defense of the truth as it is in Christ Jesus , yet he is assailed and his doctrine aspersed , long after the Lord , whom he loved and served , took him to himself , and he is charged

with having proclaimed a doctrine so abominable that it made our Holy God the author and doer of all the abhorrent crimes of all wicked men , because he believed just what is declared above by those holy men of old who adopted the London Confession . When it comes to this , dear brethren , it may well be asked , “ Is there not a cause ? ” O , how deplorable , when Baptists will profess to publicly adopt and stand on the London Confession of Faith , then publicly reproach and denounce the very doctrine that it most solemnly and plainly sets forth pertaining to God and his holy counsel and decree . That Confession is not binding on the consciences of any , as it is only a synopsis of what the Baptists then believed the Scriptures to teach , while they accepted the Bible alone as the standard of their faith ; but why should any claim to accept this Confession , when they are at war against its teaching on the Decree and Providence of God , and cruelly reproach the brethren who do honestly believe it , with making God the author and responsible cause of all wickedness and crime ? Is this “ endeavoring to keep the unity of the Spirit in the bond of peace ? ”

For one , I do most truly believe every word here copied from that good Confession , and I accept it as a clear , just and full refutation of the untrue charge that the Baptists who thus believe make God the author of any sin , for we revere him as most holy , and believe he will judge all liars , who reproach his holy name and slander his sovereignty and truth , with righteous judgment .

In the filial fear of God and love of his truth , yours to serve ,

D . Bartley

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MEETINGS

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MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Union Primitive Baptist Church . A presbytery met Saturday , November 26 , 1988 at Union Church , for the examination of Bro . Clarence Stone , if found qualified in accordance with the written word of God , at the satisfaction and discretion of their judgment , ordain the above mentioned to the full work of the office of Ministry .

The solemnity was begun with prayer by Elder Denver Simpson . All Elders of our faith and order present constituted the presbytery . Those present were as follows : L . J . Brammer , Willard Cox , Hale Terry , Noel Conner , Lane Carter , O . K . Tench , Denver Simpson , Lic : W . T . Conner , Lic : Clarence Stone .

Deacons present were as follows W . T . Abshire , Bobby Bernard , Hassell Hale , Woody Young , W . T . Conner , G . W . Conner , T . G . Lowell Lonzie Nickols , Nelson Bryant , Gray Ingram , Jessie Tyree , Joe Cahill , Harden Walker , Tiras Conner , Andrew Agee , H . D . Ingram , Jamie Cooper .

The presbytery was organized by electing Elder Leonard Brammer as moderator and Jamie E . Cooper as clerk . Elders Hale Terry and O . K . Tench was chosen to lead in the examination of the candidate . Having been duly appointed by Union Church in conference , H . D . Ingram as spokesman for the church , deliver-

ed Brother Clarence Stone to the presbytery . Examination was made by Elders composing the presbytery using scriptural reference 1st Timothy , Chapter 3 : 1-2 . The presbytery being satisfied examination and answers given by the candidate , administered the laying on of hands , with the ordination prayer being delivered by Elder Lane Carter . The charge was delivered to the candidate by Elder Willard Cox using scriptural reference

The moderator asked Union Church if they were satisfied with the work of the presbytery , which was answered in the affirmative .

A certificate of ordination was presented to Elder Stone and the right hand of fellowship and brotherhood given . The ordained Elder was delivered back to the Church as an ordained Minister of the Old School Primitive Baptist Church at Union Church . The minutes consisting of the work of the presbytery were read and approved . The presbytery was dismissed with prayer by Elder Hale Terry .

Elder Leonard Brammer , Moderator  
Jamie E . Cooper , Clerk

Elder Hale Terry  
O . K . Tench  
Elder Willard Cox  
Lane Carter  
Elder D . L . Simpson  
Elder Noel Connor  
Brother W . T . Connor  
Leonard J . Brammer

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PSALM 150 : 6

*Let every thing that hath breath praise  
the Lord . Praise ye the Lord .*

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*CONTRIBUTIONS*

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**FOR NOVEMBER 1988**

Horace E. Walker , VA .....	3.00
Mrs . Valsie P . Akers , VA .....	7.00
Mrs . Meta Mills , AR .....	7.00
Mrs . Rachel Hudson , VA .....	20.00
Vance Duncan , VA .....	7.00
John R . Coplin , TN .....	20.00
Ralph C . Lucas , VA .....	5.00
C . I . Randolph , AL .....	7.00
Mrs . Irene M . Setliff , NC .....	5.00
E . M . Reeves , TX .....	2.00
Mrs . H . G . McLeod , TX .....	10.00
R . L . Fleenor , TN .....	7.00
Mrs . Lula E . Sloan , NC .....	2.00
Warner Locke , KY .....	5.00
Mrs . Roberta Wilson , CA .....	2.00
Gene & Linda Lupton , VA ...	100.00
In memory Eld . Reeves Smith & Bro . JR . Smith	
Mrs . H . C . Allen , AL .....	5.00
Mrs . Annie M . Adams , VA .....	2.00
Mrs . Ruth Hawley , VA .....	10.00
Miss Irene Griffin , NC .....	2.00
Mrs . Marjorie Harris , CA .....	15.00
Mrs . Virginia Gladdings , MD ....	9.00
Mrs . Reba I . Wise , TX .....	2.00
Mrs . Ruth Wall , TX .....	12.00
Mrs . J . R . Somers , NC .....	2.00
Mrs . Mamie Aldridge , NC .....	2.00
William T . Giles , NC .....	5.00
Mrs . Vera N . Potter , MS .....	2.00
Mrs . Della M . Swan , LA .....	2.00

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*OBITUARIES*

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**MINNIE ANDERSON DALTON**

**A**s requested by Weatherford Primitive Baptist Church , if God will bless me , I will write a few

words in memory of our beloved Sister . It pleased our Heavenly Father to call her from our midst October 8 , 1983 in Camelot Hall Nursing Home in Lynchburg , Virginia .

Sister Minnie was born in Pittsylvania County , Virginia , May 14 , 1906 to David Earnest Dalton , Sr . , and Sarah Goad Dalton . Survivors are , one brother , David Earnest Dalton , Jr . , Hurt , Va . ; two sisters , Mrs . Ada D . Keatts and Sister Odell D . Dove , both of Gretna , Va .

Sister Minnie was received into the fellowship of Weatherford Primitive Baptist Church by experience on April 24 , 1966 and was baptized May 8 , 1966 . She was a faithful member . Sister Minnie was not permitted to attend her meetings several months prior to her death , due to her health . She bore her afflictions with much patience and enjoyed the visits of her Brethern and Friends and could always call you by name . I believe she was made reconciled to her illness and to death .

She will be greatly missed by her Church , Family , and Friends . May we all be reconciled to the Will of our Heavenly Father who does all things well and never makes a mistake . Her funeral was conducted at Weatherford Primitive Baptist Church on October 10 , 1983 by her Pastor , Elder O . K . Tench and Elder Raymond Goad and her body was laid to rest in the church cemetery beneath a beautiful mound of flowers to await the call of her Heavenly Father .

Elder O . K . Tench - Moderator  
Raymond Goad - Assistant Clerk  
Written by : Marvin Brumfield

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**LILLIAN PAULINE ( POLLY ) SPENCER**

**S**ister Lillian Pauline ( Polly ) Spencer was born April 21 , 1924 to Mr . and Mrs . Dover Dalton .

On April 26 , 1944 Sister Polly was married to Mr . Louis Spencer . To this union was born ( 4 ) children ( 2 ) of whom died in infancy .

Survivors include 1 daughter , Mrs . Karen Womack and 1 son Mr . Robert Spencer 3 grandsons , Andrew , Robert and Stuart Womack , 3 sisters, Mrs. Hazel Hall, Mrs. Geneva Varner and Mrs. Loel Draper 1 brother Mr . Winton Dalton .

Sister Polly joined New Bell Spur Church in June 1963 and was baptized by her pastor the late Elder S.E. Terry , which was a joy to behold .

Sister Polly often expressed the desire to be at rest . For several months she suffered with terminal cancer . During her last months she was confined to bed in her home where she was graciously cared for by her family and friends , whom she desired . She bore her suffering very patiently , rejoicing that rest would soon be gained . We believe this was granted .

On July 7 , 1988 the Lord graciously granted her long desired release from a troubled world. On Saturday July 9 , 1988 she was placed beside her late husband in Skyview Cemetery to await the great awakening when the Saints will be gathered home .

The Church and friends at Bell Spur greatly miss her yet we rejoice , believing our loss to be her eternal gain .

Graveside services by the unworthy writer and singing by the members

of her home church and friends .

Amos I . Hash

**SISTER HAZEL TOLSON**

**W**e , the church at Tarboro , feel that God 's will has been done by calling home our dear Sister Hazel Tolson .

Sister Tolson was born January 27 , 1912 and died October 9 , 1988 , making her stay on earth 76 years . Sister Hazel was blessed to join our church May 4 , 1962 , and was a faithful member as long as her health permitted her to go . She was a great believer of Salvation by Grace and the doctrine the Primitive Baptist preached . She was a humble and kind person and appeared to love everyone . Sister Hazel never complained about her troubles for she felt it to be the will of God . To know Sister Tolson was to love her . She will be greatly missed in our church .

The members at Tarboro Church send our sincere sympathy to her family and trust God will be their Comfortor . We feel our loss is her eternal gain .

It 's our wish that three copies of this resolution be made : one for the family , one for the church records and one sent to " The Signs of Times " for publication .

This done in order of our conference at our November meeting .

Elder Henry Jones ,  
Moderator  
John H . Coker ,  
Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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Route 1, Box 420

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## POEM

### AMID THE STORM

*As I watched with wonder and awe,  
These are the things I felt and saw,  
The hail and rain were coming down  
The winds were making an awful  
sound.*

*I felt a certain peace instead of fear,  
Surely the Lord was watching with  
tender care*

*I may never again feel such peace  
May blessings like that never cease*

*Windows were breaking from hail  
and wind.*

*And the trees did break and bend  
I've thought of this storm as a test  
This experience I will never forget*

*I saw this as a blessing unfold  
A treasure more precious than gold.  
May the good Lord always be near  
And keep us in his protective care.*

*A sister's experience during a storm.*

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 EDITORIAL
 

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## THE COMFORTER



Elder W . D . Griffin

**J**esus cried and said , He that believeth on me , believeth not on me , but on him that sent me . And he that seeth him that sent me . I am come a light into the world , that whosoever believeth on me should not abide in darkness . And if any man hear my words , and believe not , I judge him not , for I came not to judge the world , but to save the world . He that receiveth me , and receiveth not my words , hath one that judgeth him : the word that I have spoken , the same shall judge him in the last day . For I have not spoken of

myself ; but of the Father which sent me , he gave me a commandment , what I should say , and what I should speak . And I know that his commandment is life everlasting : whatsoever I speak , therefore , even as the Father said unto me , so I speak . ( John 12:44 -50 ) .

I have quoted this much from the lips of Jesus Christ in order that I might have authority for what follows .

If I do not know the solemnity of what I am writing about , I do hope that the Spirit of the Lord will take me to the secret power of prayer and there teach me that the matters that I fain would look into are the object of much soul searchings . I do hope that it is not a carnal desire to endeavor to fathom the secrets that belong alone to our Maker-God , but that we might gather together at times to settle on the pastures and leas to look up and petition that He teach us out of His fulness . I seek your petitions in my behalf at a throne of grace that I might walk softly in His presence , that I might look upon His great handiwork , both in nature and in grace , and be blessed with a fruitful mind concerning the kingdom of heaven and He that set it up , and that has called His royal guests into it . If it is wrong to desire to know more about Him , more about His kingdom , more about His doctrine , and more about His dear children , then I am certainly wrong .

First , I want to notice briefly the solemn fact that God is . That He is eternal , and that He is everlasting . He did not begin to be . If anyone is disposed to dispute and argue about that , I am not in an argumentative frame of mind , therefore , you have an

audience any where you find one, and I will not bother you. Secondly, I feel compelled to say what someone said in Proverbs, to wit, Before the earth or seas were made I was brought up before him, and was daily rejoicing before him, and my delights were with the sons of men. Yes, and no. I do believe in the eternal sonship of the Son of God, but an emphatic, no, I am not going to argue with anyone about it.

As God the everlasting and eternal Maker He has ever been God. All of the sons of ages have not dented His wisdom nor His power nor have those ages threatened His longevity. In the fulness of time this Supreme Being, which is denominated in the scriptures as God Almighty, sent His Son into the world. He (God) did not send Him lukewarmly; He did not send Him with concern about His accomplishing His will; He did not send Him reluctantly. Away with such silly talk by would be professors in Him. God Almighty, the Maker and Creator of all things was pleased to send him, and pleased with His work. I am not afraid of what I am saying. So much of the time I fear so many things; have so many doubts; have been spared from saying that I was going to quit preaching, but, sad to relate, many times I have concluded that I just as well quit, since I am not doing any good at it. If it was all of the time like that, I would not have any warfare. If Job had not been visited in mercy by the King of saints he never would have uttered that cry of joy and holy ecstasy, "I know that my Redeemer liveth, ect.," and thus I am not afraid of God and I am not uneasy about Him abdicating His throne, or of discon-

tinuing to rule the universe in righteousness.

Again, when the Holy Ghost overshadowed the virgin, God knew what He was about. The fact that it did not take place is conclusive proof that no man, nor set of men, that no power, and all powers combined, could have destroyed that Holy Thing in the womb of the virgin from the beginning of the conception through all of its embryonic state until delivered in the stable; furthermore, that all the combined powers of hell and earth, interwoven with all of the accidents and unthought of things by men, could not have put Him to death at any time or in any manner than what was done. How conforming to the greatness of God, and how confirming it is to the faith of God's elect, for He has taught us the whole truth concerning Himself, and has likewise taught us, as we hope, what to expect, and has promised grace to meet it with.

I desire to point out that Jesus Christ did not come into the world with but one purpose in mind. Prophets told what it was all about; angelic messages assured poor Joseph that nothing had gone away in his relationship with Mary's case; that his relationship and his love of the virgin was perfectly in keeping with the laws of Jehovah-God. Not only did Christ own His relationship with God, with Mary His mother, but He openly espoused the cause of His bride, His people. There is no account of anything as strong as He being made a curse for her. Twice that He became the curse to which she individually and collectively had incurred a curse was pronounced on one that hang on a tree, and there was a curse on every

one that continued not in all things written in the law .

How my longing heart longs to see Him for myself and not another , that really loved His chosen people to bear the ignomy of the double shame of a curse , that heaven , and all that holds for God 's humble poor , might be theirs without money and without price . Please look back to the first quotation from this Man of Gallilee . Listen to his declaration of His divine relationship with His Father . I would to my Maker God that each of my readers might be brought where Mary was brought at His feet , and learn of Him what she learned , and what we all must know before we are to have the necessary unction from above that we might understand Him finishing His work , and how astounding that the love of God unfolds to us in the sending of the Comforter . Let us remember the office work of God the Father , God the Son ( Word ) and God the Holy Spirit . With no intention whatever of dissecting the God head into three , and yet with no fear of any in setting forth the Bible assignments of the three distinct names under which each , in office work , functions .

I do not know how to say it better than the Bible says it . Mary was found with child by the Holy Ghost . If you want to speculate or if you feel an inclination for interpreting scripture , and in doing so , you find a better way , my advice to you is to keep it to your self for conjecture , guessing , interpreting , speculation , these are the reasons for the hundreds of ideas , translations , fantasies that we now have , and none of them are edifying , nor are the hair splitting views of any good when laid parallel with the

straightforward things God has spoken to His Son , and the Son has spoken to us .

The work of the Son , as we learn from the angel to Joseph was to do the will of God the Father , to save His people . Properly speaking , that work is now finished and the time has come for the Saviour or Son to return to the Father . But first , let us find out if the Father finished His work of creation , of electing , of blessing His people in the Son . The question is , did He do that ? As far as I am concerned , and as far I am able to understand the Bible , God the Father did finish His work . Now let us pursue the thought in regard to the Saviour . Did He do His office or official work ? Did He fail in any sense of the word ? If there is one of my readers that has a bonifide case of Him failing anywhere in His mission into the world , it behooves that reader speak up now .

Very good , indeed . Good news , indeed . He did not fail , but finished His assignment in full triumph . Now I feel free . I feel better . I feel like that maybe after all I have a perfect right to write and to preach , God giving me grace to that end , on the Comforter . God the Father having not failed in His work , and God the Son not having failed in His work , that the ordination of the elect family to eternal life and to a home in heaven becomes brighter , for , since the Comforter is none other than God the Holy Ghost , and He is equal with the Father and the Son in power and wisdom , it is such a pleasure to write in the strongest of terms that there is not any likelihood of one that God the Father chose , and that God the Son , saved , that surely , surely , no failure will ever come . His

name, the Comforter, is so lovely. It is so essential to poor sinners that will not find any lasting comfort in the earth to know that God has come, that He has always been our comfort, but especially, after having been with Jesus of Nazareth here on earth, to have had Him going before, His disrupting and upsetting the schemes and nefarious plans of Satanic powers, and then, in the great moment of the triumph of celestial powers that still another is given, even the Holy Comforter, the Spirit of peace and eternal happiness to lead and to guide in all things pertaining to this life and that which is to come.

Let us join hands and hearts in joyful praise unto our Saviour God. What loveliness is found in this God. What uniformity and equality is found in this matchless King of saints. Indeed, He is worthy of all adoration and praise of each and all of His elect family. He is our God and our Saviour; He is our fellow-sufferer, and our Elder Brother, and yet, as our Elder Brother, thought it not robbery to be equal with God. Ah, how it broadens out, what a great flowing fountain of love supreme that He becomes to us. He is God, even being God and none other beside Him and none like Him. He is our understanding brother. He is sent of God, and yet He sends us another Comforter like unto Himself, and exactly like unto God the Father in wisdom, in power, in mercy, in everything that a poor sinner needs here or hereafter. Without fear of Satan or of any of his cohorting emissaries, He has the rule over everything that is a thing, and He will execute that authority here and in the world to come for the ultimate good of

every heir of promise and the exaltation of His own glory.

The time is at hand for His departure from His sorrowing disciples. Step aside, dear reader, from the turmoil and strife, even from the siege that you feel at times that Satan has set for your unwary feet, and attend His departing words. Listen at the unity and the glorious pledge that he is making. I assure you that, although it has been upwards of two thousand years since these memorable talks to His disciples, that the same scene has been, and still is, being enacted between He and them. Time is not measured to Him that has no beginning and no end; that which was food and drink and comfort to Abel of ages ago, is just as precious and just as comforting to a newly born saint today. The things that you read in your Bible are living things today the needs and the desires of those sorrowing disciples as they listened to Him then are your life and your song and your hope today, there not being a whit of difference in their status before Him and your status before Him.

Yes, yes, indeed, they were sorrowing after Him. Granted that they did not know which way to turn. Come, dear reader, is it any different with you? Doesn't your unsolved problems seem as insurmountable as did theirs. There is no change in their sorrow and yours. They were sorrowing because that He was leaving (as they thought), and you are sorrowing because that He does not come. The situation is not any different between you and them, and my eyes fill with tears of joy and peace and abiding contentment as I contemplate the

beauty of the doctrine of God's reigning grace .

It is today as it was that day . Nothing has changed . Your needs are as great , and His mercy is beyond our ability to fathom the length , and the breadth , and the depth , and the height of the love of God that is in Christ our Lord . But what a gracious promise he gave them , and gives us today , to wit , If you ask anything in my name I will do it . What do you need more than that ? What more could He have said to them than that ? What more can He say to you than that ? What better commandment could be left them , and which , also is left us , than that we love Him , and keep His commandments . And I am not writing frivolous things ; I feel that I am writing a fond farewell to each of you , and I tell indeed and in love and abiding fellowship that there are no grievousness in loving Him . Ah , that I could love Him more ; ah , that I could walk in His commandments and do them .

And now we come to what seems like His last token and last gesture of love for them . And I tell each of you that He that said that to them is still living , and that our need of comfort and consolation is as great as was theirs . I will pray the Father and He shall give you another Comforter , that He may abide with you forever . Oh , what a glory is this , A Comforter that abides with them and with us , for ever . He abided then , and He still abides . All of His power and strength is for the poor and afflicted children of God . The world cannot receive Him because it seeth Him not , and knoweth Him not . No scholastic learning will ever pierce or break through that cannot , and the world of ungodli-

ness ever receive any benefit from Him , and the heirs of promise will never , no never , get negligent and lose Him as their comforter . The reason for the steadfastness of this is found in the fact that He dwells with you , and in you . And these in whom He is to dwell among and live in were those , and you and you , and me thinks that a ray of bright and shining hope springs up in my bosom and I , even I take hope .

When this Comforter came to them , yea , when He comes to the sorrowing children of God today , He comes with power and authority . He is equal in power and glory and Honor with the Father and with the Son . God , the Father , has not sent a Comforter that is inferior to Himself nor to His Son . The same Almighty power engaged in electing in Christ all that He ( the Father ) would have elected , the same Saviour that had vested in Him all power in heaven and in earth to the end that He give eternal life to those given Him , one like unto them , is even now the Comforter of poor sinners .

While the work of this Comforter is all designated as belonging to the sorrowing disciples in every age , we need not be alarmed that all of the Satanic powers during all of the manifest history of God dwelling among and abiding in His people , yet that arch enemy of God and of His chosen people , have ever been going about seeking whom he may devour , endeavoring to bore inside the realm of safety which has ever encircled the people of God , yet that he has not made a dent in the kingdom , nor has he ever enticed one from the safety and the final and lasting comfort of the precious Saviour .

My only hope and my only refuge is in this Comforter , which is none other than the Holy Ghost . As God the Creator , the Lawgiver , the Father , wrought in the earth to the end that not one promise of the suffering and final deliverance up of the Saviour to be crucified and slain as prophesied time and again from of old , and as the Saviour lost none of those given to Him , even so now , at this present time , the Holy Comforter has closed and forever sealed off the world from that which belongs to the saints , so that neither the world , nor they of the world , shall ever hinder the Comforter in His lasting consolation to them . My confidence to this end is established , 1 st. By the fact that God independent ( of Satan and all of his cohorts ) made the world for His glory , chose His people in Him , blessed each of them with every spiritual blessing ; that the Son suffered and bled and died to atone for their sins , keeps them ready for glory , and finally , but by no means last , is at the right hand of the Father as our intercessor there , and that before His royal ascension back to Him that He asked that the Father send the Holy Comforter to comfort them . Our God , our Comforter is guiding His people with the skill of His hands , yea , He will be our guide unto death . How glad I am , and I do hope that I am thankful that this Comforter even now is taking the things of Christ and he is showing them unto His brethren ; He is here now and is teaching all of His sorrowing disciples all things , and the beauty of it is , He will not let the least one of them all forget what they need to know . He will cause them to remember ; He will guide them into all truth .

His is the kingdom and He gave

His people His kingdom , even one founded on better things that Moses could ever give us , even a kingdom that isn 't built and maintained by conditions , technicalities , but by the love of God .

This is my last to you . I will not see you anymore , but , God willing , I will meet you over home ,

Your little unworthy brother ,  
W . D . Griffin

Elder Griffin passed away Jan. 29, 1989 . A memorial will follow later .

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#### MOVED OR MOVING ?

To assure you of getting your " Signs " and without missing any copies , be sure to inform us of any change of address .

Editors

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#### CORRESPONDENCE

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January 13 , 1989

To : Signs of the Times

I would like to write a little about what I believe the Lord has shown me , if he be with me to do so .

My family and I were raised in the Primitive Baptist Church . My mother was a member at Weatherford Church

for many years . I loved to go to church , but I thought I couldn't be one of those whom I believe are the children of God . I went to other churches , but it seemed I was in the wrong place .

Back in the early fifties , I was brought down so low I was willing to be God's anything . I went to doctors and to the hospital and it seemed they couldn't do anything for me . The doctor said it seemed I was worrying about something . I couldn't tell him or anyone else how I felt . I was so burdened I couldn't sleep at night . I would leave the house from where my husband and daughter were and go down to the tobacco barn and get down on my knees and try to pray , begging the Lord for mercy and for him to show me what to do . I felt I was at my wits end , but I felt I wasn't fit to offer to the church . This heavy burden stayed with me for several years . I tried so hard to just forget it all but it was no way it would leave me .

On the fourth Sunday in August , 1964 , I asked for a home in the church at Weatherford , and they received me . I was baptized in the evening after joining that morning . Our dear Elder O . K . Tench , pastor , baptized five that day . It was one of the happiest days of my life . I wish all my days could have been that happy , but we have troubles and trials to face here on this earth along with sickness and sorrows .

I have been fighting the battle of cancer for almost ten years , I've had three major operations , and my husband was sick for a long time before his death , but I am blessed to live alone and do my work in which I'm so thankful . I feel I know where my help

comes from , and I give Him all the honor and praise .

Irene Myers , a sinner saved by grace , if saved at all .

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Dear Brother Griffin ,

I am not worthy of my vile self to call you brother . I do hope our blessed sweet Jesus in His sweet love and mercy has blessed me a poor worm of the dust with a sweet hope in Him to love Him and his chosen little ones . My name has been with the dear brethren and sisters of the dear Old Primitive Baptist since 1922 . I was born in 1904 , Sept . 6 .

Elder Griffin I have wanted to let you know that I have enjoyed reading your good sermons in the Signs of the Times . In the April 1988 issue is a most wonderful sermon which you were blessed to write . I love so much to read them . You my dear brother in sweet Jesus were blessed to preach Jesus Christ the way , life and resurrection , O' how wonderful !

I want to try to write a vision I was given at Union meeting house several years ago . It was their communion day . I felt so low down , not even worthy to enter the door I sat down near the back of the house . I can't begin to tell anyone how vile and wretched I felt . I was begging the Lord with every breath if it could be the Blessed Lord's holy will that he would be merciful to me a vile sinner and if it were his will to let me know some way pleasing to Him if I a worm of the dust should take the communion with His Beloved Chosen Child-



ren that day . I felt willing for my blessed Lord to do whatever He would with me . While begging for His will to be done , I was given a vision to see the stand up above in the air and in the stand I saw Brother Cecil Turner and Brother Leonard Brammer ( my half-brother ) . One of them , was praying and I could see the words of the prayer coming down from our Lord out of Heaven . I only saw the stand and the two elders . It was so bright , I cannot ever tell anyone the wonderful beauty of that sweet vision and the calmness in my breast . Bless His sweet holy name to comfort one so vile as I feel myself to be . I then felt it was His blessed will for me to commune with these beloved little ones of our Blessed Lord Jesus .

Another time several years ago I was real low with pneumonia . I was given up by one doctor and another doctor tending me told my family if I was living the next morning there would be hope for me . I did not know anything but I saw my body separated . I saw my dead body lying on the bed and I was going up without any effort of my own . I could see people in my room walking around . I wanted to tell them not to worry . I was taken into the most beautiful , happy , bright place as it seemed we were in rolling white clouds . I saw a large crowd of people all the same size dressed in white and they were singing praise to God our Savior . Up above them was a big white light . I felt it was the Lord . I was so happy , not a wave of trouble rolled across my breast while I was there . Why I did not speak while there I do not know . A sweet voice spoke to me and said you can not stay you must go back and stay with your little child-

ren , in a little while you will come again . O ' how sweet those words were to me ! The next I know I was on my bed and my baby was standing close and I aimed to take her in my arms but I couldn 't even raise my hand off the bed I was so weak . During this same sickness I was very thirsty while I was so low with high fever . I was taken on a very steep mountain . A little clear stream of the clearest water I have ever seen was coming down this mountain . I took a piece of bark and put one end of it in the stream of water and I drank all I wanted . It was the best water I ever tasted . I told my mama the next day that I drank all that good , clear as crystal water I wanted and I will get well . I feel like it was coming from the throne of my Blessed Lord Jesus .

I often get down so low I fear I am a poor lost sinner . I long so much and try to beg our blessed Lord for his tender pure love and mercy and to keep me at his feet begging Him to lead me in the way well pleasing to him .

Some years ago I was so troubled I feared greatly that I did not love the precious Lord . I knew He knew if I truly did love him yet I feared that I was just pretending I loved him . It hurt me so badly I grieved almost day and night . I begged the Lord , if I truly did love Him in His pure love to let me meet his dear children at church . Sunday came and I didn 't get to go . Oh my soul , I was so troubled I could hardly live . I would go into the garden to work and mourn and cry until I felt like I would choke to death . My blessed Lord had given me a sweet home with his dear beloved saints and I hoped he had in His tender mercy

given me a love for them .

Two of my children were at my dear mother's house staying with her. She sent word for me to come and help her tend to them because they had the flu and a high temperature . Mama lived at Bassett, Va. and I lived at Stella, Va. We did not have a car nor a horse and wagon to go on. I was still worried about my troubles and my longing to know in the way my Blessed Lord would be pleased to let me know . I begged my blessed Lord " not my will , O Lord Jesus ," but thy will be done and at thine own time . Bless me a poor worm of the dust to meet thy dear children one more time if I truly do love thee O' Lord. That was on a Wednesday and we didn't get to go to mama's house until the next Saturday . My husband got us a way down to mama's on a lumber truck . It was a fourth weekend . When we arrived at my dear mama's house my two children were alright so was mama . My brother was getting ready to go to meeting at Riverview . He said , " Callie , do you want to go with me to church ? " I said , " I would love to go . " I said , " I will ask my husband if I can go " I asked him not knowing what he would say fearing he would say no . He said I don't care , if you want to go . I was very pleased to get to go to church . When my brother Leonard Brammer and I walked into the meeting house , the dear saints were singing " Tis A Point I Long to Know . Oft it causes anxious thought . Do I love the Lord or No ? Am I His , or Am I not ? If I love , why am I thus ? Why this dull and lifeless frame ? Hardly , sure can they be worse . Who have never Heard His Name .

The dear beloved saints sang that

sweet song through and I never heard such sweet singing in my life . It was up above the meeting house coming down from heaven , from the Blessed Lord , our Savior . It filled my whole soul with love for my Lord Jesus and all his chosen people in this whole universe . I cannot tell anyone how calm and peaceful my troubled soul and heart was at that time . The blessed Lord made me to know I loved Him and His chosen people . Oh how little I do feel to be comforted so freely and all in His Great Love and sweet mercies . Love was flowing from breast to breast and to the Lord in the church that day . I could feel it in my heart . O' Lord bless me a poor sinner to Thank Thee for thy goodness and sweet pure love and free grace .

Elder Griffin , I often get down so low I fear , I am a poor lost sinner . I do love to read your good sermons and all the others in the " Signs of the Times . " " O dear brother I do hope the blessed Lord Jesus in His tender love and mercy may be pleased to continue to bless all the dear editors and their loved ones and may the loving kindness of sweet Jesus be with all his little ones all over the universe . He knows what they all stand in need of . I long so much He will keep me in the way well pleasing to Him .

Callie Clark  
P. O . Box 665  
Collinsville , VA 24078

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### ST. JOHN 14 : 1

*Let not your heart be troubled :  
ye believe in God , believe also in  
me .*

## ARTICLES

**T**he power and wisdom of God is on my mind as a text, and hopefully His power is working in me as I attempt to write a few words to His praise, honor and glory, and for the comfort and edification of His saints.

There are gods many and lords many ( Cor . 8 : 5 ), but the God I believe in and have a hope in, ( if not deceived ), is the God of heaven and earth, the true and living God, the God who created all things and absolutely controls all things - times, events, people, etc. He has 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. ( Isa . 46 : 10 ). And in the ninth verse He said, " Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me." When God sent Moses to Egypt to deliver the Israelites from bondage, Moses wanted to know how to declare who He was to them; and God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. ( Ex . 3 : 14 ). Brethren, this is the God that I desire to declare unto you today.

The world does not know this God: " For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." And Christ crucified is what is preached. Who believes the preaching of Christ crucified? Unto the Jews it is a stumbling block and

unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, it is the power of God, and the wisdom of God. Who are the called? " For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified them he also glorified." From where were they called? From their dead alienated state and from nature's total darkness. " And you hath he quickened, who were dead in trespasses and sin." Jesus calls them and they always hear and live. Jesus said, " The time is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Jesus gave us several examples of his mighty power to raise the dead while he was on the earth. Not only will he raise them up when he comes again without sin unto salvation, but he also raises them up and gives them new life in this time world. God gave him power over all flesh, that he should give eternal life to as many as the Father gave him. " And this is eternal life, that they might know thee the only true God, and Jesus Christ whom thou hast sent." ( St. John 17 : 2-3 ). If we know God and His Son we must first be given a new life or be born again, and then have a revelation from above. " All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." ( Matt. 11 : 27 ). The world does

not believe this , for they teach that if any man will only open his heart to Christ that Christ will come in and save him ; that they have power to accept or reject an offering of salvation . Even if it was possible for man to open his own heart to God it would be a work ; and salvation is not of work but of grace . “ They profess that they know God ; but in works they deny Him .” They cannot believe he has finished the work his Father sent him to do , and they believe they must do something to help him . To the worldly the Bible is only a recorded history of a man - child being born into this world , growing up here , performing a few miracles , and then being slain on the cross . This record is true , but if we do not understand , at least in part , the spiritual meaning of these things , then we have not been taught of the Father and we have nothing to base a hope upon .

When Jesus called Lazarus forth from the grave , and commanded he be released , Lazarus was bound in grave clothes and his face was bound with a napkin . The grave clothes represent , at least to me , the law that he was under till the coming of Christ ; and the napkin represents the veil over his eyes that kept him from seeing the glory that was to come . As I see it , Lazarus is a figure of the children of grace . They are kept under the law , shut up unto the faith which is to be revealed at the coming of Christ to them as individuals . Therefore the law is our schoolmaster until that time ; but after we receive the faith of Jesus Christ , we are no longer under the law or schoolmaster for we die unto sin . “ For sin , taking occasion by the commandment , de-

ceived me , and by it slew me .” Christ “ died unto sin once : but in that he liveth , he liveth unto God . Likewise reckon ye also yourselves to be dead indeed unto sin , but alive unto God through Jesus Christ our Lord .” I believe the death and resurrection of Lazarus is a type or figure of this death and new life . I repeat , “ The time is coming , and now is , when the dead shall hear the voice of the Son of God and they that hear shall live .” What a glorious thing it is to be given a hope that we are among those who have heard the voice of Christ .

Christ also opened the eyes of the blind , Bartimaeus being among those ; and though this was a natural blindness , at least in part , we must see the spiritual significance for it to mean anything to us . We are not told when he received faith to believe in Christ , but Jesus said unto him , Go thy way ; thy faith hath made thee whole : and he received his sight and followed Jesus in the way . Because of his faith , no one was able to keep Bartimaeus from crying unto the Lord , and so it is with every child of grace . Our cries are heard , and in the appointed time they are answered ; for our eyes are opened to see Jesus Christ and what he has done for us ; and we are given a hope that we are among those chosen in him before the foundation of the world : and as sure as we receive that hope we follow Jesus in the way . The followers of Christ are called sheep ; and Jesus 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 .”

Brethren , this is a promise with

holy power : this is power that the finite , natural mind of man cannot understand; but by God given faith we believe it .

There are those who contend that God has no power over Satan and that there is a constant struggle between them . In the book of Job , however , we find , “ His hand hath formed the crooked serpent.” Does not God have power over all that he created? Could He not destroy him as easily as he created him? Paul tells us in Romans 13 : 1 , “ Let every soul be subject to the higher powers . For there is no power but of God: the powers that be are ordained of God.” In Job 1 : 12 and 2 : 6 we find that God gave Satan power to afflict Job , but limited what Satan could do . Satan could not even touch Job until that time , for God had put a hedge about him . God also puts a hedge about his saints so that Satan cannot do more to them than it pleases God . There were many devils in the poor Gadarene , but Jesus displayed his mighty power by casting them out . Not only did they obey his command , but they had to ask for permission to enter the swine . We know that we have no power against the devils that besiege us from time to time , for they are much more powerful than us ; but Jesus drives them out and puts us in our right mind . Then he commands us to go and shew our friends how great things God has done for us . How sweet and peaceful the feeling when we are enabled to do this !

Leprosy is a disease of the body and always breaks out from within , and in the scriptures it is portrayed as sin . Ten lepers met Jesus when he entered a certain village , and they

cried unto him for mercy . Jesus sent them away to the priests , and as they went they were cleansed of the leprosy . Only one of them turned back and fell upon his face and glorified God and gave Him thanks . We know that God shows mercy unto all of His creatures and heals them of their natural afflictions as it pleases Him , but we are not told what became of the nine that did not return to praise God : but the one that returned had been given faith to believe , and Jesus said unto him , “ Thy faith hath made thee whole.” This indicates to me that not only was he cleansed of leprosy , but also of sin . What a lovely picture this is of the children of grace !

Brethren , though we have been made to see the wonderful work of our Lord and Saviour Jesus Christ , there are many times that we are very doubtful and have great fear . We are not alone . John , who had seen the Lord in person and had seen the Spirit descending from heaven upon him like a dove after that God had told him that such a thing would come to pass , also had doubts while in prison , and he sent his disciples to ask , Art thou he that should come , or do we look for another ? Jesus answered and said unto them , Go and shew John again those things which ye do hear and see : the blind receive their sight , the lame walk , the lepers are cleansed , and the deaf hear , the dead are raised up , and the poor have the gospel preached to them . Brethren , this shows that we must be shown again and again these wonderful things , lest we forget . When Jesus said the poor have the gospel preached unto them he was not refering to the ones who have little or nothing of this

world's riches or goods, but to those who are poor in spirit, for; blessed are the poor in spirit: for theirs is the kingdom of heaven. Jesus preached to the poor while here on earth, and now he calls, qualifies and sends forth his ministers to preach the unsearchable riches of Christ to them through the Holy Spirit. Jesus said, I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

What beauty, love and power is in this gracious promise!

Brethren, there is no end of this text. Remember this poor sinner when at the throne of grace, and may the grace and power of God rest upon you.

Clifford Wilbanks

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#### REMARKS ON JUDE 11

*“ Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”*

**C**ain was a religious man; his religion was of a kind of which he could claim to be the author, and was consequently new schoolism, or a new kind in his day. In its external form it was something like that revealed to Abel from heaven; for he offered sacrifices to the Lord, and doubtless

the best he had, as it was the fruit of the ground; and he also appeared to indulge a sincere belief that his offering would be as acceptable as that of his brother Abel. Abel offered of the firstlings of his flock, and the fat thereof; and the Lord had respect unto Abel and his offering; but unto Cain, and unto his offering, he had not respect. And Cain was very wroth and in the issue killed his brother. This was the first religious quarrel in which blood was shed, that had ever occurred in the world. The difference between the religion of Cain and that of his brother Abel, will more fully appear by considering the way of Cain. The way of Cain was a way of his own, contrived by himself, and unauthorized by the God of heaven, and consequently unacceptable to the Lord; neither Cain nor his religion were respected; for the way of Cain did not recognize the doctrine of Divine Sovereignty; and he was evidently unwilling that the Lord should distinguish, single out, elect, or respect Abel and not himself, or of the same lump make one to honor and another to dishonor. The government of the Lord he was unreconciled to; yet he could be, and was, a religious man. His way, however, was not God's way, nor his thoughts God's thoughts; hence all his ardent piety and zeal availed him nothing. His offering, we have said, was unquestionably the best that he could command; and human reason would decide that it was as good as any part of Abel's flock; but those who have been taught by the Spirit of God will discover that while Cain's religion was a system, in modern language called Arminianism, Abel's was all of

grace , in its figurative import . The sacrifice of Cain was the fruit of his industry , he being an effort man , and the product of that ground then groaning under the curse of God for man 's sake ; " And who can bring a clean thing out of an unclean ? Not one . " While Abel 's lamb was not the fruit of his work , but , like Jacob 's savory mean , was made ready to his hand , and pointed figuratively to the blessed Lamb which Abraham told his son Isaac , God would provide himself with for an offering ; and which was more fully manifested when the ancient Baptist , on the shore of Jordan , saw the Holy Ghost in visible form like a dove , descend and rest upon him as the Lamb of God that taketh away the sins of the world . Hence while Cain 's religion was a system of Arminianisms , Abel 's was a system of grace ; the former showing what Cain had done , the latter what God would do . The first , mere human invention , the second , a divine appointment ; the way of Cain to be defended by force of arms ; the religion of Abel , by that God to whom Abel 's blood cried from the ground . Now let an inquiry be made . Who are they in our time that have gone , or are going , in the way of Cain ?

But , secondly . " Run greedily after the error of Balaam . " Balaam was a prophet ; but not approved of God ; although he , as well as the beast upon which he rode , were constrained to declare some truth . Balaam was a missionary , and had a mind to go among the heathen and prophesy for Balak , king of Moab , to which work he had a call ; and , like many of his kind in our day who love his error , he asked permission of the

Lord , and was suffered . Whatever might have been the outfit of this famous foreign missionary , the formation of a special board was superseded by the royal bounty of Balak ; as it appears that Balaam had only to arise and saddle his ass , and away he went to prophesy in a foreign land , moved not by the love of God , nor regard to men ; but he loved the wages of unrighteousness , and he taught Balak to cause Israel to sin .

Let us again inquire seriously . Are there any in this our day , who love the error of Balaam ! If there are , wo to them ! thy shall perish in the gainsayings of Core , or Korah . The account of Korah . The account of Korah and his company , their gainsayings , rebellion , and awful end , are given in the sixteenth chapter of the book of Numbers . Korah , in an unhallowed union of effort with Dathan and Abiram , and their men , made an unauthorized attempt to assume the priesthood ; and like many of our young men of the Theological School , denied the reality of any special call to the work of the ministry ; and while in the very act of disputing the point with the Lord 's ministers , the earth opened her mouth and swallowed them up alive .

The awfully solemn considerations involved in the foregoing subject , cannot fail to produce emotions of the deepest interest in the hearts of all who fear the Lord and tremble at his word , to see the thousands who are at this day so very tenacious of the way of Cain ; or a way , like his , unauthorized by the Lord , and in which they may offer to the Lord unholy offerings ; such , for instance , as their sinful hearts , their filthy lucre , their unconverted infants or their

dead works ; and the multitude of greedy dogs , who love the wages of unrighteousness as well as their ancient missionary brother Balaam did , and who are hurrying on after his error , believing gain to be Godliness , and at the same time knowing as we do , that as God is true , they shall assuredly perish in the gainsayings of Core .

Elder G . Beebe

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### THE NARROW WAY

*Preached at Providence Chapel , Eden Street , Hampstead Road , London on Lord 's Day Morning , July 18 , 1847 .*

*“ And thine ears shall hear a word behind thee , saying , This is the way , walk ye in it , when ye turn to the right hand , and when ye turn to the left . ”— Isaiah xxx . 21 .*

It is an infinite mercy for the church of God that the religion of Jesus Christ is not a religion of uncertainties . The way to heaven is not built upon peradventures . All has been designed by infinite wisdom , infinite mercy , and infinite love ; and what has been thus designed will be executed by infinite power . We indeed are ever fluctuating , as restless as the sea , as fickle as the wind , as changeable as the weather . But God changes not ; He is “ the same yesterday , and to-day , and for ever ” ( Heb . xiii . 8 ) ; “ the Father of lights , with whom there is no variableness , neither shadow of turning ” ( James i . 17 ) . O what an inestimable mercy , so far as we are

the children of God , that though we change , He changeth not !

And His promises are as unchangeable as Himself . He is a God that cannot lie . “ All the promises of God in Him ” ( Christ Jesus ) “ are yea and in Him Amen unto the glory of God by us ” ( 2 Cor . i . 20 ) . One of these promises — as firm as the everlasting hills , as stable as the throne of the Almighty itself — is in the words before us , a promise blessedly adapted to our changeable and fickle minds : “ And thine ears shall hear a word behind thee , saying , This is the way walk ye in it , when ye turn to the right hand , and when ye turn to the left . ”

Two things seem prominent in the words before us , which we may thus simply characterize : first , man 's weakness and waywardness ; and secondly , God 's heavenly and infallible tuition . Man 's weakness and waywardness we find pointed out by the expression , “ When ye turn to the right hand , and when ye turn to the left ; ” implying that there is in the people of God a continual proneness to turn aside to the one hand or to the other . And God 's heavenly and infallible tuition is pointed out in the words , “ Thine ears shall hear a word behind thee , saying , This is the way , walk ye in it . ”

I . God knows what is in the heart of man . It is said of the Lord Jesus Christ , He “ needed not that any should testify of man ; for He knew what was in man ” ( John ii . 25 ) . We read too , “ Neither is there any creature that is not manifest in His sight ; but all things are naked and opened unto the eyes of Him with whom we have to do ” ( Heb . iv . 12 ) . Thus , the Lord foresaw and foreknew all our



weakness and all our waywardness . He knew , and that perfectly , that left to ourselves , we could do nothing but sin ; and short of His divine tuition , we could do nothing but err .

But let us , as the Lord may enable , enter a little more closely and deeply into man 's weakness and waywardness as here set forth ; for I am sure that a true knowledge and just appreciation of the malady is indispensable to a true knowledge and just appreciation of the remedy . If we are so ignorant of our own hearts as not to know that there is that in us which continually turns us aside " to the right hand " or " to the left , " we may prize , or seem to prize , such a promise as this , but it will be only with our lips . There will be no inward value set upon such a promise in our hearts , unless we are acquainted , deeply acquainted with our own waywardness , backslidings , and continual departings in heart , in lip , and in life from the living God .

" When ye turn to the right hand , and when ye turn to the left . " What do these words imply ? To my mind they imply this : that the way in which God would have us to walk is perfectly straight , without a single crook , or the slightest deviation from a right line . But when we , poor , fallen , feeble , ignorant , guilty , sinful wretches ; when we would make some essays and feeble attempts , like a child learning to walk , in the straight and narrow path , we turn aside from the right line . And this turning aside is sometimes " to the right hand , " and sometimes " to the left . "

I cannot , I shall not attempt to define accurately what the blessed

Spirit meant by " the right hand , " in contradistinction " to the left . " There may be a particular mystical meaning in it which my weak mind cannot enter into . I shall , therefore , merely lay before you what I know and feel on the matter as distinct from any mere fanciful or mystical interpretation .

" The right hand " is opposed " to the left . " By the words , therefore , we have two extremes marked out as distinct from a narrow straight line . If you look at professors generally , and if you look at what far more deeply and nearly concerns you , the movements of your own heart , you will find there is a perpetual deviation to the one side or the other ; and you will observe that these deviations are , generally speaking , contrary and opposed to each other . Let me instance this in a few examples .

1 . Sometimes there is a turning aside to self - righteousness . Pharisaism is bound up in our hearts . It is born with us , grows with our growth , and strengthens with our strength . There is , therefore , in our minds an inward propensity to self - righteousness , in some men 's minds certainly more so than in others ; but the same propensity exists , in a greater or lesser degree , in every man to self - righteousness , pharisaism , a leaning upon something to be done by the creature in contradistinction to the finished work of Jehovah Jesus . But there is an extreme on " the left hand " into which we are just as prone to run—an antinomian licentiousness . Sometimes we think too highly of works , and lean upon them , as though actually there were some merit in them , on " the right hand " ; and then , on " the left hand , " we

indulge in our minds—I do not say in outward action—but slip away in our thoughts into antinomian licentiousness, as though it did not matter whether there were any works at all; as though the fruits of the Spirit in the outward life were of no consequence; as though so long as we had experience in our souls, it did not signify what works attended it. Now, here is a turning “to the left,” just as much as pharisaism and self-righteousness is a turning “to the right.”

2. Again. There is in many professors, and to go no farther, within ourselves (for before our eyes let the mirror be held up; we have work enough to look at home), there is a tendency to turn aside after dead assurance, carnal ease, a resting upon the doctrines of God’s Word without a vital experience of their life and power. In this snare how many hundreds are caught! O what a blast it is over the church of the living God! I have long marked, and do still mark and grieve over the effects of this dead, empty, notional carnal assurance, sweeping as it were over the land; and I see in it the death of all good. It so hardens the conscience; it makes sin so little cared for and thought of; it is such a bar against everything tender, humble, broken and contrite; that I say again, wherever it comes it seems to be the death of all good. Yet we find it, I doubt not, in our hearts; a leaning to carnal security, a resting upon doctrines, a getting into an easy state, when the Lord is pleased to leave us unchastened, unafflicted. But then there is a “left hand” in the matter, which is to be in that state where there is a resting in doubts and fears; where

there are no deliverances, no bright prospects, no cheering words, no heavenly glimpses, no divine testimonies, nor any desires after them. Now this is a turning “to the left hand,” as much as dead assurance is a turning “to the right.”

3. Again. There is a turning aside “to the right hand” in making too much of God’s precepts, as though nothing else were worth attending to. There are ministers who deal them out from the pulpit week after week, as though obeying the precepts and keeping the precepts were the all in all of religion; while the work of the Spirit on the soul, His inward teachings and enlightenings, are thought little or nothing of. Precept! precept! precept! Sunday after Sunday, as though keeping God’s precepts were the sure way to glory. But again, there is a turning aside “to the left”; a neglect of the precepts, a despising of them, a saying, “What have we to do with the precepts? It is all legality and self-righteousness. Let us have experience. Away with the precepts! we care nothing for them.” Now this is just as much a turning aside “to the left hand” as making too much of the precepts is a turning aside “to the right.”

4. But, further, there is a turning aside “to the right hand” by an undue setting up of ordinances, as though there were something in prayer, baptism, and the Lord’s Supper apart from what God makes them to be; and as if the sum and substance of all true religion were “to walk in the ordinances of the Lord’s house blameless.” But there is also a turning aside “to the left” in despising the ordinances, in pouring contempt upon

baptism and the Lord 's Supper , neglecting prayer and the preaching of the Word , and counting these divine appointments legal .

5 . Again . An observing and reproof of the faults of the children of God and an overlooking of their good qualities , having the eye continually fixed on their defects and infirmities ; this is a turning aside on " the right hand ." But then , on the other hand , to make light of sin , justify transgression , and consider it immaterial how the child of God acts or walks , is a turning aside " to the left ."

Time would scarcely suffice to run through the various extremes into which we thus are from time to time continually driven . Our nature left to itself can never do anything but sin . We may say , perhaps , and think ourselves very sincere in saying it , " I will never turn aside ' to the right ' hand ; I will never turn aside ' to the left ' ; I will keep the straight and narrow path ." But how this shows our ignorance of self ! If left to ourselves , without God 's heavenly teaching in our soul , I am well convinced we can do nothing but sin and go astray . It is , therefore , an unspeakable mercy that God has recorded this special promise in the Word of life : " Thine ears shall hear a word behind thee , saying , This is the way , walk ye in it , when ye turn to the right hand , and when ye turn to the left ."

J . C . Philpot

## THE OBJECT OF OUR PAPER

**O**ur brethren of the Old School of Christ will bear in mind that this humble sheet is devoted to the Baptist cause , as we believe the Baptist cause to be the cause of God , and that its columns are designed to be used as a medium for the circulation of bible doctrine and general information .

The dear people of God who remain steadfast and unshaken in the apostles ' doctrine are at this day greatly scattered through the country , and in many instances where one or more of them are found they are supposed to be the only ones remaining of the same faith and order . Indeed , they are often themselves driven to the conclusion of Elijah : " They have digged down thine altars and killed thy prophets , and I am left alone , and they seek my life ." In their scattered situation it affords them peculiar pleasure to hear from one another . " As cold waters to a thirsty soul , so is good news from a far country ."—Prov . xxv . 25 .

It is certainly good news to the scattered pilgrims to hear of the numbers in different parts of the land who still adhere to the doctrine and practice of the primitive church . In days of old , " they that feared the Lord spake often one to another ;" and the exhortation of the apostle is , that we " exhort one another , and so much the more as we see the day approaching ."

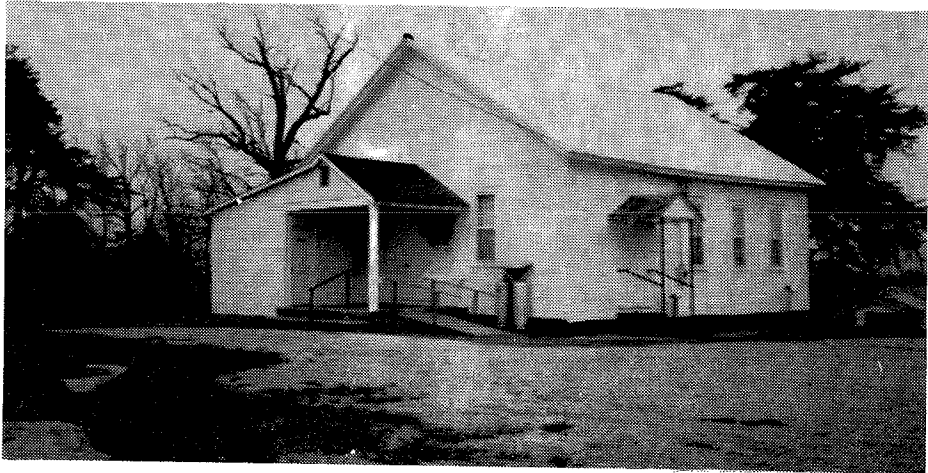
Elder G . Beebe

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 3 / 89  
IT EXPIRES WITH THIS ISSUE .

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## CHURCH OF OUR FAITH



### MOUNT ARARAT PRIMITIVE BAPTIST CHURCH

**M**ount Ararat ( Old Mountain ) Church was constituted July 6 , 1811 . Is located in Pittsylvania County , approximately 13 miles West of Danville , Va . on Mt . Cross Road ( 750 ) .

Former pastors were Elders Thomas Loveless , Hezekiah Smith , James Dameron , William S. McDowell , Thomas

N. Walton , W . R . Dodd , Wallis Smith . Since 1971 Elder H. W. Wray has been our pastor .

Our meeting is the third Sunday at 11:00 , and Saturday before at 2:00 p . m .

Communion service is held the third Sunday in June . We invite you to visit us .

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#### VOICES OF THE PAST

“he being dead yet speaketh”

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#### JOHN XIV . 18 .

*“ I will not leave you comfortless : I will come to you . ”*

**T**his is one of the precious promises that Jesus made to his disciples before he was betrayed into the hands of enemies . Jesus is talking to his disciples of going away , of leaving them . They loved him . They loved him to that extent that they had left all and followed him ; they left their families , their occupations and their homes , to follow him who was meek and lowly , and so poor that he had not where to lay his head . They followed him because they loved him . Jesus was everything to them . All their need

was supplied by him . They knew if he should leave them they would be comfortless . They could not bear the thoughts of his leaving them . In chapters xiii . - xvi . he is conversing with them , and comforting them concerning his departure . He tells them that they should rejoice instead of grieve , because he was going unto his Father , to be with him . He pities them . In chapter seventeen he pours out his soul in prayer for them . He does not pray that they should be taken out of the world , but that they should be kept from the evil that is in the world . He said , “ Father , I will that they also whom thou hast given me be with me where I am , that they may behold my glory . ” This was his desire , that they should behold his glory , and it is the desire of every true

disciple of Jesus to behold his glory . But O , what does this mean ? It means floods of affliction , temptation and fire . No glory can be seen in Jesus when there is any glory in ourselves . We have nothing to glory in save our infirmities , and we glory in them that the power and glory of Christ may rest upon us . But Jesus goeth away . He goeth forth sorrowing , yea , doubtless weeping , but to return with rejoicing , bringing all his sheaves with him ; to come again with ten thousand of his saints . He goeth away and the disciples are comfortless ; their hope is blasted , and they are in despair ; they return to their former occupation ; they go fishing . The disciples were not alone in this sad experience . Their experience portrays the experience of every child of God . Poor , old Jacob was comfortless when he exclaimed , “ All these things are against me . ” But he was not left so . Job was comfortless when he said , “ O that I knew where I might find him , that I might come even to his seat , ” & c . But he was not left to die in this condition . The Lord came to him , and comforted him , but he came in the whirlwind . Jeremiah must have been comfortless when he was cast into the dark , damp , miry dungeon , but he was not left there . The eye of the Lord was upon him , when there was no other eye to pity , or arm to save . Poor , old Jeremiah may have distrusted the Lord , and concluded that he must die in that horrible dungeon , but the Lord was greater than all his doubts and fears . Jeremiah is brought to light and liberty again in the Lord 's own appointed time . Have there not been times in your experience , dear child of God , when the

Lord was with you , when the candle of the Lord shone round about you , and you meditated in his law day and night ?

*“ What peaceful hours I then enjoyed ,  
How sweet their memory still . ”*

But he goeth away , he turneth aside , he withdraws himself , and we are made to mourn saying , Whither is my Beloved gone ? We are comfortless , and cry , “ Return , O holy Dove , return , sweet messenger of rest . ” Yes , comfortless and destitute . We mourn our absent Friend . But Jesus , though out of our sight , sees us and hears our cries , and pities our groans . We cannot go to him , for we are lame , we cannot walk , our eyes fail with looking upward , and our tongue fails for thirst ; we are utterly helpless , without Jesus we can do nothing , we are entirely dependent upon him , we can but wait and watch and wonder till he comes . Though he tarry , wait for him , for he will surely come . He is faithful concerning his promises . He said , “ I will come to you . ” He comes in the clouds . The dark and threatening clouds which we so much dread are the chariots in which the Savior comes to us .

*“ Ye fearful saints , fresh courage take ,  
The clouds ye so much dread  
Are big with mercy , and shall break  
In blessings on your head . ”*

Jesus said , “ If I go not away the Comforter will not come . ” How true this is in our experience . If we never knew what it was to be absent from the Lord , would there be any such thing as his coming to us ? If we never mourned , how could we be comforted ? and how can we mourn while the Bridegroom is with us ? Yes , there are times when we are comfortless . Our wound is incurable , and we have no

healing medicine . There is but one Physician who can heal a sin sick soul, and though we cannot come to him , he comes to us . He does not leave us to die in our comfortless condition . No , no . “ The eye of the Lord is upon them that fear him , and upon them that hope in his mercy to deliver their souls from death , and to keep them alive in famine . ” Yes , he comes to us as our good Samaritan , pours oil and wine into our wounds , casts his own robe about us , and raises us up from our low estate , and communes with us by the way . He may leave us to try us , yet he never forgets us , though we may forget him .

“ I will come to you . ” How does he come ? He always takes us by surprise ; he comes as a thief in the night , when we are surrounded with darkness , and by terrors dismayed , when all the beasts of the forest creep forth , when we expect to be swallowed up by them , and the Lord seems so far away .

*“ When mine eyes are turned within ,  
All is dark and vain and wild ;  
Filled with unbelief and sin ,  
Can I deem myself a child ? ”*

Here the Savior comes to us ; he finds us in a waste howling wilder - ness , he leads us about and instructs us ; he was leading us all the way along , and we knew it not . This is beautifully illustrated by the narrative of the two disciples who were on their way to Emmaus ; their hearts were sad as they communed with each other ; he whom they thought should have redeemed Israel was now crucified and slain , and they could not believe that he was alive again ; their fond hopes were blasted , and in this sore trial and disappointment Jesus comes to them , begins at Moses and

all the prophets , and expounds unto them in all the Scriptures the things concerning himself , but they knew not at the time that it was Jesus who was speaking with them ; as soon as he made himself known to them he vanished out of their sight . How often it is the case when brethren come together , and like the two disciples speak of the things that concern them most , that they find their pure minds stirred up , their love revived , and their faith strengthened . What is this but Jesus in their midst ?

“ And they rose up the same hour , and returned to Jerusalem , and found the eleven gathered together , and them that were with them , ” and as they testified of the things they had seen of Jesus , behold he stood in their midst . Jesus is always with his people when they come together to counsel one with another .

*“ Midst scenes of confusion and crea-  
ture complaints ,  
How sweet to my soul is communion with  
saints . ”*

When we are comforted while in conversation with brethren it is because Jesus comes to us and comforts us , and when a light surprises the christian while he sings , it is the Lord who rises with healing in his wings . When we are reading the testimony of Jesus , and all is shut up , and we have no light on those precious things , and are made to sigh and groan because of our blindness , and cry , “ Lord , that I might have my sight , ” portions of the word that were once full of beauty and comfort seem empty , and we can find nothing that will bring comfort , it is because we do not feel the presence of Jesus .

“ I will not leave you comfortless , I will come to you . ” Suddenly as we

are pondering over these things , or reading the Bible , there is some new and sweet revelation . Is it because of anything that we have done ? No , no , a thousand times no , but it is because Jesus does not leave us comfortless , but comes to us . He is the true and faithful witness , the messenger of the new covenant whom we delight in , our elder Brother , Prophet , Priest and King ; he is our Shepherd , our Protector , Preserver and bountiful benefactor ; he is our Friend ; he comes to us , he manifests himself to us , and we are no longer comfortless , for

*“ His presence clears the darkest skies ,  
And gives us day for night ;  
Makes drops of sacred sorrow rise  
To rivers of delight . ”*

“ He brings us to his banqueting-house , and his banner over us is love . We sit down under his shadow with great delight , and his fruit is sweet to our taste . ” Yes , we sit down , for it is enough ; we rest in his love ; we are abundantly satisfied with the fatness of his banqueting-house ; here we find a feast of fat things , of wine on the lees , well refined ; here we behold the beauties of our Lord , and it is a feast to the soul ; we eat his flesh and drink his blood .

“ He hath loved us with an everlasting love , therefore with loving kindness hath he drawn us . ” He hath won our affection , allured us , and brought us into the wilderness , and here we are made to endure the fiery darts of the enemy , to hunger and thirst after righteousness . The things we once loved we now abhor . We are not mindful of the land from whence we came out ; no , we prefer the wilderness to that , forgetting those things which are behind , we press forward to the mark for the prize of the

high calling of God in Christ Jesus . But often the way seems rough and stony ; sometimes we become discouraged and almost ready to fall by the wayside . Hard-hearted , full of unbelief , doubts and fears , we cry out , “ Hath the Lord forgotten to be gracious ? Is his mercy clean gone forever , and will he be favorable no more ? The Savior comes to us to cheer us on the way ; he speaks comfortably to us , and again we thank God and take courage , and go on our way rejoicing .

In all our losses and crosses and bereavements , the Savior comes to us , and proves a faithful Friend , a precious Comforter . He is precious because he can comfort and cheer us when all others fail , and in the deepest sorrows he is most precious , for he does not leave us comfortless , but comes to us , bringing comfort and consolation .

Edward F . Rounds

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## MEETINGS

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**T**he West Country Line Union will meet with Dan River Primitive Baptist Church , the Lord willing , on the fifth Sunday in April , 1989 at 10:00 A . M . Preaching will begin at 10:30 A . M .

Elder Campbell and Elder Chappell of Memphis , Tenn . are expected to be with us . All Elders of our faith and order along with all lovers of the truth are invited to meet with us .

Elder Kenneth R . Key , Pastor  
Brother Boyd Minter , Clerk

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 CONTRIBUTIONS
 

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## FOR DECEMBER 1988

Charles P. Hayes , AL .....	5.00
Mrs . Mamie L . Haney , AL ....	2.00
Mrs . H . W . Jones , AL .....	2.00
Mrs . Clyde Belcher , VA .....	2.00
Mrs . Elizabeth T . Helms , VA ....	2.00
Mrs . Carrie Jo Williams , TN ...	2.00
Mrs . C . D . Moses , AL .....	2.00
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Calvin L . Kimbro , NC .....	5.00
Mrs . Neva M . White , TX .....	5.00
Mrs . Anna W . Harper , NC ....	5.00
Charles Alders , TX .....	7.00
Roy & Minnie Cunningham , OR .....	17.00
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Mrs . Maggie Nichols , VA .....	2.00
Mrs . Fred A . Baker , AL .....	2.00
Ralph Horne , NC .....	2.00
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Eld . J . T . Austin , PA .....	5.00
Luther E . Martin , NC .....	12.00
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Mrs . Estelle Stem , NC .....	2.00
Kineth Hollandsworth , VA .....	2.00
Loy P . Rogers , AR .....	7.00
George W . Hyslip , TN .....	10.00
Mrs . E . J . Marslender , NC ....	2.00
V . H . Laws , MD .....	20.00
Mrs . Garlon Vick , NC .....	5.00
Mrs . Bobby D . Gibson , VA ....	64.00
Mrs . Martha P . Thornton , VA ....	2.00
Mrs . Lela Lockhart , CAN .....	10.00
Marion N . Meeks , NC .....	2.00
Mrs . Larue LeBlanc , LA .....	10.00
Mrs . Hazel F . Jackson , NC ...	2.00
Mrs . Ruby L . Gilbert , WA ....	32.00
J . Cline Chandler , NC .....	2.00
Levie D . Goard , VA .....	5.00

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 OBITUARIES
 

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## RUTH TERRY WALL

**S**ister Ruth 83 , was the daughter of Hampton and Martha Terry , born in Surry County , NC and spent her life in Madison , NC . Retired from Gem Dandy Garment Plant there Her husband Percy Wall died in 1950 .

She died Nov . 12 , 1987 , in Medical Park Nursing Center , Mt . Olive , NC . She had taken ill with loss of memory in 1983 and had a stroke later . She was in this home so she could be near her sister Roxie Comer and sons who looked after her , seeing that she had good care , since she had no children .

Her funeral was at Ray Funeral Home , Madison , with her pastor Eld . H . W . Wray officiating . Burial was in Pleasantville Primitive Baptist Church Cemetery . Surviving are sisters , Mrs . Roxie Comer , Goldsboro , NC , Mrs . Russell Webb , Mayodan , NC .

Sister Ruth was a faithful and loving member of Pleasantville Primitive Baptist Church over 40 years . After doctors advised against driving , she didn 't want to stop and miss her Sat . and Sun . meetings . She was blessed with grace to bear her afflictions and trials . She had her lovely home flooded two times , without complaining about these things . Her memory improved that she knew us , and she looked so happy to see us when we visited her . We loved her and miss her very much . We are thankful to have had her love and fellowship these many years , believing she has entered into that Eternal Rest and Peace of Her Saviour .

Sister Rachel Wray  
Elder H . W . Wray , Pastor



# Signs of the Times

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## POEM

*While winter's gloom was still o'er -  
spread,  
And on my spirit lay,  
The voice of my Beloved said,  
Rise up and come away.*

*For lo, the winter's past, the rain  
Is over now and gone;  
The flowers appear, and songs again  
Of praises are begun.*

*The power and sweetness of that voice  
Wrought wondrous change in me;  
Made my poor, drooping heart rejoice,  
And fears and sorrows flee.*

*In sweet amazement I came forth;  
What wonders met my eyes!  
Spring's glorious beauty on the earth,  
Her radiance in the skies.*

*Grace fills the garden of the Lord  
With blooming joys from heaven;  
The warm south wind is in that word  
Which shows my sins forgiven.*

*'Tis this makes winter clouds depart,  
And gives me brighter days;  
The sweet spring time is in my heart,  
And I am filled with praise.*

*What heavenly rest from cold and pain  
In these soft airs that come  
With blessed thoughts of Jesus' name,  
And breathing rich perfume.*

*Thanks that the weary days are o'er;  
Thanks for spring's gentle sway;  
Thanks for the love that says with power,  
Rise up and come away.*

Silas H. Durand,

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## EDITORIAL

## MALACHI 3 : 6

*“ For I am the Lord , I change not ; therefore ye sons of Jacob are not consumed .”*



ELDER J.R. WILLIAMS

**T**he first verse in this book Malachi , speaks of the burden of the word of the Lord to Israel by Malachi the prophet . Surely the word of the Lord has been , is today and will always be burdensome to the natural man . Rather than comfort , it condemns all of his ungodly deeds and thoughts .

All Israel we believe , are spoken to in this passage , but let us never forget , that all that are of Israel , are not Israel , although He has a people

in every nation , people , kindred and tongue . God’s promise of being with us , if His , all the way even to the end of the world , does not pertain to the non - elect , more so than He is everywhere present and no where absent . To His people He manifests His presence from time to time so that they feel His nearness that comforts and edifies .

This unchangeable grace of God is shown to all men in a natural way , or no one would survive , but saving grace is given only to His people , those chosen in Christ before the world began . Then we are made to hold to the above promise that states , “ I AM The Lord ”. I think the “ I AM ”, might well be noticed as this very declaration that was given Moses , to tell the people who had sent him . “ Thus shalt thou say unto the children of Israel , I Am hath sent me unto you .” This God that speaks and it is done , commands and it stands fast , is the same to-day, yesterday and forever , for the I AM indicates an always present God , no past , no future , as with us in nature . Heb . 13 : 8 , “ Jesus Christ the same yesterday , and today , and forever .”

The people of God can rejoice in every dispensation of time , that they worship a God that changes not . What if He did change for any reason , could you be comforted that He once loved His people , could you be reconciled that He chose a people , would there be joy in His promises ? All of the worship of Him must , and let us stress must , rest in the belief that He changes not . Therefore the hope of His people is grounded , not in the fact whether He ’ll change , or not , but have they from before time , been

chosen in Him .

Tim . 1 : 9 , “ who hath 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 .” From before the world was until the Apostle Paul wrote these precious things was a long time , but not long enough for any change in God , neither is there any change yet , or will be till time is no more .

Already saved and called His people before the world was . Didn't wait to see their works , never waited for any effort on their part , could not ask their wishes or if they would accept Christ , as we hear so much of today . None but God was here .

Predetermined He would save His people , would call with a holy calling , not according to their works , but according to His own purpose and grace , causing them to walk in good works that He before ordained they would walk in them .

Can we not see then , if all of God's works are according to His own purpose we could never understand any of them or alter any for all were fixed before the world was or He is changeable .

Then does any work large or small , fit into the blessings God bestows on His people ? If so , no blessing is certain until the creature acts . Does God wait for a person to act ? If so He would have to change if the creature does . He determines the walk of all or the walk of none . He is no half way God nor can He be .

“ For I am the Lord I change not ,” the blessings along with all other things pertaining to God must be

certain .

Therefore ye sons of Jacob are not consumed , ” God will never change , but men will always change , daily , hourly , minutely , because they are men . There would be no comfort to me if there was a chance of Him failing to accomplishing just one of His promises .

My destiny would have long ago changed , if my actions changed the purpose of God . How do you feel ?

My heart tells me , because He changes not and cannot because He is God , that all is well with His Kingdom .

Therefore because He controls all things the destiny of His people is secure , as well as the destiny of the non elect is certain . As sure as there will be night and day , these precious promises are true and His children shall see God , for He changes not , therefore ye sons of Jacob are not consumed .

In hope of that City ,  
Elder J . R . Williams

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### CORRESPONDENCE

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Dear Elder Williams ,

**T**he Lord willing I hope this finds you well and all is well with you .

I am writing this on behalf of my mother ( Mrs . Huston Pitts ) who is blind . It is her desire to donate \$25.00 to the Signs in memory of Elder W . D . Griffin . He was a lifelong friend of our family and a much beloved Elder among all people of the Primitive Faith and Order and all those who hold the Truth dear .

Elder Griffin 's ordination was called for by my earthly father ( deceased ) Brother Huston Pitts at Macedonia Church , Intelligence , Al . My mother , Sister Margie Pitts was the first to be baptized by Elder Griffin after he was ordained , so you see we have lost not only a faithful and well blessed Elder but also a very close and very dear friend .

May God bless you and us to continue in the Truth until He calls us from the walk of this life .

A brother in hope ,  
James L . Pitts

My dear ones :

I do hope the dear Lord has given you blessings of health and love in these days . Yes , with each turning of the earth , with the rising of the sun , a portion of our lives passes , has passed forever . In days past I feared death to the point I never spoke of it , didn 't want to hear another speak of it . Did it worry me ? No . The dear Lord has blessed us in such a peculiar manner in this regard . We are well aware that our days could end any moment ; yet this knowledge is always kept in a special part of the brain , I call it the " on hold " part ; and it does not interfere with other parts of the brain and its activities . Isn 't that beyond our understanding and so wonderful ? The brain is just one marvelous part of the vessel we occupy while on this earth . Sometimes at night I think of a matter that should be taken care of first thing at the office next day ; I 'll think of it a few minutes and then put it aside : the next day it comes to mind when I 'm at the

office and it 's just wonderful to think the good Lord has so made the mind .

I think of a sermon I heard a few months ago . I enjoyed it so much . The Elder took the text : I Am That I Am . I love the I Am That I Am . I can see Him hold the seas in His hand . I can see Him touch you and give you a moment of peace while at the same time He does look upon me and withhold wrath even when my sins are many . He is with you and with me and with another , all of us being separated by many miles of land and water . I can see Him do the miracles I do not understand . I can see Him give His only begotten Son that sinners might live . I do not understand but I believe . Indeed , His thoughts are as high above mine as the heavens above the earth . I think of Elder Ingram . He told us of Jesus , I can hear him right now say : Jesus ; and he told of the earth and much that man had learned of it . I remember a Sister saying her children called him the science preacher .

Today I was blessed to attend my home church . I love to go to Springfield and I love to visit other brethren . I wish often I could visit more . Rather than more , my body prohibits my going as often as I formerly did . I thank the dear Lord for the wonderful blessing of desiring to be with you and desiring to hear His holy name . I often think this one of the most essential blessings a sinner receives toward peace on this earth .

Dear ones , I have been many days putting these few thoughts on paper , just a few at the time . I hope I have not taken the name of the dear Lord in vain . You know I believe except the dear Lord bless me to use

His name , it is in vain .

With love I hope ,  
Reidy

Feb . 6 , 1989  
Saline , La .

Editors of the Signs :

I am sending a check for ten dollars to renew my subscription for one more year .

I enjoyed Elder Griffin 's editorial ( Water ) . He explained so well the waters both natural and spiritual if I understand the spiritual meaning .

I also enjoyed the reply on the questions pertaining to the atone - ment , which I have wondered about — each believe that all things are possible with God and Christ has already died for the sins of His bride . I believe that we suffer on account of our sins here because we take up the cross and follow Him but if we suffer with Him we shall also reign with Him . I believe that knowing what we are in nature we would be the most miserable of all if our trust and dependence were not in Christ and that all our travels have already been and that what is well be as planned . I believe that Christ has paid for all our sins ( I hope I am one ) scripture says something to the efect that : all sins passed through the forbearance of God — which I believe that a child of God 's sins all passed through the forbearance of God because their sins are ever before them — they wish with all their hearts to do good but know not how to perform that which is

good . Their cry is Have Mercy Lord on a poor sinner who can do nothing to help himself — and they want so much to be a pleasure to the one who has done so much for them . Without the sweet mercy given them their lives here would be unbearable .

I believe that God 's children pray for forgiveness and beg for mercy because they have an unction with God . ( 1 John 2:27 ) says “ But the anointing which ye have received of Him abideth in you and ye need not that any man teach you — but as the same anointing teacheth ye all things and is truth , and is no lie and even as it hath taught you ye shall abide in Him .” When we feel the need to pray where else can we go but to the Lord .

Just a few of my thoughts as I do so much enjoy reading the views of others .

A sinner saved by grace if at all ,  
Kate Mathews

Jan . 31 , 1989  
Rt . 2 Box 75  
Strong , Ark . 71765

Dear Beloved ones in Christ ,

My mind was on some , that was not able to tell their experience of grace , I for one was never able to tell much . If I had one it has been a little here ; and a little there , I was always looking for more evidence . It came to me in a still small voice my grace is sufficient for thee . I have written a little a few times , before I started writing this . I desired that the Lord would make known to

me, what I should write, I desired that the Lord would show me in a vision, or in a still small voice, while resting on my bed yesterday morning. These words came to me in a still small voice, come see the place where the Lord lay, I saw in a vision the tomb where he lay, He had risen, these words in a still small voice. I died for thy sins to atone. I arose again for thy justification. I am the resurrection, and the life, as I live, ye shall live also, as ye have born the image of the earthy, ye shall also bear the image of the heavenly, I rejoiced with tears of joy in my Saviour and my God, this morning, these words came to me in a still small voice, blessed are they that hath part in the first resurrection, the second death hath no power over them.

The precious things the Lord made known to me, in a vision, and a still small voice strengthen my faith and hope. I adore the three in one God, God the Father, God the Son, God the holy Spirit. After being quickened, I felt to be a condemned sinner while under the law, my sins revived and I died, I recall one time while hearing preaching about the law, I was crying Lord have mercy on me a sinner I did feel the law was my school master to bring me unto Christ. It would come to me for ye are not under the law, but under grace. Christ is the end of the law unto righteousness, to every one that believeth; Behold the lamb of God that taketh away the sins of the world, thy sins which are many are all forgiven; said Jesus my blood cleanseth from all sin. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not

perish, but have everlasting life. This spiritual world is to his called and chosen people. He loved them with an everlasting love, therefore with loving kindness, I have drawn thee. The one's born in the natural world, unless the Lord quicken's them. They know nothing about the spiritual world of his people that he chose in him, from before the foundation of the world. Acts 13: 48 and as many as were ordained to eternal life believed. The Lord is the way, the truth, and the life.

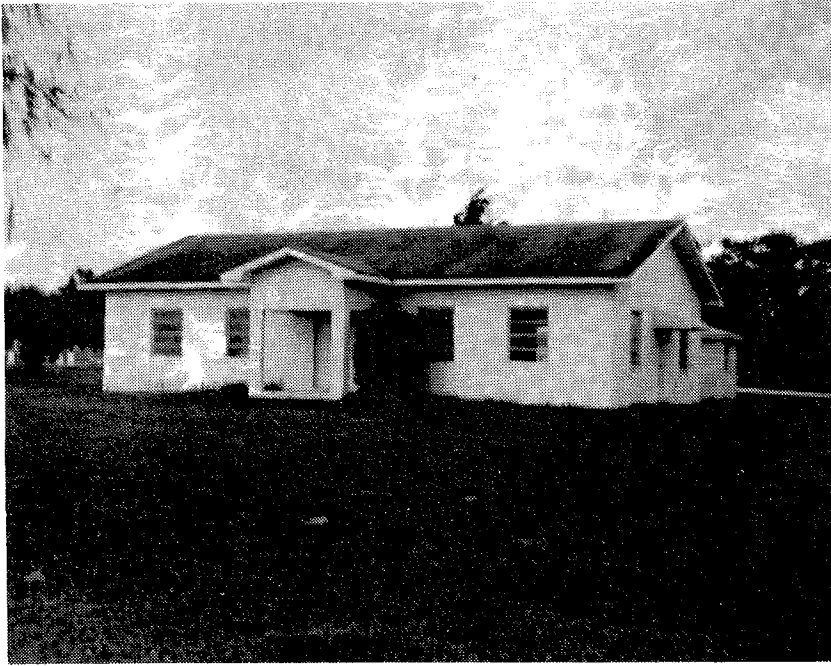
1 Cor. 1: 30 But of him are ye in Christ Jesus, who of God is made unto wisdom and righteousness, and sanctification, and redemption. ( Heb. 2:11 ) For both he that sanctifieth and they who are sanctified are all one. For which cause he is not ashamed to call them brethren. The Lord is the first born among many Brethren. The foundation of God, standeth sure having this seal, The Lord knoweth them that are his. I am come that they may have life, and that they might have it more abundantly. The words I speak unto you, they are spirit, and they are life.

My father determined and wrote in his will the station I should fill, and the path I should trod. He is too wise to err, too good to be unkind. I hope he is blessing me to travel in that narrow path that leads unto life. And if Christ be in you. The body is dead because of sin. The spirit is life because of righteousness. The Lord knoweth my uprisings; and my down sittings. While traveling in this world of sin and sorrow. With many doubts, fears, trials, tribulations, temptations, and afflictions we have to suffer, and if we did not know anything about being

down in the valley, we would not know how to appreciate, when the Lord blesses us to sit together in heavenly places in Christ.

In bonds of love,  
Lula Fox

## CHURCH OF OUR FAITH



## FELLOWSHIP PRIMITIVE BAPTIST CHURCH

**F**ellowship Church was constituted in 1875 on 40 acres of land donated by the Kicklighter family. Elder Andrew Kicklighter was the first Pastor and was one of the first to be buried in the church cemetery. After the church was established it was joined to the Mt. Erron Association.

Fellowship Church is located about six miles east of Wimauma, Fl.

on State road #674. Preaching services are held on the first Sunday of each month and Saturday before at 11:00 A.M.

In recent years the church has been served by Elder C.N. Davis, Elder A.A. Arnold, Elder W.S. Barefoot. The present pastor is Elder J.Y. McCormick serving his 18th year.

We cordially invite your presence.

### PSALM 92 : 1 , 2

*"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High :*

*To shew forth thy lovingkindness in the morning, and thy faithfulness every night,*

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 ARTICLES
 

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**W**e shall read from the third chapter of Ecclesiastes and the fifth verse " A time to cast away stones and a time to gather stones together ; a time to embrace and a time to refrain from embracing ." Notice the order of the words . There are many occasions in the scriptures as you are familiar with , speaking of stones or a stone both in the singular and in the plural sense . They are numbered from time to time . There were twelve stones that typify the twelve tribes of Israel . There is a mention of the number ten stones which typify the ten commandments . David gathered unto himself five smoothe stones when he went out to meet Goliath . They typify the five books of the law . If our minds could be turned toward these things for a few minutes I would like to touch upon some of the essence that I feel like is embodied in the word stone and stones . First of all it said there is a time to cast away stones . We know that carnally we as all men of the world have within ourselves a hard and stoney heart . That hard and stoney heart must be transformed , it must be changed , it must be cast away . We of ourselves can not bring that about . We cannot cast away that stone that hardened heart , but the mercy and compassion of God as he touches us with his finger , brings about this transformation . That we have removed from ourselves the hard and stoney heart and out heart becomes a heart of tenderness , a heart of love , a heart of flesh as the

scripture indicates . In that sense there becomes a time to embrace , and we embrace not only the fellowship of the church but we embrace the precepts and principals of Jesus Christ , who is the rock , the stone if you please of salvation .

Jacob in his experience , as he wrestled weary through the night with a vision . He saw angels descending and ascending as it were to and fro from Heaven and earth . He had used that night a stone for a pillow to his head . In the morning when he arose he took that same stone that was a comfort in the night . We would question how could stone under ones head be a comfort in the night . But it was such a comfort in the night that in the morning when he arose he took that stone and he set it up as a pillar and he called the place Bethel , because it would be to him a Bethel spot . He said the Lord was there .

There is not a single one of you that have been touched by the hand of God , but what can remember a place that you set up as it were a stone . It's a place of remembrance . It's a place that you look back to from time to time and feel like deliverance had finally come .

We find then under the old dispensation the beginning of the worship right , that the priest was to go into the temple and make an offering for the sins of the people . The Lord instructed Moses for a parcel garment be made that the priest would wear . The Lord gives him instructions , a pattern , that it was to be made from the finest linen that the world had to offer . There must be three colors involved . Those three colors were blue , purple and scarlet . The blue typify the purity



of Heaven the Royalty of Christ . The scarlet typify the sins of God 's people . The purple typifies the person of Christ because He is a combination of the two . He is the combination of the Godly man and the earthly man , though He knew no sin .

There was something else about this garment . It was called an Ephod . It was something similar to a modern day vest , but it was joined only at the shoulders , there were two pieces and it was joined at the shoulders . The two stones that were used to join these two pieces together were onyx , which is black . Typifying that when the priest went in to make an offering for the sins of God 's people , that he carried upon his shoulders the blackness of sin and condemnation , the darkness of carnality . He carried that with him as he went in to make an offering upon the altar .

There is something else about this garment . There were four rows of stones across the breast work . In each row there were three stones , typifying God the Father , God the Son and God the Holy Spirit . or Holy Ghost . Those stones were the personal stones of the tribes of Israel , the sons of Jacob . Each one was a different stone . They were placed beginning on the right hand side as it would be upon the individual with the first son , second son and so on .

These stones show that in the Priest going , even before the fulfillment of the tribes of Israel , that the priest carried upon himself the burden as he entered and placed an offering upon the altar that he carried upon the altar that he carried upon himself the burdens that would come about as far as the carnality and the

sin of man was concerned that it must be reckoned with , with a perfect sacrifice .

Also in the life of Elijah that there came a time when he found Israel worshiping a graven image . He has gathered together , here again twelve stones , and he built an altar with those twelve stones and he places an offering , a bullock upon this altar . He then demands those around him , that they may bring water , three barrels , and they poured this upon the offering upon the altar . He demands that they do so again and again . Then they dig a ditch around the altar and the water was poured upon the altar and the wood and the offering until it ran off and even the ditch was full . He had seen these men who were worshiping a graven image dancing and prancing and making merry toward their god and he questioned them as to the perfection of their god and the power of that god . In order to try to prove to him that their god was a living god , they began to cry even the louder and he said to them , perhaps your god is on a journey perhaps he is asleep . He then falls to the earth , he prays unto our most high God , that he might not only show those around him , some who were believers , but that he might show those who were worshiping the graven image , the power of an almighty God . The scriptures say that fire came down from Heaven . Now think about this , it consumed everything there except the twelve stones . Even the water within the ditch . Has there been proof in your life that His consuming fire has burned everything out of you except that heart , that spirit which is indestructible ? Thats what is under consideration with the twelve

stones that is still existing .

Joshua , in his day , was commanded to lead Israel to the Promised land , and they must cross the river Jordan in order to arrive . According to the scripture , at that time of the year , was the time of harvest . The river Jordan was always at flood stage or overflowing upon the land . As they came to the water , they begin to question as to how they would get across . Joshua commands the priests who was carrying the Ark of the Covenant , that they should come and stand at the brink of the waters edge , in order that the people might see the majestic power of God . As the priests stepped in the brink of the water , that 's where we are on every occasion , when we see ourselves as what we are and what we must be by grace , we stand at the brink of destruction , we stand at the brink of desolation , God rolled the waters back , and they crossed on dry ground .

The scripture relates that after the crossing that even the feet of the priests were dry . As they crossed Joshua tells those twelve priests that they should each take a stone and carry it upon their shoulder and place it in their tents . He says that in time to come that your grandchildren , your descendants shall say to you , why this stone in your tent ? And the answer would be , its a Stone by which I was delivered . Joshua commanded that they gather other stones , and they gathered stones and they made a heap of stones on three occasions I believe , where there was a heap of stones piled . Joshua said that this heap of stones will be a memorial , a testimony , for those who pass . That

at this point we crossed the river , that was flooding , yet we crossed without the fear of water .

David goes out to see how his brethren fare upon the battlefield . We do that , we ministers , we visit to see how our brethren fare , David , tho he was just a lad , maybe around twelve years , and his brothers made a mockery of him . They asked him why he had come , who is tending the sheep at home . They didn 't understand that the will of God and the purpose of salvation for Israel was taking place through this boy . He goes before the King and the King is glad that he feels that he wants to go out and fight this Giant of a man . He had paraded before Israel for forty days and nights and Israel was in much fear . Israel had no one who had the nerve to go out and approach this great enemy . The King wants to place his Armor upon David , and give David his sword , but it didn 't fit , it had not been tried . David takes the most primitive weapon , a sling and he goes out and as he crosses the brook he chooses five smooth stones . They typify the five books of the law . He was carrying upon his shoulder everything that the law demanded , he was carrying upon his shoulder all of the hopes of Israel , because they had no hope — they were about to be over run by the Philistine army . He takes one of those stones and he slings it and it strikes Goliah in the forehead to such and extent that it buries itself , it strikes him dead . This again is a stone of deliverance . It has the conquering power over all power known to mankind , and this is Jesus Christ . He is the stone of our salvation , He is the stone of our joy ,

the stone of our happiness . David in one of the Psalms , “ Lord thou art the Rock of our Salvation . ”

Isaiah speaks of this stone , this perfect stone , he calls it such , he calls it a tried stone and he said it shall be laid in Zion . It shall be a stumbling block for the Jews . We also find recorded that those who had access to this stone rejected it . The builders rejected it , feeling it had no merit . The builders of self righteousness and self works today still reject this stone . They don 't understand its merit . They can 't see that its a foundation stone of all of the hopes and the faith of God 's people . They can 't see that it is also the head stone , meaning that from the top to the bottom , its always Christ in the Church and with his people . That they never find a time or a place when this stone can be left aside or placed from view . We find then that Christ comes , a stone of salvation and the stone of deliverance comes . In his travels he come upon a scene where the people are attempting to stone to death an adulteress woman . He inquires of the charge and they tell him and he stoops and writes in the sand—marks in the sand with his finger . He arises from that position and he questions the woman and she feels they are just in their decision as to her guilt . There is something here that goes back to the casting away of stones . He says to those who would bring death upon her , let he who among you that is free of sin cast the first stone . He marks in the sand again and when he arises all the men have gone away . He ask the woman , where are thine accusers ? She said , I know not Lord . He said thy sins are forgiven thee , go and sin no

more . Have we not in our times felt that as we had such guilt upon us for our thoughts and our ways and our actions , that we were condemned because we could not cast aside the weight of the stone that so heavily bore upon us . That is the stone of affliction , the stone of sin , the stone of condemnation that would weight us down to the very depths of hell . Thanks be unto God that when Christ has spoken and has relieved the guilty conscience of the fear of death and hell , then we can feel that our accusers are gone forever .

In the book of Revelation John sees a City , New Jerusalem . As he beholds the city he sees its construction and in the foundation of that city there are twelve stones . Twelve precious stones , he calls them . He also beholds in the walls of that city twelve gates , those gates are named for the tribes of Israel , the sons of Jacob . To me this means there will be no effort on the part of those who enter the gates of the city . They shall come from the east and the west and the north and the south and there shall be no effort to look for a place to enter because the place is already prepared . Those twelve stones that are the foundation of that city are the same color as the twelve stones in the Ephod that the priests wore . They are not all the same name but they are the same color . They are also the same colors as the colors of the rainbow , which is the expression of the perfection of the covenant between God and man , the first covenant , the rainbow . The same colors in the rainbow , in the stones upon the vest of the Priests and in the foundation of the City .

One other stone is mentioned ,

when John sees the combination of all things , he sees the Lamb 's book of life , he beholds He who sits upon the great white throne , and the book of life is opened , the names are read and when the sounding of the end of time is come , when the sounding of the angel has come , the angel of the East come and presents to Him a white stone . This is the church in the perfect sense . Under the old dispensation and even under the Roman law , if an individual was accused of some crime , some sin , and it was found that he was not guilty , there was given to him a smoothe white stone and he carried that stone with him all the journey of life . Then if some one should say to him or to her , aren 't you the one that did this or did that , he had the proof on his person . When the world says to you , my beloved did you not say this or did you not say that you have within yourself , upon your person , if you please , the white stone of perfection , because you have been judged not guilty . Christ took upon himself all of the wrath of God in order that you might be set free . John sees this as it is brought together . I believe that this morning that I am standing before a gathering of the stones of God 's salvation . You are a heap of Stones , as it were , placed here in time by the hand of God . You have been touched by the majestic wonder of that hand . You are a memorial , you are a testimony to what God has done for you by the blood of Jesus Christ . You are a memorial that the world can see and yet does not understand . They still have no place for the tried stone . It is rejected , you have been shaped as the scripture relates , the builder

shapes the stone in the wilderness . In the construction of the temple where the stones were used not the sound of tools were heard . Peter , in his first book says , " ye are now as lively stones " and therefore I believe this morning I am standing before a heap of lively stones . You have been made alive in Jesus Christ . You know that your faith and your hope , though weak , it might seem sometimes is just as solid as the rock as when Christ said unto Peter , " upon this rock I shall build my Church and the gates of hell shall not prevail against it ." Your salvation , your welfare in heaven is just as secure as the word of God is secure . You are the stones of his suffering , you are the stones of his weeping , you are the stones of his body , because there is but one body that is the Church , and that is the body of Jesus Christ .

Let us render thanks , give all honor , glory and praise unto He who has brought us into the knowledge of the love of God , and made us lively stones in the hope of eternal life . That we might be present when the Lambs book of life is opened , that we might hear our name read , and that we might be a witness to the angel of the east that comes and presents Him with the white stone , saying that Lord , they have all been set free . There is no guilt upon a single one .

May God bless you and keep you is my prayer for Christ sake .

The above is a sermon preached by Elder C . B . Davis at Big Meadows Church , Chatham County , N . C . on the fifth Sunday in January , 1989 .

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**VOICES OF THE PAST**

“he being dead yet speaketh”

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**THE NARROW WAY**

*Continued from March issue .*

**T**his leads me to enter upon the second part of our subject, to shew the heavenly and infallible tuition which preserves the soul, or brings it back when it turns aside “to the right hand” or “to the left.”

1. God does all things by His word. It was by His word, in the first instance, that He created all things. He had but to say, “Let there be light,” and there was light. It is by His word that God is pleased to beget souls into spiritual life: “Of His own will begat He us with the word of truth” (James i. 18). It is by His word He is pleased, from time to time, to speak conviction to the soul; and it is by His word He is pleased to bring peace and consolation to the heart.

Now, referring to this power of God’s word, the text declares: “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” But God has various ways of speaking to the soul “when we turn to the right hand, and when we turn to the left.”

1. Sometimes God speaks by His providence. God’s providences have a voice in them where there is an ear to hear; but if there be no ear to hear, they are unmarked. Those to whom the promise is made have ears to hear; for the text declares, “Thine ears shall hear a word behind thee.” God often, then, speaks in His providence. For instance, if we have turned aside “to the right hand,” or “

“to the left,” and our conscience begins to reproach us for getting out of the path, when God’s providential hand in any measure goes out against us, it has a voice from the Lord reproving, rebuking, and sharply correcting us for having turned aside. When our conscience is made and kept alive and tender in God’s fear, and begins to bleed under a sense of imputed guilt, God’s providence will speak very loudly; and if we see the hand of God going out against us in providence, it will cut very deep. The voice within will re-echo the voice without, and conscience will so fall beneath the stroke of God in providence, that we shall see His chastening hand in circumstances where otherwise we should not have seen it at all.

2. But especially does God speak by the word of His grace in the court of conscience. It is not what God speaks in the Scriptures; for unless He applies it, what He speaks there is for the most part unnoticed by us. Nor is it what God may speak from the pulpit, because unless our ears are opened by the blessed Spirit, and our conscience made alive and tender in His fear, the most heart-searching ministry may leave us untouched. But it is what God speaks from the Scripture in the court of conscience; for what He speaks there, that we must hear; that will ever be deeply attended to, because it comes into our conscience as from the mouth of God Himself.

3. Sometimes the Lord speaks in rebukes and reproofs. For instance, we may be fallen into a state of carnal ease; we may be imbued, as I have known children of God to be, with the spirit of dead assurance, and be resting upon doctrines more than

upon the manifestations of God's mercy to the soul. When we are in a smooth path, and all things are prosperous and easy, this dead assurance does very well. But when sickness and death begin to stare us in the face, when convictions of our sins begin powerfully to work, and when the Lord is pleased in a more special manner to deal with the conscience, what becomes of all this dead assurance? It fails us at the very moment when we want it most. We feel that it cannot take us safe into eternity, cannot give us peace with God, cannot remove the guilt of sin, cannot bring the smile of divine love into the soul; it is useless, absolutely useless, at the very time we want it most. This is the rebuke of God in our conscience to bring us out of, and bring us off, this dead assurance into which our souls may have been secretly slipping. We begin to fall down as guilty sinners at the footstool of mercy, and beg of God to pardon our sins, and speak a word of peace to our poor guilty conscience. Here is the "word behind" us, when we have turned aside from the right way, to bring us once more into the straight and narrow path which leads to eternal life.

Or say, we may have got, as I have described, into a dark and gloomy state of despondency and dejection, eaten up with doubts and fears, and well-nigh swallowed up in the depths of despair. All our past experience seems swept out of sight; not a single token remains, and we are full of everything that sinks the mind in gloom and fear. Now when the Lord is pleased to speak a word of promise to the soul, and His voice

begins to sound once more in the heart, "This is the way;" "not your poor, guilty, miserable self, but Jesus is the way, His blood, His righteousness, and His love;" when our hearts begin to receive these glad tidings, and the blessed Spirit seals them home with divine unction, savour and power, there is a turning out of this "left hand" path in which our poor souls have been groping, and coming once more into the King's highway, the way of holiness, the way of atoning blood and justifying righteousness.

4. So again. We may have been drawn aside to see nothing but sin and imperfection in other men, and yet at the same time see nothing wrong in ourselves. But by and by the Lord begins to open up the depths of our wicked nature, or perhaps lets us slip and fall, not into outward sin to bring reproach upon the cause, but to walk upon the very brink of evil, and so withholds His preserving hand, that there is but one step between us and open disgrace. Now we see what we have been doing, finding fault with this man, and finding fault with that man; seeing nothing but infirmities and sins in all the Christians we have known. We begin then to see such horrid evils in ourselves, and feel such living witnesses to our own sinfulness and wickedness, that the stones fall out of our hands, our mouth is put in the dust, and we have not a word to say against the sins and infirmities of our fellow Christians; but fall down before God, with Job's language, "Behold, I am vile!"

5. Or again, as I said before, we may have been thinking too highly of the precepts, setting them up in such

a wonderful way , as if nothing else were worth attending to . But , after a time , we find how lean our souls become ! how little we are indulged with the manifestations of the Lord 's mercy and love , and how barren , how cold , how legal , how dry our frame has become by setting up the precepts as the all in all of religion . Now we begin to long after heavenly visits and divine consolations , and to find there is something that we fall short of : that there is the life , love , and enjoyment of God ; and that these are as valuable as the precepts themselves . Or , we may have turned aside " to the left hand , " and thought very little of God 's precepts ; and so long as we had a good experience it did not matter about anything else . But , perhaps , we have been entangled in some sin , and broken some of God 's precepts ; then , when conscience begins to lash , and the divine rebukes are felt within , we see what blessed things the precepts are , and desire with all our heart and soul to obey them , and be found in the way of them .

6 . Or , we may have been among those who despise the Lord 's ordinances , treat baptism and the Lord 's Supper with the greatest contempt , and call them poor legal observances . But another time may have come when we have seen such a solemnity and glory in baptism , as opening up the sufferings of the Lord ; and seen such beauty in the Lord 's Supper ; that all our objections were removed in a moment , and the ordinances have risen in the estimation and affection of our souls . Or , on the other hand , we may have thought too highly of God 's ordinances , and esteemed

them beyond their due position ; but we may have come again and again to the ordinances , and felt our heart as hard as adamant , as cold and lifeless as winter 's snow . Now we begin to see how we have been putting the ordinances above the Lord of the ordinances , and looking at the sign instead of the thing signified by it .

In all these various ways will the Lord 's people " hear a word behind them . " As they are walking along the road , their poor , wicked , carnal nature is continually turning them aside . Some darling idol , some besetting sin , some prevailing lust , some acting of pride draws them aside " to the right " hand or " to the left . " But they " hear a word behind them : " the word sinks into their souls ; the admonition falls into their heart ; they are obliged to take heed to it ; they cannot neglect it . It is thus by a word behind them they are brought back into the straight and narrow path that leads to glory .

II . And what does the " word " say ? " This is the way . " The word not merely reprovcs and rebukes when we turn aside from it , but it gives a direction , a clear , positive direction : " This is the way ! " What a " way " ? Jesus , who said of Himself , " I am the Way " ( John xiv . 6 ) . There is no other way . Now every turning aside " to the right , " and every turning aside " to the left , " is a turning aside from Jesus . For instance , if we get into legality and pharisaism , is not that a turning aside from Jesus ? If we get into a state of miserable dejection and gloom , and are unable to look to Him , is not that a turning away from Jesus ? If we get into a dead assurance , and rest upon the doctrines instead of the

sweet manifestations of Christ to our souls, is not that a turning aside from Jesus? If we get into carnal ease and security, is not that a turning aside from Jesus? If we get into the precepts as distinct from a vital experience of God's truth in the soul, is not that a turning aside from Jesus? And if we neglect the precepts He has given, is not that a turning away from Jesus? If we smite and wound the Lord's family, is not that a turning away from Jesus? And if we justify or make light of sin, is not that a turning aside from Jesus? Thus every turning aside "to the right hand," or "to the left," is a turning aside from Jesus, the only "Way" that leads to eternal life.

1. But how is Jesus the Way? In everything that He is to God's people He is the Way. His blood is the way to heaven, "for the whole path," as Hart speaks, "is lined with blood." By His precious blood shed upon Calvary's tree He has put away sin by the sacrifice of Himself, and opened up a way of access to God. His righteousness also is part of the way; for only so far as we stand clothed in His glorious righteousness have we any access unto, any acceptance with God the Father. And His love is the way; for if we walk in love, we walk in Him, for He is love. Every part of the way was devised and is executed by the love of His tender heart.

2. But the way also is the way of tribulation. Was not Jesus Himself the great Sufferer? And if He be the Way, the only Way, I must be conformed to His likeness in suffering. Not to know afflictions and tribulations is not to know Christ. He was "a Man of Sorrows, and acquainted with

grief." And if so, to have no sorrow, to have no acquaintance with grief, and to know nothing of tribulation, is to proclaim to all with a loud voice that we have no union and communion with the Lord Jesus Christ. But we are continually turning aside "to the right hand" or "to the left." There is that cowardice in the heart which cannot bear the cross; there is that slipping into carnal ease and fleshly security, so as to get away from under the painful cross of affliction and suffering. But when we thus turn aside "to the right hand," or "to the left," the voice the Lord sends after us is, "This is the Way"—the way of affliction, no other; the way of tribulation, the way of trial, the way of exercise. This is the way in which the King walked of old; and this is the way in which all His people have walked before Him and after Him; for this is the only path in which the footsteps of the flock can be found.

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4 / 89  
IT EXPIRES WITH THIS ISSUE.

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## 2 CORINTHIANS 13 : 5

*"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"*

**T**his important admonition is to the saints generally, as well as to the church at Corinth, unto which it was originally addressed. All the saints feel more or less inclined to



examine themselves in regard to their hope , their experience , and the reality of their interest in the cleansing blood and justifying righteousness of our Lord Jesus Christ ; and in this self-examination they are generally led to review their first religious exercises , what they experienced in their translation from darkness into the light , liberty and joy of the gospel ; and this is right , and has often served to renew their strength and confidence in the assurance that what they have experienced was certainly the work of God . But it is also important that we should have the witness that we are in the faith , as well as in hope of the gospel . For now abideth faith , hope and charity , &c . So far as faith is considered as vital principle , or fruit of the Spirit , we cannot entertain a genuine gospel hope in its absence , for both faith and hope are the fruits of that same Spirit which is born of God . But we presume the apostle in this admonition has reference to the doctrine or principles of the faith which was once delivered to the saints , and for which they are commanded to contend earnestly . As these disciples possessed Christ in them , they could not possibly be destitute of the grace of faith ; but from the many severe reproofs which he dealt out to them in both epistles , it appears evident that they were faulty in regard to the doctrine of faith and the practice corresponding thereto . It is equally certain that God 's dear children in the present day are liable to fall into the same faults , or faults equally incompatible with the high vocation wherewith they are called of the Lord . The term faith is often used by Paul to signify the gospel , in distinction from the law , or

legal dispensation . For the law is not of faith ; but the gospel is a dispensation of promises and provisions of grace and salvation , which , in order for us to enjoy , we must have faith to lay hold of them . Thus , " 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 ." It is altogether opposed to the doctrine of salvation by works , for the apostle says it is of faith that it might be by grace , to the end the promise might be sure to all the seed ; not to that only which is of the law , but to that also which is of the faith of Abraham , who is the father of us all . ( Rom . 4:16 ) . Paul had told the Corinthians of some who concerning the faith had made shipwreck , and others whose heresy in denying the resurrection of the dead had overturned the faith of some . The grace of faith cannot be wrecked nor overturned , for it is the faith of Jesus Christ , and it overcomes the world ; but in regard to the doctrine of the gospel , as a system purely of grace , the saints are liable to depart , at least to some extent from it , and thereby suffer loss . How important then , that they should examine themselves in regard to what they hold or countenance as the doctrine of Christ . In this self-examination they require a more reliable standard to judge by than the decisions of learned doctors of divinity , creeds or commentaries written by uninspired men . Each of the members of Christ being personally interested for himself in the matter , instead of submitting to the judgment of another , must himself make the examination in the fear of God . We , as Old School Baptists ,

hold that the last will and testament of our Lord Jesus Christ is the divinely authorized standard of our faith . Whatever we believe religiously , or in regard to the gospel , must be tested by what is written in the New Testament . However popular or palatable a sentiment may be , if it is not sustained by that standard , it is to be rejected . Whatever that standard sustains , however unpopular and unpalatable to the flesh , must be regarded as the faith of God's elect—the faith which was once delivered to the saints , and the faith for which the saints are required to contend earnestly .

The Spirit also which God has implanted in his saints , searches all things , even the deep things of God , and is also a witness in point to establish the fact of our being in the faith ; but we must try the spirits , because many false prophets have gone out in the world . If the spirit we possess be of God , it will perfectly accord with the testimony of the Scriptures , and thus afford us two witnesses , by which every word shall be established ; and by these two witnesses , the word and the Spirit , we shall be able to prove our own selves , whether we be in the faith . Having this proof we have nothing to fear on the subject of our orthodoxy , or soundness in the faith .

Frames and feelings are a very unsafe guide , and carnal reason is still more treacherous and unreliable in the matter of self-examination . Our feelings are always varying , and carnal reason is blind , neither should be trusted to decide our faith or hope in God , but the word and Spirit of our God is immutable . The natural man

may read the letter of the Scripture , but he cannot perceive its spirituality , because it is spiritually discerned . The spirit which Christ has given to his saints is the " Spirit of truth ; whom the world cannot receive , because it seeth him not , neither knoweth him ; but ye [ the disciples of Christ ] know him ; for he dwelleth with you , and shall be in you . ( John 14:17 ) .

" Know ye not your own selves that Jesus Christ is in you , except ye be reprobates ? " A reprobate is one that is rejected . And this faith in which the Christian church stands , rejects all in whom Jesus Christ is not ; for " If any have not the Spirit of Christ , he is none of his ." Manifestly none are known to the faith or fellowship of the saints until they can give evidence that they are born of the Spirit , for all such , and none but such , have Christ in them the hope of glory , all others are rejected , or reprobates . But what an astonishing revelation is this that the saints know , that Jesus Christ is in them . He whom the boundless heavens adore , the Son of God , the Lord from heaven , the Resurrection and the Life , the only and blessed Potentate , who only hath immortality , dwelling in the light , dwells in all his children , and gives them the evidence that he has taken his abode in them . This above all things is worth knowing . And hence the necessity of the self-examination enjoined by the apostle . Ascertaining by divinely approved testimony , that we are in the faith , and that our faith and hope are in God , we have the assurance , yea the knowledge , that Jesus Christ is in us , and that we are in him , who of God is made unto us wisdom , and righteousness , and sanctification ,

and redemption . To secure us from error , from heresy and from imposition , we should pursue the examination in the light of the unerring standard , and having the assurance that our faith is sustained by the standard of divine revelation , we not only enjoy the consolation of the assurance our own selves , but are thereby qualified to minister consolation to those who with us are of the household of faith , as well as by our walk and conversation as by speaking to them of the glory of our Redeemer 's kingdom , and talking of his power .

Elder Gilbert Beebe

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### MEETINGS

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#### RIVERVIEW CHURCH

**A**s per precepts and examples as set forth in the written word of God Riverview looked out among themselves and recognized a certain gift . They therefore called for a presbytery to be formed Nov . 26 , 1988 at 2:00 at Riverview Primitive Baptist Church , Bassett , Virginia ; for the purpose of examination of this gift , brother Howard Peters and if found qualified be ordained to the full work and service of deacon .

All Elders of our faith and order present were invited to sit in the presbytery and all deacons were asked to sit together . The meeting was opened by prayer by Elder Thomas Solomon . Elder Carl Terry was elected as moderator and Elder Thomas Solomon to serve as clerk . Brother R. L. Wright acting as spokesman for the church delivered brother

Howard Peters to the presbytery .

The qualifications for deacon was read as set forth in scriptures Sixth Chapter Acts , 1st Timothy , 3rd Chapter by Elder Carl Terry . Examinations followed by Elders Thomas Solomon . The presbytery being satisfied as to the qualifications of this candidate proceeded with the laying on of hands and prayer was offered by Elder Thomas Solomon . The charge was delivered to brother Howard Peters by Elder Carl Terry . He was then delivered back to the church as an ordained deacon .

The minutes of the work of the presbytery were read and adopted . A copy to be placed in the church records , a copy to be sent to the Signs of the Times for publication and a copy to be given to Brother Howard Peters along with a certificate of ordination .

Presbytery was dismissed by prayer by Elder Carl Terry .

Elder Carl E . Terry , Moderator  
Elder Thomas Solomon , Clerk

Deacons present were :

Clyde Johnson	Woodrow Abshire
Raymond Mays	Posey Poindexter
Fred Murphy	Eulas Turner
Robert Wright	

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#### STAUNTON RIVER UNION

**T**he Staunton River Primitive Baptist Union meeting , the Lord willing will be held at Mt . Ararat Church ( Old Mountain ) the fifth Sunday in April , and Sat . before at 10:00 A . M .

The church is located on Mt . Cross road , 750 . About 13 miles west of Danville , Va .

All Elders of our faith and order ,  
and all lovers of the truth are invited to  
meet with us .

Elder H . W . Wray , Moderator  
Sarah Barker , Clerk

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CONTRIBUTIONS

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FOR JANUARY 1989

Mrs . Sara Barker , VA.....	10.00
John S . Collie , NC.....	2.00
M . T . Dalton , VA .....	7.00
Mrs . Frank Sizemore , WV .....	2.00
Mrs . Rebecca S . Smith , FL ...	7.00
Jack K . Hays , TX.....	7.00
Ralph Horne , NC.....	7.00
Mrs . Mary Messick , AL.....	5.00
Ms . Susan Cutts , VA .....	2.00
Mrs . Marjorie Cook , TN .....	20.00
Mrs . Lottie Minter , NC.....	2.00
Mrs . Martha L . Majors , TN ....	7.00
Mrs . Lavenia Biggs , TN.....	7.00
Mrs . Lavenia Biggs , TN .....	25.00
In appreciation Eld . W . D . Griffin 's work on Signs staff .	
M . L . Richardson , FL .....	2.00
Mrs . Hettie Wade , VA .....	7.00
Mrs . Frances S . Smith , VA....	2.00
Mrs . Virginia L . Apple , NC ....	2.00
Elma G . Wilson , NC.....	30.00
Mrs . Myrtle Thompson , VA ....	7.00
Mrs . Phyllis Snyer , VA.....	2.00
Miss Lora Smith , NC.....	2.00
F . H . Bryant , VA .....	2.00
Eld . Amos Hash , VA.....	2.00
Mrs . Alice Gibson , VA.....	25.00
Mrs . Cara McDuff , TX .....	2.00

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OBITUARIES

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ROSE ELLA CONNER

It has pleased our heavenly  
Father to call from our midst  
our beloved sister, Rosa Ella Conner,  
wife of the late Alvah Conner ; who  
preceded her in death Dec. 17 , 1978 .

She was the daughter of the late  
D . A . and Lydia Conner , born March  
20 , 1903 ; died July 19 , 1988 .

To this union were born five child-  
ren ; One son , Lynwood Conner of  
Roanoke , Va . who preceded her in  
death , May 8 , 1986 . Surviving are  
four daughters ; Mrs . Julian ( Eveleen )  
Rutrough of Copper Hill , Va . Mrs .  
C . V . ( Kathleen ) Ferris of Roanoke ,  
Va . Mrs . Larry ( Glenna ) Link of  
Bristol , Va . , Mrs . Rosetta Under-  
wood of Roanoke , Va .

Also she leaves two sisters , Mrs .  
Hettie Manning and Mrs . Vergie  
Conner both of Copper Hill , Va . She  
leaves one brother Mr . Irvin Conner of  
Copper Hill , Va . Thirteen grandchild-  
ren , and twelve great-grandchildren .

Sister Rosa joined Salem Primi-  
tive Church also known as ( Head of  
the River ) May 8 , 1960 , and was  
baptized on the same day by her  
pastor , Elder B . O . Thompson . She  
attended her meetings regular as  
long as her health permitted , and will  
be missed by every one who knew  
her . Her health was very bad several  
years before she passed away . Sister  
Rosa was a lovely sister , and believed  
in salvation by grace and grace alone .

Her funeral was held at her church  
by Elder Leonard Brammer , and her

body was laid to rest in the Restvale cemetery beneath a mound of beautiful flowers, to await the coming of our Lord Jesus Christ, who shall bid her sleeping dust to arise, and she will ever be with Him.

Resolved, that a copy be sent to the Signs of the Times for publication, a copy be sent to the family, and a copy be put on our church book.

Done by order of the church in conference January 7, 1989.

Your little sister in hope,  
Elva S. Mitchell

### SISTER LATISHA DOSS

**W**ith much sadness in my heart, I will attempt to write a few words in memory of my Dear Sister, Latisha Doss, who I loved dearly.

My beloved sister and your sister and friend was born in Pittsylvania County, Sycamore, Virginia, on November 22, 1914, the daughter of the late Luther Birk and Carrie Dalton Inge.

She was married to the late Brother Lloyd Doss on June 3, 1939. There were no children to this union. She leaves one sister, Beatrice Inge Colbert, Gretna, Virginia.

Sister Latisha was a strong believer in salvation by grace. She visited many churches with her husband. They visited churches in the association and sister associations often. She was faithful to her church and loved her brothers and sisters. She often provided transportation for other believers.

She asked for a home in Weather-

ford Primitive Baptist Church on June 30, 1949, along with her husband, and they were baptized the first Sunday in July, 1949, by their beloved pastor, Elder O.K. Tench, at the same time.

She was a good sister, neighbor and wife who cared for those less fortunate than she, and visited often. She had a great love for her nephew and great nieces.

She bore her afflictions of many months with much patience and without murmuring. She enjoyed visits of sisters, brothers and friends. She said it was so lonesome. The prayers of the Brethren were most comforting.

She fought a good fight, was reconciled to her illness. She made her funeral arrangements in detail, even the songs she would like sung at her funeral.

She died at her nephew's home, Gretna, Virginia, December 8, 1988. Her funeral was conducted at Weatherford Primitive Baptist Church on December 10, 1988, at 2:00 p.m. by Elder O.K. Tench and Elder Raymond Goad. Her body was laid to rest beneath an array of beautiful flowers in the Gretna Burial Park to await the coming of the Lord.

I feel we have been greatly blessed of God to have had fellowship with such a wonderful sister. She is greatly missed by her sister, family and church friends.

May those of us that mourn our great loss be reconciled to God's will, who never makes a mistake.

Written by her sister who loves and misses her very much.

Beatrice M. Colbert

## ELDER WILLIAM DORRIS GRIFFIN



Elder W. D. Griffin

**E**lder Griffin passed away January 29, 1989 at the Warren Hill Nursing Home, Warrenton, N.C. He was born Oct. 3, 1903 to John Logan and Emma Magelene McDaniel Griffin. March 10, 1923 he married Lois Still who preceeded him in death Feb. 11, 1986. To this union was born a son who died in infancy and two sons, Thurman of Boydton, Va. and Howard of Louisville, Ky. who survive. Also surviving are seven grandchildren and eight great-grandchildren and a brother Jackson Griffin.

Elder Griffin joined Harmony Church in the Hopewell Association in Alabama April 1927. February 28, 1937 he was ordained to the full work of the ministry. He served as pastor of Harmony and Hopewell Church in the Hopewell Association, Mt. Carmel, Bethel, and Macedonia in the Buttahatchie Association, Mt. Zion in the Five Mile Creek Association all in Alabama, The Welch Tract and other churches in Delaware and Maryland. In addition he humbly went to help where needed. At his death he was a member of Little Hope Church in the Hopewell Association. After Sister Lois' death he went to live with his son Thurman in Boydton, Va.

God gave Elder Griffin a deep understanding of the scriptures and blessed him to preach the doctrine of salvation of Grace and Grace alone. He was blessed with a wife in Sister Lois who supported him in his ministry and they were blessed with means to

travel and enjoy the fellowship of their brethren. He was an avid reader and writer. For many years he was Associate Editor of the SIGNS OF THE TIMES writing numerous articles.

Funeral services were held in Norwood Funeral Home Chapel February 2, 1989 with Elders Richard Campbell, H.C. Moon, and Kenneth Key officiating. Burial was in Sand Springs Cemetery Fayette County, Alabama.

Tho he is missed by family and friends, we feel that our loss is his eternal gain and he is basking in the love of God for all eternity.

Written by one who had known and loved him all my life.

Charles P. Hayes  
Northport, Alabama

---

## SALLY CASH MANGUM

**S**ister Sally Mangum was born on November 26, 1895 and died on September 30, 1988. She was married to Buren Mangum. Her husband and two of their children, Annie Mae, age 2 and Sister Betsy Hunt preceded her in death. She is survived by seven children: Alex Mangum, Sallie Wilson, Doris Pickard Lula Mangum, Martha Duke, Jean Wiedman and Van Rhew. Also surviving are 22 grandchildren, 21 great-grandchildren and one great-great grandchild.

Sister Mangum joined Durham church on March 17, 1974. She was a lovely member who walked softly before the Lord and her brethren. She was confined to her home the last few

months of her life where she was lovingly cared for by her children . It was inspiring to see her whole family cooperate to care for her and show their love and respect toward her .

The Lord had given her an abiding faith in the doctrine of grace and the election and predestination to glory of His people . She bore her afflictions with great patience and often inquired about the other members of the church .

Her funeral was conducted at Clements Funeral Chapel by Elder Cleo Robertson and her body was laid to rest in Ellis Chapel Church Cemetery .

“ Blessed are the dead that die in the Lord . . . . ” .

Catherine Humbarger , Clerk

#### DEACON THOMAS N . PHILLIPS

**T**homas Phillips was born August 25 , 1925 , the son of William T . and Lula Mae Phillips of Memphis , Tenn . and completed his earthly pilgrimage July 21 , 1988 after a short illness .

He was married April 17 , 1948 to Mary Nell Brock , daughter of the late Elder Matt Brock of Covin , Alabama and to this union was born two sons , Thomas B . and William T . and one daughter Barbara .

Thomas and Mary Nell were both baptized into the Memphis church on April 28 , 1963 , his having joined at the waters edge so they could be baptized together . They have served the church well . Mary Nell as church clerk for several years and Thomas

was ordained to the office of deacon June 29 , 1986 in which capacity he served faithfully until the time of his death .

Thomas is survived by his wife , three children , one grandson , two grand-daughters , one brother , two half brothers and two half sisters .

He was a big man in stature but will be remembered and loved for his humble disposition , humor and the kindness reflected in all of his actions as a brother and deacon over the twenty five years he was a member of the Memphis Church .

Funeral services were conducted by Elders Wayman Chapell and Richard Campbell at the Memphis Funeral Home .

May the Lord bless and comfort the family and all who mourn the loss of one who touched their lives in a loving and gentle way .

Written at the request of the church while in conference as a loving memorial of one who will be greatly missed .

Richard H . Campbell

#### BROTHER FRED SMITH , JR .

**I**n August 16 , 1988 , Brother Fred Smith , Jr . , who was known by his countless friends as Junior , was called by the Lord from this earth to await , we trust , the second coming of our Lord and Saviour , Jesus Christ , who will return and call those asleep in Him . He was a precious brother , strong in his faith , loyal to his friends , true to his country , and devoted to his family .

Brother Fred was born in Ransom-

ville, North Carolina, on October the 14th, 1918 to Fred Smith, Sr. and Mamer Cayton Smith. He grew up in Eastern North Carolina, and was working in a hospital in New York when World War II broke out. He enlisted in the Army and was assigned to the 20th Engineering Battalion, where he served with distinction from 1942 until 1946. He was present at Normandy and was in Berlin when the war ended.

He was awarded the nations third highest decoration, the Silver Star, for conspicuous gallantry in saving the life of a fellow American despite considerable risk to himself from heavy artillery fire. Those who knew Brother Fred would have no trouble believing that such courage was as natural to him as breathing.

He was married in June of 1946 to Catherine Polovitch, who was to be his lifelong companion and who is herself a precious Sister at North Creek and a blessing to all who know her. Their four children Anita, Fred IV, Michael and Valla, further enriched the earthly life of Brother Fred and Sister Catherine with ten grandchildren, surely a gift from the Lord to two of his servants.

Brother Fred was best known for his hearty laugh and outgoing personality; he never met a stranger, and his life was characterized by goodwill toward his fellow man and love of the Lord.

His funeral was conducted at Paul Funeral Home in Belhaven with Elder J. T. Prescott and Elder Jesse Foreman officiating. Burial was at the Smithton Family Cemetery.

Those of us who have been left behind can only hope that our passing

will reunite us once more in that Kingdom which has been prepared for the saints of God from the foundation of the world. May Brother Fred rest in peace; may the name of God be praised.

Elder J. T. Prescott, Moderator  
Tom Thompson, Clerk

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### SISTER LELIA FRANCES STEELE

It pleased the Lord to call home, Sister Lelia Frances Steele. Sister Steele was born April 18, 1899; a daughter of John Wesley Steele and Nannie Custer Steele. She passed from this life November 17, 1988.

Sister Steele was a faithful member of Springfield Primitive Baptist Church. She was received by experience and baptism; August 29, 1937. Sister Steele put forth more effort than anyone I have ever known to attend meetings. She will surely be missed.

Survivors include three sisters, Mary Sapp - High Point, N.C., Grace Hodges and Edna Hilburn, both of Yanceyville, N.C. and a number of nieces.

Sister Steele's funeral was conducted by her beloved pastor, Elder O. K. Tench her body was laid to rest in the Hedrick Family Cemetery to await the coming of our Saviour.

Written in love and hope  
Carol R. Pickral

Elder O. K. Tench, Moderator  
Oscar D. Pickral, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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Keeling, Virginia 24566



TO MY MOTHER  
MRS. LELIA BLACKWELL



*I've waited quite a long, long time  
To write this poem to you.  
I did not have the words to say,  
As you always seemed to do.*

*I've read your poems all my life,  
And never dreamed I, too  
Could put my thoughts down in rhyme,  
As I remember you used to.*

*But you have passed this gift to me...  
(I'm told that this is true);  
And what better way could I repay,  
Than write this ode to you.*

*As I get older and recall  
The things you said each day,  
I find myself telling my boys,  
"Well, Grandma used to say..."*

*And you know what I've found is true,  
As your wisdom I relay?  
The lines that I remember most,  
Are those which showed your faith.*

*When times were hard and I despaired,  
Not knowing where to go,  
You simply said, "Remember this,  
That God does love you so.*

*He would not put upon you,  
More than you could bear,  
Just trust and believe in the Lord,  
He'll keep you in his care.*

*And, I have learned that this is true,  
Each burden is custom-fit,*

*I share this memory with my sons ,  
Because I have proof of it .*

*Your God , Your church , and family ,  
Were very dear to you ,  
And I am sure they were your source ,  
Of strength to see you through .*

*And when your time on earth grew short ,  
Your one request of me ,  
Was to take you home so you could be ,  
Close to your church and family .*

*I 'm sure that then God had revealed  
His wondrous plan for you .  
You went to Him , unafraid ,  
The way you wanted to .*

*We miss you here ; I 'm sure you know .  
Your love and faith abide ;  
And by His Grace someday , I pray ,  
We 'll be there by your side .*

*By Her Daughter ...  
Barbara Blackwell Schaeffer*

*( " and their works do follow them " )*

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**EDITORIAL**

*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 to the uttermost part of  
the earth .*



Elder R .H. Campbell

**T**hese words were the last that Jesus spoke unto his disciples and Apostles before he was parted from them and descended into heaven to be seated at the right hand of God . Surely they contain the very essence of the truth of all scripture and were spoken on this very special occasion as a foundation of the gospel dispensation which was about to begin . These words declare as simply and candidly as language can convey , the basic doctrine of the God of heaven and earth , and the way and manner in which the natural man can be made able to comprehend the truth of the scriptures , and this he must be before he can witness to the glory of the kingdom of heaven . Those to whom these words were spoken had been with Jesus through his earthly ministry ; they had beheld the miracles that he performed and had heard the doctrine that he preached : they had seen him die and return to life again and still they could not witness to these things concerning Jesus because they were still in the flesh and unable to discern spiritual matters . They would not be able to do this until they received power after the Holy Ghost came upon them on the day of Pentecost . When this occurred the Holy Ghost came upon them and they all began to speak , with other

tongues as the spirit gave them utterance and declare the wonderful works of God .

When Jesus spoke these words to them they were still under the law , as far as the flesh is concerned , and were in the same position regarding any knowledge of salvation as they had always been . They were in the same condition as all men are when they are born into this natural world . As Paul wrote on one occasion , “ Now I say , that the heir , as long as he is a child , differeth nothing from a servant though he be lord of all ; But is under governors and tutors until the time appointed of the Father .” This is the precise point in their experience that these followers of Christ were ; they were told to wait until the time appointed of the Father which was about to be made manifest unto them . They had the natural evidence of the things they had seen and heard but they were unable to comprehend spiritual aspects of them because , “ The natural man receiveth not the things of the Spirit of God : for they are foolishness to him : neither can he know them because they are spiritually discerned .” As long as any person is in the flesh , they will never be able to discern the things of the spirit of God and Christ is emphasizing this basic doctrine by it being the last doctrinal teaching that He left with them before returning unto his heavenly glory .

The doctrines that are taught in the world today are directed to the natural man in the flesh and are for the purpose of instructing him in the ways of righteousness and to teach him to witness to other like creatures of the glory of the heavenly kingdom . The scriptures that were written to

those who were born of the spirit and walking in the way of holiness are quoted to the general public and are represented as being the promise of God to them and their claiming these promises obligates God to bestow upon them all of the blessings that were treasured , in Christ , from the foundation of the world . This does not agree with or conform , in any manner to the teaching of Jesus to his disciples . Jesus was speaking to those to whom the promise was made and even they could not claim the promise until they were endued with power from on high : they could not witness to the truth of their salvation without the inspiration of the spirit and this was the sovereign work of God .

This basic truth is applicable to the children of God in all ages of time : in the flesh they are children of wrath even as others : But God who is rich in mercy , for his great love where with he loved us , even when we were dead in sins , hath quickened us together with Christ . This quickening comes upon them because they are vessels of mercy afore prepared unto glory , and not to make them vessels of mercy . They were created vessels of mercy in the mind and purpose of God before the foundation of the world and the manifestation of this is that they are quickened by the spirit . “ For by grace are ye saved through faith ; and that not of yourselves it is the gift of God .”

The Apostles received power after that the Holy Ghost came upon them on the day of Pentecost , according to the words of Jesus , and thus entered the Gospel dispensation in which we live today . It would have been as impossible for the apostles not to have witnessed unto Jesus on

the day of Pentecost as it would have been for them to witness unto him prior to that time . They each went forth from that time and place , according to the scriptures and spent the rest of their lives witnessing to the wonders of the kingdom of God and the joys of their salvation . This was the purpose of this outpouring of the Holy Ghost in that day , and the same reason that it is still happening today . Just as then , when one is born of the spirit their lives are changed, they are a new creature and their walk and their conversation become an outward manifestation of this inner change . As they are fruits of the spirit that now dwells within their heart . Their witness becomes apparent to all who know the signs .

As the Apostle Paul wrote to the church at Corinth , “ Now then we are ambassadors for Christ , as though God did beseech you by us : We pray you in Christ ’s stead , be ye reconciled unto God .” I know that it is a difficult thing for one to make the statement that they are an ambassador for Christ but nevertheless the new creature in Christ is just that . An Ambassador is one that has been appointed by one country or kingdom to represent it in another and ; surely when the child of God receives power after that the Holy Ghost is come upon them and they witness unto Jesus , they are ambassadors of the kingdom of God to the quickened and called out family of God while they dwell in this world . This was first demonstrated on the day of Pentecost and will continue throughout this generation . As the Apostle Paul wrote in Romans VI, 4 “ Therefore we are buried with him by baptism into death : that like as Christ was raised

up from the dead by the glory of the Father , even so we also should walk in newness of life .” Now what is this walking in newness of life except manifesting the fact that they have been blessed with the power and knowledge that Jesus speaks of in the above scripture ; which fact is apparent to all of the household of faith and they rejoice in spirit . There would be no reason for rejoicing if those who express a hope in things eternal continued following after the world and those carnal pleasures and lusts of the flesh and displayed no change within . The household of faith rejoices because as they see the change they are strengthened and they are refreshed by this new evidence of the grace of God in bringing the elect out of natures darkness into the marvelous light and liberty of the gospel day . The display of this evidence is their light shining before men that they behold the good works and glorify their Father which is in heaven . When the child of God receives this power after that the Holy Ghost is come into their life , their whole thought and desire is that they might manifest the presence of this miracle of grace unto the whole world , but they soon find this is not the way it works ; they can only witness to those that are in the household of faith , those who understand the pure language and those who know the joyful sound . The world does not see nor understand the good works , neither are they interested in them because they are spiritual . Those that are in the house understand , see the light coming forth from within and will rejoice that the work is still going on .

When Jesus spoke the above words , the law had ended for right-

eousness in the death of Christ , the gospel day had not begun , and Jesus was telling his disciples that the fullness of his work was yet to be made manifest in their lives . They could not witness , or do anything but wait until they be endued with power from on high . This is just as true in our day and age as it was then , the natural man can do nothing until they are born of the spirit of God . Remember , Jesus , himself did not manifest the power of God until the Holy Ghost came upon him , at the baptism of John , and then immediately he began to be about his Fathers business , bearing witness that he was the Son of God and declaring the way of salvation .

On the day of Pentecost , the disciples were all in one place and in one accord and suddenly cloven tongues like as of fire sat upon each of them , and then was fulfilled the words of Jesus in his last conversation with them and thus began the gospel dispensation in which we live . As Jesus had said , they did indeed receive power and did witness unto his ministry and also the old testament and God's majesty and power in all things . " And they were all filled with the Holy Ghost , and began to speak with other tongues , as the spirit gave them utterance ." One can only imagine the ecstasy that flooded the hearts of these men , after the waiting and wondering they had experienced since Jesus told them these things ; as they realized the full meaning of what was happening to them . This can be done only by those who have had a similar experience as the Holy Ghost came into their lives and they too learned what was happening to them . There is nothing , in

the realm of nature , to compare with it , and as you begin to try to tell it to anyone who will listen you receive varied responses as they did then . Some will listen , look puzzled and change the subject , others will flatly reject it , but some will receive it and rejoice with you . It is only the power , that comes with it , that enables you to continue in spite of the difficulties you face in running the race that is set before you .

The Apostle Peter was the one who stood as spokesman on the day of Pentecost . He was the one who when confronted by charges of being a follower of Jesus on one occasion swore that he was not , another time denied with an oath that he knew Jesus and again cursed and swore saying I know not the man . When walking on the water and seeing the boisterous wave began to sink and said Lord save or I perish . The difference in the Apostle Peter on the day of Pentecost and on prior occasions was that the power of the Holy Ghost had come upon him and had made him a witness to the truth and unafraid of the faces of men . This power continued with the Apostles for the rest of their lives ; they stood before great men and fearlessly witnessed to the truth of those things that they had seen and experienced with Jesus and those things revealed to them by the Holy Ghost . They received beatings , torture imprisonments and all but John were eventually crucified for their witnessing , but , these same ones who fled when the crowd took Jesus in Gesthemene , stood faithful to the end because of the power that they received when the Holy Spirit came upon them .

This is the greatest testimony that

we have of the truth of the scriptures as we understand it to be . The world declares that the natural man makes the difference in his salvation , or the lack of it , by his decision of chosing to believe and follow Christ or to reject his offer of salvation . The true believer learns by his experience that he knew nothing about God until the power of the Holy Ghost came into his life and with it came the desire to witness to the sovreignty of God and to speak of his power . He realizes that he was just as the Apostles were ; they had been with Jesus , saw the miracles but only the spirit enabled them to witness to the truth ; the true believer had heard of Jesus , read about him but did not know him until the spirit revealed him unto them . As Job , they could say . “ I have heard of thee by the hearing of the ear , but now mine eye seeth thee . ” There is a big difference in hearing of him and in hearing and seeing him . The world goes far and near to talk about and hear about God but this does not enable them to know him . This is accomplished only when they receive power after that the Holy Ghost comes upon them and this is the work of God , as Jesus said , “ No man can come unto me except the Father which hath sent me draw him : and I will raise him up the last day . ”

I do not believe that it was by chance that Jesus told his disciples the above truth as he was departing from them into heaven . He had completed his earthly ministry ; witnessed to and fulfilled all scriptures that were written of him in the old testament ; finished the work that his Father gave him to do , and still he tells them , It is not for you ( ye vessels afore prepared unto glory ) to know

the times or the seasons , which the Father hath put in his power . But ye shall receive power , after the Holy Ghost is come upon you : the lesson being taught is that it is the work of God that ye believe on me whom he hath sent . If man , in the flesh , had any part in working our their own salvation , these men would have had the ability to do so : if man , in nature , had the power to receive these things and witness to the world then Jesus would not have left them with these parting words . He would have commended them for their faithfulness and encouraged them to continue in the way . He did not do this but rather said , “ wait for the promise of the Father which , saith he , ye have heard of me . ” The promise was that , “ I will give unto thee the keys of the kingdom of heaven , and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be lossed in heaven . ” Surely this is the promise that was fulfilled on the day of Pentecost for they did go forth witnessing unto Jesus when they received the keys of the kingdom which is the Holy Ghost according to Jesus ' promise unto them .

This plan of salvation is sure and certain to reach every heir of promise and will seal them unto the heavenly kingdom , as , on one occasion the apostles asked Jesus , “ who then can be saved ? But Jesus beheld them and said unto them , with men it is impossible ; but with God all things are possible . ” This plan of salvation is beautiful and comforting to those who have been made to see what they are in nature ; see the frailty of the flesh and then experience power coming upon them that makes them cry , Abba

Father ; as the Holy Spirit bears witness with their spirit that even they , with all their faults and weaknesses , are the children of God: and if children , then heirs ; heirs of God , and joint - heirs with Christ ; They can but stand in awe and wonder and proclaim as Paul did , “ 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 ! ”

In bonds of love ,  
Richard H. Campbell



Elder and Sister Griffin — celebrating 50th wedding anniversary .

**A**nother great tree has fallen . Elder W. Dorris Griffin , at the age of 86 , passed from this life January 29 , 1989 .

He joined Harmony Primitive Baptist Church in the Hopewell Association in Alabama in April 1927 , and was ordained for the full work of the ministry in April 1937 .

Elder Griffin was married to Lois Still in 1923 who preceded him in death February 11 , 1986 . To this union was born a son who died in infancy and two sons , Thurman of Boydton , Va . , and Howard of Louisville , Ky . , who survive him . Also seven grandchildren and eight great-grandchildren .

( Cont . next page )

Elder Griffin served as pastor of Harmony and Hopewell Church in the Hopewell Association, Mt. Carmel, Bethel, and Macedona in the Butta-hatchie Association, Mt. Zion in the Five Mile Creek Association all in Alabama. Welch Tract and other churches in Delaware and Maryland.

He was blessed to preach the unsearchable riches of Christ and much to the comfort of God's children. Not only was he blessed to speak comfortably unto Jerusalem but his writings, have been enjoyed and will long be remembered, to the household of Faith. He wrote his first article to the Signs of the Times and was published in 1928.

He joined the staff of the "Signs" a few years later and served as an associate editor until his death. In the more than fifty years he wrote numerous articles.

In speaking of Elder Griffin we think also of his lovely wife, Sister Lois. No two ever walked more closely together than they. Sister Lois was known for her gift in working with her hands — her needle work — weaving baskets — rugs and many unique pieces of crafts. She was a good mother who loved her family dearly, and certainly a good and true ministers wife.

On behalf of the entire staff of The Signs of the Times, we wish to thank God for permitting us to know them and to work with Elder Griffin. We have suffered a great loss but we bow in submission to God's will and by his grace we will think on what we have had — rather than what we have lost. We extend our love and sympathy to his family.

Editors

P.S. See reprint of Elder Griffin's first article, written at the age of twenty-five, on page 106 of this issue.

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*CORRESPONDENCE*

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Dear Brother & Sister Stigall;

I had thought I'd get around to visiting you this week, but it doesn't seem so now, so will write instead.

There was much soul rejoicing when you dear people were brought to unite with the church. When this work is started in the heart of His people it will be completed and none can stay His Hand, We're told in His Word, My people will be a willing people in the day of my power. This power is always present in a will to keep, guide and direct us, but as a car motor is there, only when started does it create a driving force that carries the load to its destination. It says my sheep hear my voice and do follow me. The power of God is a propelling force as well as compelling force. All that are given me shall come to me. I'm sure all our church is of the same mind in being thankful you two were directed to our church at Malmasion.

I've not witnessed anything like Sunday, as one after another humbly went forward asking for a home with the church. It reminded me of reading in the Bible of the day of Pentecost, especially in Acts 2:47 "And the Lord added daily to the church such as should be saved." To my mind this does not mean all that needed saving.



All needed it from a point of eternal salvation . Nor does it mean all that ought to be saved or would be better off to come . I believe this means " should " as the past tense of " shall which if applied thus it wasn 't any choice on their part or on the Apostle 's part . So they shall be saved all that should be saved .

Hope to see you very soon , until then may I say we have all confidence in you . May God protect , direct , correct , guide and keep you is my prayer . If I 've been blessed from above to call God , my God and embraced in the call of Him to His people .

A brother I hope ,  
Julian

## CHURCH OF OUR FAITH



Members watching the church burn .

## RIVERVIEW PRIMITIVE BAPTIST CHURCH

**R**iverview Primitive Baptist Church now lies in ashes but the spirit of the congregation is undaunted . The majority of the regularly attending members has been with the church for more than twenty years .

Riverview was the first church in the community , according to historical records kept by the Bassett

Printing Corp . It is located on Bassett Heights in Bassett , Virginia .

Built in 1868 , the church , destroyed by fire Sunday morning , also had been used for a school around the turn of the century , said Nellie Terry , wife of its pastor , Elder Carl Terry . Several churches in the neighborhood have volunteered the use of their facilities for Riverview .

Services will be held at Reed Creek Church until other arrangements are made .

( Plans have been drawn and Riverview Church hopes to be in their new building sometime in the near future .)

Editors

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ARTICLES

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Elder Griffin 's first article published in the " Signs " 1928 .

**" AMAZING GRACE "**

*" 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 ."*

I have many doubts and fears that I have ever had grace made known to this vile and sinful heart of mine , and often fear I have been deceived and am deceiving the precious saints , and that my trust in the saving grace of Jesus is only a vain imagination of a vile and sinful heart . It is true that at one time I was as profane and wicked as it seems I could be , and that something did burden me , but a great deal of the time I fear that it was only my own imagination . A very few times in my poor life it seemed when under the sweet preaching of God 's humble servants that I have been lifted up , as I hope , from the valley and my mind taken away from the perishable things and placed on Jesus . Just a glimpse of his lovely presence when darkness comes again and I am made to doubt more than ever . But , dear ones , as fleeting as my little star of hope is , it is my all in all . It is my prop and stay while struggling

here below , and as much as I am made to doubt I would not give the little hope that dwells in my poor aching bosom for all this world and its riches . Precious readers , I know that if Jesus ever did manifest himself to me that it was amazing to my poor burdened soul , and oh how sweet it seemed . If the Lord ever has found me , it was wonderful indeed , because I was the most sinful wretch that ever lived ( and am yet ) and it could not have been justice to display to me " Christ and him crucified , " but only his mercy . Surely , surely I was lost , and oh so blind . I believe I felt as secure as any one ; not a single trouble ever rolled across my breast . I loved to boast that I was as good as any one , and I firmly believed that after I had had all the good times that go with youth I would turn to God and live a christian life . I held to that belief and I practiced it as fully as any one ever could . I cursed much and it did not bother me at all , until in the spring of 1924 . I am as unable to tell why it left me as I am to tell why , if not deceived , that God should manifest his everlasting love toward the chiefest of sinners . If , as I hope , the Lord did remember me on Calvary 's cross , I was blind for some time ( and still doubt whether I see or not ) about the Bible . I was in a conditional country and they taught me that if I would join " the church " the Lord would bless me bounteously . They taught me that God was not limited in power and that he was a complete Sovereign , but they told me he did not work all things after the counsel of his own will , or , in other words , that the predestination of all things was not taught in the Bible , and that it

was God dishonoring . I believed all this until I hope the Lord opened my eyes . I said the hardest things imaginable about the “ old absoluters ,” and it made me angry to tell me I believed what was to be would be . Even after I came back home and found they believed in predestination here , I was , as I thought , sorry I did not join while away . As time went on my burden got heavier and I began to read after some of the precious brethren who advocated predestination . The more I read the more I wanted to read and the more it all seemed to fit the little hope I possessed .

*“ Through many dangers, toils and snares,  
I have already come ;*

*’ Tis grace has brought me safe thus far ,  
And grace will lead me home .”*

How consoling , dear reader , to know that you do not have your own way to make . It is not only grace that lifts your feet out of the miry clay and places them upon firm ground , but it is grace that keeps them there . If poor weak mortals could keep themselves Christ ’s keeping would be useless , but if I were left to keep my own rambling feet I would not go wrong because I would already be wrong .

I started out to try and write upon predestination , but my thoughts are something I have never been able to control . For some time I have had the following words of Jesus on my mind , and try as I may I can ’t shake them off : “ Father , the hour is now come .” — John xvii . 1 . If there was not another sentence within the lids of the Bible that sounded of predestination this one would be sufficient to prove there was a certain hour in which the crucifixion of the blessed Jesus was to take place . I am so

ignorant and foolish ( and as some people accuse us , unreasonable ) as to believe he was put to death as an appointed and a fixed time . ( Read Matthew ii . 45 , and John xiii . 1 . ) If it was not a fixed time I am sure that it would have taken place much earlier . If it had been left to chance or “ happen so ” I verily believe that Herod ’s decree to slay infants would have left us without a Savior . It is useless to say that “ good ” men could have crucified the Lord . Since it was brutal and heinous to do this , what kind of characters did it take to do the work ? Is it possible for men to say that the crucifixion of Christ was left to chance ? If so , then the salvation of the elect is left to chance , and if the salvation of the elect is left to chance then the coming of them into the world is left to chance and it is perfectly possible for not an elect to be saved . Away with such a thought ! Inasmuch as God foreknew that Adam would fall he prepared before the world a ransom for sin . Since God foreknew that Adam would fall , it was a fixed thing for him to fall . ( If , as some claim , he could have kept the law we could have been righteous until now . ) Since it was a fixed thing for him to fall , it was a fixed ransom to redeem him from under the fall , and Christ proved that the sacrifice was to take place at a certain hour . Now let us go back to our question above : What kind of characters did it take to crucify Christ ? We are all agreed that it was a brutal crime . If so , then they were brutal characters who crucified him . If it was predestination for the Savior to be crucified was it not predestination for these wicked men to do it ? If one single act

of it all was left to chance then that one act could make all of God's plans go wrong. But I believe that predestination was behind the whole plan from beginning of creation until time shall be no more. Nor do I like the word "permission." If you say that God permitted Adam to fall and Christ to be crucified, and all other events to take place because it is his will to do so, then that is all right, but if you just say that God permits, then add nothing, you leave us to think that he permits just to be permitting. I do believe God permits things to come to pass, but because it is his divine will for them to do so.

When you have prayed for all others will you remember this poor burdened boy?

A poor beggar,

W. Dorris Griffin

*KENNEDY, Alabama*

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*Sermon by Elder J. T. Prescott  
Delivered at Northeast Church, N. C.  
11/26/88*

### 3rd Chapter of St. John

**W**e from time to time refer to the occasion when our Lord conferred with Nicodemus and what a great setting that was. He stated immediately after this 8th verse "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit." And I think that is as good a foundation for what we may say, if we are blessed to follow up, that our remarks may be predicated and founded upon "thus saith the word

God."

Now Nicodemus was puzzled about this, he did not understand. He asked a question: "How can these things be?" How many times in our lives and in our experience have we been brought along those very lines and caused to wonder how can these things be? I think that is one of the greatest questions that remain with a child of God, one whom God has opened the eyes of his understanding, one who has been brought and called by his grace, and taught his truth. It has been revealed unto him that he is a sinner, and then that God, a righteous God, a holy God, would condescend and cleanse one, making him whole. And then one could think back: How could a God of righteousness and holiness have such to do with such a wretched sinner as this, as I feel to be? This is a continuation. Think ye not, that this is a one time situation with the child of grace, for he is called to ponder these things throughout his remaining days upon this earth. Yet that is answered by the Spirit revealing into his heart again, when Jesus said "I come not to call the righteous, but sinners to repentance."

The great apostle Paul felt to be chief among all sinners. How do you feel? Do you feel that you have ever gotten ahead of him? I don't believe you do, if you are a child of grace. And yet this was the purpose of God in sending his Son into this world and dying, giving his all for poor, dying, wretches. We have "all sinned and come short of the glory of God." Show me one individual that ever had had, does now, or that ever will, break this phase of action that within

himself will merit this great eternal salvation which is in Christ Jesus , our Lord . Not one , there is none good , no not one save the Father .

And yet it pleased the Father , as I said just a moment ago , to send his only begotten Son into this world to redeem just such as we have described — to call them from nature's darkness . Does he do it ? “ Has he done it ? ” Jesus said he did before he left this earth . Jesus said that he had finished the work that the Father sent him to do .

Now then , we see not all things complete . It has yet to be revealed . And that is the work of the Spirit of God , that is the work of the Holy Spirit to take the “ things of him and show them unto you .” When that Spirit reveals the truth unto you , it is going to reveal in your heart what the Son of God through the divine covenant with his Father in eternity has already done for you . Not what he is going to do , but what he has already done .

Now then , Nicodemus didn't understand this , much of it I don't understand if indeed I understand any of it . It seems a mighty small part , but I will tell you one thing — I would not trade if I had anything to do with it , what little that God has given me in my heart to rejoice and trust in , for ten thousand worlds like this . My brethren , why , because every bit of it is going to come to naught . The day is coming when we will close our eyes and yield up everything pertaining to this time world and what is it going to be worth then ? Now then , my precious brethren , isn't what we are longing for and hoping for , and what our desire is , that we will have something abiding within each of us

that will not die , that will not separate ?

Now that is what the great apostle Paul declared when he said “ 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 ever be able to separate you from the love of God which is in Christ Jesus our Lord .” That is what we are talking about , something that supersedes and transcends all bounds , even death itself . My dear people , has that been manifested , has that been brought to life ? Why , sure it has , not only when the Son of God rose from the tomb himself , but he manifested it in others when he quickened them and called them forth . We have it on record .

My dear people , Nicodemus was not some illiterate or unlearned person that we might criticise him for it . He simply did not understand how these things could be . Now then , Jesus answered and said unto him , “ Art thou a master of Israel and knowest not these things ? ” Why certainly that didn't qualify him at all .

We might have all the book learning that there is , but I would as much as he will bless me , like to rightly divide , by God's grace the truth from error . We might memorize all the books that have ever been written upon this subject , if you please , and we might memorize this ( Bible ) from lid to lid and let me tell you there is not one ounce of salvation in that alone . I am not critical of this . I believe it behooves us as children of the heavenly King to proceed in the best manner that God will bless us to in all things . And yet salvation is in

none other than our dying God . That was what the salvation of his people was , that is where it is , and that is where it will ever remain until he comes back to this earth to receive the purchase of that which he died for .

Yes , I know that these things , as Jesus said , are hid from the wise and prudent . Jesus thanked his Father for that . He said “ I thank thee , Father of heaven and earth , for thou hast hid these things from the wise and prudent , but even so thou hast revealed it unto babes because it seemed good in thy sight .” Now then , Nicodemus with all his carnal knowledge did not know these things . How can these things be ? Jesus went on to testify and tell him , “ Verily I say unto thee , we speak that we do know and testify that we have seen and ye receive not our witness .” You know that Jesus could speak nothing but the truth , he was the truth , he was the way , he was the light , and yet here he is telling that character that he receives not our testimony . Why did he not receive ? He had not been blessed with anything within to receive it with .

Let me tell you , the world is full and this scripture testifies to these things — that there are those who have eyes and see not , there are those that have ears and hear not , and hearts and understand not . Why don 't they have it ? Because it just has not pleased God to give it to them . After reading that they don 't have it and if you do have it , it is because it pleased God the Father to give it to you . It certainly isn 't something that you have done to deserve it . That is what we are

talking about , and that 's what we want to get clarified to you this morning — that this salvation which was wrought in the Son of God is a free and unmerited gift to those whom God chose in his Son before the world began .

That is what the apostle Paul preached , that is what ministers have preached from that day until now and that 's what we still desire to preach : that he has saved us and called us with a holy calling , not according to our works , but according to his own purpose and grace which was given to us in Christ Jesus before the world began . That 's what the apostle Paul had to say about it and I am not ashamed of it . But I thank God if indeed I have been counted worthy to stand upon these principles and the same blessed truth .

Let me tell you folks , we are living in a fast - changing world . But let me tell you something that does not change , and that is God and his wonderful work and his ways . They stand fast now , forever , the same yesterday and forever , and change not . Just suppose for a moment that God was as fickle and flimsy as we are in nature . I don 't know of anything that would describe it any better than man and his ways are as an oak leaf in the wind . And you see for yourself , a puff of wind will come from this way and that leaf will just go tumbling that way . Then a breeze comes from the other way and it will turn and go that way and so will man with all his works and ways . Somebody else will come along and convince him of something just a little bit different and he will take off after that . God has said “ My people hear my voice and they do follow me and a

stranger they will not follow , for they know not the voice of a stranger ,” Think about this which is predicated upon what I said— which was , that is and which will stand forever .

Jesus said , “ If I told you earthly things and you believe not , how shall you believe if I tell you heavenly things .” He is setting the record straight , my dear people . Here the scriptures testify that Jesus Christ came unto his own who received him not . They had nothing to receive him with . They didn ’t know who he was and I am telling you today that if he were to come back to this earth , the only way it would be possible for you or I or any other man to know who he is , would be for it to be revealed and given unto us . That is the only way and no man has ascended up to heaven . Oh no , Jesus comes down from heaven . We cannot reach up and grasp these things , we cannot bring him down . But aren ’t you thankful of that , that God is a Spirit and he humbled himself even to the cruel death of the cross . In his power he comes down even into the lowest parts of the earth . Where is it , if it is not right into the very heart of the poor sinner . That ’s about the lowest place that I know of upon the face of this earth — when one has gone down , when he finds himself sinking down and no one to cling to . Everything around him is going up and he cannot redeem himself and then one comes to him .

It is just like that man was , who was on the way from Jerusalem to Jericho . And he was beaten , he was robbed , and he was left half dead . He couldn ’t do anything . But the world is preaching today that everybody has a chance . Now let ’s see

what kind of chance that man had . There was one , a priest came by on one side by chance and the Levite came by on the other side by chance . Neither one touched him , they didn ’t have anything to give him . Man doesn ’t have anything to give you today . But when that certain Samaritan came along he had the cure . And we rejoice today that he comes where we are because we can ’t reach up . Just remember that no man has ascended into the heavens , but that which is in heaven condescends even into our very hearts and causes us to cry many times — Abba Father — oh yes , and lifts us up .

All the healing that ’s ever been done , both physical and spiritual will be by that great physician . That is the first thing he did — to bind up his wounds . That man was wounded , he couldn ’t do anything but he bound up his wounds and poured in the oil of gladness . When God comes to one and binds up his wounds and lifts him up , don ’t you believe that there is rejoicing . The scripture says there is . 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 . Listen closely , dear people , this is a subject that is very important . It has been misconstrued and misapplied throughout the ages of mankind . Listen to the wording itself — how it reads . “ That whosoever believeth . . . ” What is belief ? What is it based upon ? What does it take to constitute a belief ? It takes some evidence to establish a belief . Anything that is based on anything else is simply theory . It is just like the wind : somebody else could come along

and if you were depending on me and what I say, then somebody else can come along and tell you a little something more enticing and you would go after him. I believe I know human nature.

Now then, "whosoever believeth in him . . ." In him we move and live and have our continual being, so if we are in him, tell me how did we get there? I want to ask you a question, if I may. Don't you believe every child of God will sing his praises in eternity and their names are recorded in the lamb's book of life and were written there before the world began in Christ Jesus? Let me ask you, who put them there? There are no names being written there today; there is nobody adding to or taking away this work that was constituted and completed and wrought in a blessed covenant between God the Father and God the Son in eternity. And all that's ever been since them was the manifestation and the revelation of that, and that is what we glory in today.

Now in the 16th verse: "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." Do you believe that it is possible that one that has been regenerated and born again of that incorruptible seed that liveth and abideth forever shall ever perish?

But now let's go back now to this work of grace. In this work of regeneration, you think about it and consider an individual in his earthly state that he is born into this world. There are a lot of people that would like to think and probably do that every person born into this world is

born with just a little bit of good in him and if you'll fan it just a little bit and work with it, that you'll make something out of it. But that's not what my Bible teaches me. My Bible teaches me that as that great patriarch David declared that it was in sin that my mother did conceive me and I sprang forth with tongue speaking lies. If there be anything acceptable unto God the Father in an individual, it would be that which has been wrought there and worked in you by the Spirit of almighty God in quickening you and calling you by his grace and revealing this unto you, teaching you that you are not your own keeper but the same one that created you and ordained you before the foundation of the world. But some people say, "You Old Baptist go back too far." Let me tell you God was, he is and he shall forever be and that which we hope to worship and praise and glory in is that which was in him from the beginning. It didn't just get there, but it was in him.

. . . "That all of them that believe will sing his praises in glory." Who are they? I am glad that I can't tell you and I am glad that no man can tell you, but I can tell you one who knows and that is that one who holds that book, that one that John saw sitting upon the throne in the book of Revelations and in his hand he had a book and that book was sealed. I am glad that it is sealed today and it will stay sealed until the time of revelation comes when they will open that book and all whose names are found written therein shall come forth into eternal life. Just remember that the foundation of God stands sure having this seal: the Lord knows them



that are his .

We read terrible things and see it on TV about little children being abandoned and it is the most horrible thing that I know of , and I condemn it , by God 's grace , with everything I have to do it with . The scriptures say " Yea , a mother may leave her suckling child but your heavenly Father will never leave or forsake you ." Isn't that wonderful . Though sorrows may come , though heartaches may come , though afflictions may come , and yes you may wind up in prison . Some will say , " Oh no , I will never do that ." Don't say what you won't do . Peter didn't think he would curse and swear that he never knew his Lord , but he did , didn't he ? And the Lord knew more about him than he did , for he told him that was exactly what he would do . When it came to pass and that old rooster crowed , I've said this many times that it was one of the greatest sermons that ever was preached , for it brought to the attention of Peter what the Savior had told him and he wept bitterly . Brethren , that is repentance , that which God reveals , that repentance which he works in you , which is acceptable unto the Father .

Now then , for God sent not his Son into the world to condemn the world , but that the world through him might be saved . It might be good for us right here to consider just a moment what world is under consideration . The only reason that the sun is still rising in the east and setting in the west — the only reason that this old natural world is still standing today is because of the grace of God . If man were left to himself , he would have already destroyed himself and everything

that he has ever been connected with , but for the restraining hand of God . It just isn't God 's time for it to be done away with yet .

You look out among us and you can see the grace of God in every aspect . You can see the grace of God when you see the plants come forth and when you see the trees grow ; you can see the grace of God when it rains and when the sun shines . Certainly all these things are by the grace and mercy of God .

We have under consideration that this world of believers is a different world from the natural world . Jesus told his little children that you are in this world , but you are not of this world . If you are among that royal seed , that heavenly host , and will sing his praises in eternity , you are not of this world either , for there has been a separation made .

And there is much admonishment , there is much instruction in the scriptures pertaining to this . I was reading some this morning , where the apostle Paul admonished his brethren : " Be ye not partakers with unbelievers , — to separate yourself from them , come ye out from among them and be ye a separate people ." I hope to emphasize that I feel Paul was qualified to do this . I believe it becomes us if we are instructed by God 's word , to rebuke and exhort with all long suffering and doctrine . " For the time will come when they will no longer endure sound doctrine , but will heap to themselves teachers having itching ears and will turn away from the truth and be turned unto fables ."

A man will preach the power that called him and I want to preach Jesus the way , the truth , the only

way given unto heaven that poor sinners must be saved . That is the only power that I believe in , “ for there is no power ,” Paul says , “ except the power of God and the powers that are ordained of God .” You ’ll notice that it is in the past tense : he that believeth on him is not condemned : but he that believeth not is condemned already .”

God ’s people are a lively people . They have been begotten again unto a lively hope , they are made alive in the Lord Jesus Christ . Just show me one that has been wrought into and he will tell you the reason he does what he does is because God has already wrought a work within him . They don ’t do what they do in order to obtain something , but they do what they do because they have obtained . That is the greatest difference between possessing and professing . In this condemnation that light has come into the world and men loved darkness rather than light because their deeds were evil . “ For everyone that doeth evil hateth the light , neither cometh to the light lest his deeds should be reproved .” There is your human nature , just fickle enough , just palpable enough that man within himself harbors some idea that if I won ’t tell this no one will know . We have all been guilty of harboring thoughts in our minds that we are ashamed of and wouldn ’t tell anybody what they were . It doesn ’t make any difference whether you told anybody or not , just remember that God knows the heart and the purpose and intent of the mind even before you think them . There is nothing hid from God . Rather than us being concerned about what Brother so-and-so over

here might think about what I said or did , I just better be concerned about my Lord and Savior for it is through him and by him that I live or die .

I would admonish you to examine yourselves “ to try the spirits to see if they be of God or if they be of man .” What is it that we cling to , what is it that we are possessing this morning : Is it something that by God ’s grace and his mercy we come into possession of? I hope so . I hope this is something that we have been given possession of , not because of what we have done , not of works of righteousness that we have done , but according to his own purpose and grace . Again it was given to us in Christ Jesus before the world began .

Elder J . T . Prescott

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### MOVED OR MOVING ?

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Editors

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 5 / 89  
IT EXPIRES WITH THE ISSUE .

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**VOICES OF THE PAST**


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“he being dead yet speaketh”

**THE NARROW WAY**

Continued From April Issue .

3 . But again , it is the way of temptation . The Lord Jesus Christ was tempted in the wilderness by Satan . He said to His disciples , “ Ye are they which have continued with Me in My temptations . ” ( Luke xxii . 28 ) . If we , then , are not acquainted with temptations , we know little of union to a tempted Lord . But we are very glad to get out of the way of temptation . It is a painful path to walk in . To be continually tempted by Satan , by our evil hearts , by “ the world lying in wickedness , ” and have a conscience suffering and groaning under the weight of temptation , is no small burden . But the voice still sounds behind us , “ This is the way , walk ye in it . ” It is indeed a way of temptation ; but still the way of temptation is the way of deliverance , and the way of deliverance is the way of glory .

4 . Again . It is the way of faith , for only by faith can we walk in the way . Nothing but faith can enable us to see the way before us , or to move to a single step in the way . By faith we stand , by faith we walk , by faith we fight , and by faith we triumph . So that would we walk in the way , we can only walk in that way by living faith . And here is the distinction . It requires no faith to turn aside “ to the right hand , ” or “ to the left . ” Unbelief can lead us astray , sin can draw us aside ; but to walk in the straight and narrow way — in Jesus , in the path of

tribulation and affliction , in contradistinction to the general way of man — we can only walk in that way as God is pleased to raise up and keep alive living faith in our souls .

5 . And as we walk in it by the faith , so we walk in it by hope ; hoping to the end for the glory of God God , hoping that the Lord will appear in due time and cheer our souls , hoping for the day when all our cares shall be at an end and tears wiped away from our eyes ; hoping in God’s faithful word of promise , in His expected deliverance , in His promised mercy ; hoping for nothing in self , but hoping for all in Him .

6 . We walk in this path also in love ; for only so far as we have some love to the Lord , love to His ways , love to His Word , and love to His people , can we be found walking in Him . He Himself is love ; and when we have felt a little of His love in our souls , then we can love Him ; and this is the language of our hearts , “ Draw me , we will run after Thee ” ( Sol . Song i . 4 ) . When we feel a little of the soft touches of love in the soul , then there is a running in the way of God’s commandments , in that straight and narrow path that leads to eternal glory .

7 . We walk in it , again , in the way of prayer . The Lord’s family are continually sighing , crying , and pouring out their petitions to the Lord . “ Lord , guide me , teach me , direct me ; hold me up ; keep me from error . Lord , visit and bless my soul ; look down upon me in Thy infinite mercy . ” O how these cries , sighs , and petitions are continually going up from broken hearts to the footstool of mercy ! We cannot walk in the way except by these continual

sighs , groans and cries after the Lord . A prayerless , reckless , hard heart never finds the way , and could not walk in the way , if found . The life we have to live is a life of faith and prayer ; and the Lord will take care , I am well convinced , that we shall , as He declares of the elect , “ cry unto Him day and night .” There shall be those conflicts , exercises , trials and temptations ; those desires and those wishes , those pantings and longings ; all combining and conspiring to keep up communion with the throne of mercy . Thus , as the Lord’s people walk , they are led by supplications . He says , “ With weeping and with supplications will I lead them ” ( Jer . xxxi . 9 ) . “ I will pour upon the house of David , and upon the inhabitants of Jerusalem , the Spirit of grace and of supplications ; and they shall look upon Me whom they have pierced .”

8 . And this way also is a way of self- denial ; grappling with the flesh , putting off the old man , and putting on the new— plucking out right eyes , and cutting off right hands , as the Lord may enable ; “ Whosoever will come after Me , let him deny himself , and take up his cross , and follow Me Me ” ( Luke ix . 23 ) .

9 . Again . It is the way of godly fear . We can only walk in the path aright as godly fear is from time to time springing up in our hearts ; a fear to be wrong , a desire to be right , a tenderness of conscience lest we break the bounds , slip into error , or turn aside into evil . So that the Lord’s people , in their passage home to glory , are continually fearing and trembling , knowing what fallen creatures they are , lest they make a mistake , be deceived or

deluded , and turn aside on “ the right hand ” into some grievous error , or on “ the left ” into some awful deception of Satan . Therefore , they walk in self-suspicion , in godly fear , in holy desire , that the Lord would be their guide and keeper , and “ lead them in the way everlasting .”

Contrast this with the way in which dead professors walk , be they ever so high or ever so low . They have none of these jealous feelings over self ; none of these suspicious thoughts over their own hearts ; no fears lest they be wrong ; no earnest desires to be right ; no cries , groans , and sighs after the Spirit’s leadings ; no fear of error , no dread of evil ; no listening with anxious ear to the voice that speaks behind them : “ This is the way , walk ye in it .” “ Turn not aside ‘ to the right hand ,’ nor ‘ to the left ’ — here is error , there is heresy ; here is evil , there is sin ; avoid this quicksand , beware of that sandbank ; a precipice on one side , a quagmire on the other .” Thus the Lord’s people go along trembling , fearing , crying , sighing , watching , praying , because they know they carry in their bosom a heart so “ deceitful and desparately wicked ,” that turn aside they will , turn aside they must , except they hear the voice behind them , saying , “ This is the way ! ” “ This is the way , look straight on before you ; it is a safe path , it leads to endless glory ; it will bring you right at last . You may have many doubts , many fears , many suspicions , many sighs and groans , and think you are altogether wrong because there is a turning aside to “ the right hand ,” and a turning aside “ to the left .” But the promise still holds good ; you “ shall hear a voice

behind you” sounding in your ears .  
 “ This is the way , walk ye in it .

But what a mercy it is to have this word sometimes sounding in our ears , and see that there is a “ way ” to heaven — a way independent of man , distinct from all the doings of the creature — God’s own dear Son , “ the Way , the Truth , and the Life ! ” that there is blood , precious blood , that cleanseth from all sin ; a righteousness , a glorious righteousness , to justify a needy , naked soul ; love , dying love , as a sweet cord twined round a drooping , desponding spirit ; and that the blessed Comforter , from time to time shows us and gives us power to walk in the way of eternal life !

But has it not been , is it not sometimes with you , a matter of earnest consideration whether your feet are in the path ? What makes it so ? Because you find working in you so many things that seem utterly opposed to this path ; so many trials , temptations and exercises , so many anxious questionings , and so much of the working of “ a heart deceitful above all things , and desperately wicked . ” All these things combined make you fear that you are not walking in the path . But what is all this but the blessed fruit of the “ word behind you ? ” You expect , perhaps , to see something , but that is not God’s way . The word is “ behind , ” not before you ; dropped into your conscience , not held up to your eyes . Yet because it does not go before us to warn us beforehand , instead of coming to reprove us afterward , we often think that it is not the word of God at all . But I would say , what is it that has kept you that are the people of God , and desire to

fear His name ? what has kept you out of that dead assurance in which so many walk ? Doubts and fears , the tremblings and suspicions of your anxious mind , have not these instrumentally kept us from this great evil ? What has kept you from being altogether swallowed up in despair ? Have there not been now and then some glimpses , tokens , testimonies , some shinings in of God’s countenance , some dropping of His word into your heart ? What has been all this but the “ word behind you ? ” When sin has been presented to you as a sweet honied drink , and you have almost grasped the bowl , there has been some lash of conscience , some cutting conviction , that dashed the cup away before you drank the deadly draught ; has not that been a “ word behind you , saying , This is the way , walk ye in it ? ” While you have been working and struggling , and thinking you would do something to please God , and got well - nigh stuck fast in the old pharisaical sandbank , a sweet light has broken in upon you , whereby you have seen Jesus , and turned aside from ruined self , and anchored within the veil ; and has not this been “ a voice behind you , saying , This is the way , walk ye in it ? ” When your path has been little else but trouble , sorrow , and affliction , and you are almost ready to give all up , and say , “ This religion has brought nothing but trouble with it ; ” still there has been a soft whisper in your conscience , “ ‘ This is the way ; ’ turn aside , and you must perish ; you have a soul to be saved or lost . ” This has been a gentle admonition , and you have still kept on . Has not this been “ a voice

behind you ? ” When you have felt your heart prompted to break forth and pour out your petitions at the throne of mercy , and wrestle with God as for life and death , has not this been “ a word behind you , ” sounding in your ears , “ Ask , and it shall be given you ; seek and ye shall find ; knock , and it shall be opened to you ? ” When some precious promise has come into your heart , and cheered up your downcast mind , when you were fain to give up all for lost , what has this been but “ a word behind you ? ” But because the word does not always come before us , and we cannot see something with the bodily eye , we get confused and perplexed . But God has not promised we shall see anything with the bodily eye , or hear anything with the bodily ear . The word is to come “ behind us , ” as a reproving , rebuking , encouraging , or comforting word , as God see fit . But , however it comes , as a rebuking or comforting word , it still sounds , “ This is the way ! ” — Jesus , His blood , His righteousness , His Person , His perfect salvation — “ This is the way , walk ye in it . ” Turn not aside to “ the right hand , ” nor “ to the left ” ; walk in Him , and by walking in Him you will obtain eternal life .

What a mercy it is that God has left such a promise on record ! and O , what a great mercy to have this promise fulfilled in our heart ’ s experience ! That is the mercy . This we know , if we know anything , that we are ever turning aside “ to the right hand ” or “ to the left . ” If we do not know that , what do we know ? We are shut up in ignorance , presumption and carnal security , if we do not know that . But then , on the other

hand , what a mercy if God does not leave us to turn aside to be engulfed as thousands are in destruction and ruin ; but deals with our conscience in mercy , and gives us a lash now and then ; or a refreshing admonition , promise , or encouragement ; or turn our eyes , as Jonah did , to look once more “ toward His holy temple . ” Thus the Lord , sometimes in one way , sometimes in another , still encourages our poor , fainting souls to look to Him , and hope in His mercy ; and still mercifully says to us , “ This is the way , walk ye in it ! ”

J . C . Philpot

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*“ He that hath an ear , let him hear what the Spirit saith unto the churches . ” — Revelation ii . 29 .*

**T**hese words extend the message beyond the church to which they were spoken , and address themselves to every one whom the word comes , and to whom an ear is given to hear and receive it . Thus each message sent to the churches becomes a message sent personally to us . If we have a spiritually circumcised ear , if we are willing to listen to the voice of the Lord , he speaks to us in every message as personally and as distinctly as he spoke to each individual church . It is indeed an unspeakable blessing to have this ear given to us that we may receive in humility , simplicity , and godly sincerity what the Lord speaks in the word of his grace . It is by his word that he knocks at the door of our hearts ; and what a blessing he has pronounced on the man who hears his voice and opens the door

when he hears the knock, like a fond and affectionate wife when she hears the knock of her husband at the door of his house : “ Behold , I stand at the door , and knock : if any man hear my voice , and open the door , I will come in to him , and will sup with him , and he with me.” ( Rev. iii . 20 ) .  
 J . C . Philpot

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CONTRIBUTIONS

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OBITUARIES

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SARAH “ KITTY ” MORAN AGEE

**W**ith sweet memories I will attempt to write Lord willing , a few words in memory of Sister “ Kitty ” Agee , whom I loved very much .

Our Heavenly Father by His divine wisdom called Sister “ Kitty ” from our midst October 15 , 1988 at the age of 93 . She was born March 13 , 1895 , the daughter of Jim and Molly Moran .

She was married to the late Floyd S . Agee on July 7 , 1912 . Born to this union were four sons ; the late James Leroy “ Roy ” , Roscoe W . , Andrew C . , and Floyd S . Agee , Jr . ; seven daughters ; the late Elzora “ Zora ” Adams , Ora Guthrie , Ruie Poff , Ruby Hawley , Doris Hawley , Frances Lewis , and Madeline Banham . She was blessed with 24 grandchildren and 27 great grandchildren and one great - great grandchild .

Funeral services were conducted October 17th at the Salem Church in Floyd County with her pastor Elder Hale Terry and Elders Raymond Goad , Lane Carter , and Larry Hollingsworth officiating . She was laid to rest in the Salem Church cemetery .

Sister “ Kitty ” was received by baptism at Salem Church July 13 , 1927 and was blessed to attend her meetings regularly with a lovely smile on her face . She was a firm believer in Salvation by Grace , believing that God held all things in His hands .

She was a humble and gentle person who loved her Brethren in Christ and in turn was loved by all who

knew her for her quiet manner and sweet smile .

She will be missed very much at Salem Church .

Written in love by request of her family .

Mary Poff

### CYNTHIA GRACE JEFFERSON

**S**ister Grace Jefferson was called from the walks of this life , February 24th , 1989 . Sister Grace was a native of Newark , Ohio . She is survived by a brother , Charles Claggett of Newark , Ohio and a foster daughter , Betty Lengele of Madras , Oregon .

Sister Jefferson was born into this world of sin and sorrow March 24 , 1907 . She believed in the loving kindness of a precious Savior and God that pardoned all sins and iniquity of his chosen people with his precious blood .

We of the Little Flock and Seclusia Church express a feeling of a wounded heart , to think that in body we must one day part . Our hope gives us a view of our God and Savior , Jesus Christ , in Heaven of Heavens , where the precious Saints will live forever in that eternal love that abides forever , above this land of sorrow .

We feel the loss of our precious Sister Jefferson . “ Though he slay me , yet will I trust in him ,” Job 13-15 . The joyful seasons that we were blessed to enjoy in the past several years , shall not be forgotten . “ There is no man that hath the power over the spirit to retain the spirit , neither hath he power in the day of his death ”:

Ecclesiastes 8:8 .

May we be blessed to humbly bow and be made submissive to the power that comes down from heaven . Though today we 're filled with mourning , Mercy still is on the throne . With thy smiles of love returning , we can sing : “ Thy will be Done .”

The Little Flock Church of Bakersfield , CA . , while in conference , approved the memorial of Sister Grace Jefferson , ( request was made that a copy be mailed for publication ) .

Elder Walter B . Wilson , Moderator  
Sister Thelma Bridges , Clerk

### **PSALM 118:14**

*The Lord is my strength and song , and is become my salvation .*



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## POEM



*Now be my heart inspired to sing  
The glories of my Saviour - King,  
Jesus the Lord; how heavenly fair  
His form! how bright his beauties are!*

*O'er all the sons of human race  
He shines with a superior grace;  
Love from his lips divinely flows,  
And blessings all his state compose.*

*Dress thee in arms, most mighty  
Lord,  
Gird on the terror of thy sword;  
In majesty and glory ride,  
With truth and meekness at thy side.*

*Thine anger, like a pointed dart,  
Shall pierce thy foes of stubborn  
heart;  
Or words of mercy, kind and sweet,  
Shall melt the rebels at thy feet.*

*Thy throne, O God, for ever stands;  
Grace is the sceptre in thy hands:  
Thy laws and works are just and right;  
Justice and grace are thy delight.*

*God, thine own God, has richly shed  
His oil of gladness on thy head,  
And with his sacred Spirit blest  
His first-born Son above the rest.*

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**EDITORIAL**


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*“ 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 .*



Elder R.H. Campbell

**T**his single verse of scripture is , beyond any shadow of a doubt , the most often quoted verse to be found in the bible and just as often is quoted out of its context and as though it was the only scripture on the subject in the third chapter of John’s epistle. This verse is just one

sentence in an ongoing conversation between Jesus and Nicodemus and must , as all scripture , be quoted in its proper perspective in relation to all the other statements made on the subject under discussion . The person who spoke these words was Jesus and he was teaching Nicodemus the truth regarding the kingdom of heaven and explaining the way and manner in which the natural man is made a fit subject for it and how this is made manifest in his life ; why it is this way and the purpose of God in doing it this way .

Nicodemus , who was a ruler of the Jews , in that time , came to Jesus by night lest his position in the Jewish nation be jeopardized , but he had questions regarding this new doctrine that was being preached throughout the country , and he wanted to know more about it . His first statement to Jesus reflected this concern , as he said , “ Rabbi , we know that thou art a teacher come from God : for no man can do these miracles that thou doest , except God be with him .” In this statement we are made to wonder if Nicodemus himself was aware of the full import of what he was saying ; surely he must have wondered , even as David when he said , “ What have I now done ? Is there not a cause .” There was wisdom in his declaration that he knew that God was with Jesus in his work and yet when Jesus answered him , “ Verily , verily , I say unto thee , except a man be born again , he cannot see the kingdom of heaven ,” he questioned the statement and said how can this be that a man is born when he is old ? Can he enter the second time into his mother’s

womb and be born again . He seemed to have lost the confidence that he had when he stated that he knew Jesus was a teacher come from God . Jesus continued his teaching of the same subject by further telling Nicodemus , “ Except a man be born of water and of the spirit he cannot enter into the kingdom of God . That which is born of flesh is flesh : and that which is born of spirit is spirit . Marvel not that I said unto thee , ye must be born again . 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 everyone that is born of the spirit .” Nicodemus ’ response to this was , “ How can these things be .” He still could not understand this great mystery but Jesus continues on the same point of doctrine throughout their conversation and at no time did he change the subject and begin talking about something else . He is still explaining the way and manner in which man is brought into knowledge of and is made to see the things of the kingdom of heaven .

Jesus asks him a question , “ Art thou a master of Israel and knowest not these things ,” or in other words , knowing the law and the prophets who wrote of this truth , are ye yet without understanding regarding these things . Then Jesus said to him , “ Verily , verily , I say unto thee , we speak that we do know , and testify that we have seen : and ye receive not our witness . If I have told you earthly things and ye believe not , how shall ye believe . If I tell you of heavenly things . ” Or , in other words , if I have told you in natural

terms what must be done for the man of flesh to enable him to see and enter into the spiritual realm and you don ’t understand ; how can you understand the purpose and the way that it is accomplished from a heavenly perspective ? Jesus now begins , on the same subject , using scripture Nicodemus is familiar with , explaining again the same truth , “ and no man hath ascended up to heaven , but he that came down from heaven , even the Son of man which is in heaven . 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 .” Nicodemus being a leader in Israel was familiar with the prophecies concerning the Messiah , the incident of Moses lifting up the brayen serpent in the wilderness and the fact that all of these scriptures were directed to and applied only to the nation of Israel . They were types and shadows of things to come upon the Lords chosen people in some future time and Christ ’s teaching to Nicodemus was that they were being fulfilled at this particular time in him .

Now , Jesus having said all of these things to Nicodemus on the subject of man having to be born again before he could see the kingdom of God ; having to be born of water and of the spirit before he could enter the kingdom of heaven : telling him of the wind which blowed where it listeth , you hear the sound but don ’t know from whence it cometh or whither it goeth ; reminding of Moses lifting up the serpent in the wilderness to save those that had been bitten of the fiery serpents

and that they die not ; and even saying that in this same manner must the Son of man be lifted up that whosoever believeth in him should not perish but have eternal life , how can the world use these references and teach that these things are for anyone who will subscribe to them and accept them as promises to all the world . All of the above references qualify those to whom these things are directed and shows all of the qualifying is the work of Jesus in his coming into the world to do his Fathers will . Just as those who were bitten in the wilderness by the fiery serpents looked upon the brayen serpent , which was provided by God for this purpose , and lived , even in like manner those who are made to feel their infestation with sin look unto Jesus , the only begotten of the Father and live . They look because they have been born again , and for the first time in their life , realize their poor wretched and undone condition before God and feel their need of a Savior ; they see this , recognize it for what it is and they know that the cure for their condition is beyond the natural ability of man .

When one has been taught these beautiful truths they automatically begin to wonder why it is so with them ; they cannot see any reason that they should be so blessed and yet they feel that they have been . Then with all of this teaching , bringing them to this point in their conversion the explanation is given , “ 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 .”

his forever settles it in their minds ;

they no longer look for the evidence in and of themselves but realize that just as the Jews were the chosen people of God in the law dispensation , he has a chosen people in the gospel dispensation and this third chapter of John is teaching this to all , who in future generations , will come this way , and find that it is because of God 's love for them and not because of anything that they have done to merit it .

It seems that anyone who understands the English language , following this conversation and the line of truth that is presented throughout the conversation would realize that the sixteenth verse is not an isolated statement separate and apart from the subject discussed elsewhere . Surely the whosoever referred to here are the same ones who are born of the spirit , the same ones who are born of the water and the spirit , and upon whom the wind has blown . How can it be declared , so universally , that this scripture applies to all of mankind when so much care has been taken , by Jesus himself , to qualify those who will see and enter into the kingdom of God , and to describe the way in which it occurs to those who will enter in . Then his statement that it is because God so loved the world that he gave his only begotten Son that those who believe in him , and surely this refers to those who have been born of the water and the spirit , might not perish . Everything that Jesus has said is regarding things that are beyond the power of man . Man cannot cause himself to be born of the water and the spirit any more than the Israelites who were bitten of the fiery serpents

could heal themselves . The healing must come from God then and it must come from the same source today . Moses was not told to instruct the Israelites what to do ; he was just to place the brayen serpent on a pole and those that were bitten and looked thereon would live . They looked in the same way that Nicodemus came to Christ or that any believer comes to him ; they cannot tell you why they just came . It was not something premeditated on the part of the individual , but , it was predestinated of God because Jesus said , “ All that my Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out .”

In 1 John Ch . 5 , vs . 1 , the Apostle John , who incidently recorded the original conversation between Jesus and Nicodemus , was blessed to condense the conversation into one sentence , and surely he was referring to it when he said , “ Whosoever believeth that Jesus is the Christ is born of God . This qualifies the whosoever and limits it to those that believe that Jesus is the Christ and surely this same limitation is placed on the whosoever in John 3 16 .

Jesus continues in John 3 , 17 on the same line of truth when he said , “ For God sent not his son into the world to condemn the world ; but that the world through him might be saved : He that believeth on him is not condemned : but he that believeth not is condemned already , because he hath not believed in the name of the only begotten Son of God .” Christ’s coming into the world did not condemn the children of men

or cause them to be lost because the law had already done that . All men are born in sin , Christ excepted , and come forth from the womb speaking lies and fulfilling the desires of the heart and mind , yielding to the vanity they are so subject to , yea were created subject to , so the law was given that the depravity of the natural man might be made manifest and that sin might abound . Christ came into the world that those who were chosen in him before the foundation of the world might be saved because they believed in him since they were born of the water and the spirit . He did nothing for those who were not chosen in him and they were condemned because they believed not in the name of the only begotten Son of God , and they were left in their state of condemnation where all men would be but for the grace of God toward the vessels which were afore prepared unto glory .

The religious world of this day quote the above scriptures and the great majority of them teach that they apply to all men alike , and that , how each one receives them is left up to their own individual choice . Actually these words are a conversation between the Son of God and one for whom he was sent into the world to seek and to save and they are applicable only to those of this elite group ; those unto whom Peter wrote , “ But ye are a chosen generation , a royal priesthood , an holy nation , a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light : which in time past were not a people , but are now the people of God ; which had

not obtained mercy , but now have obtained mercy .” These are the ones who are found of Jesus at some point in their lives and they will believe in him unto everlasting life , not may be , but they shall be - because they are born of God , not of the will of man nor of the will of flesh but of the spirit of God .

It all comes forth from the same source and comes as it has in all ages of time as stated in the song of Moses , “ My doctrine shall drop as the rain , my speech shall distil as the dew , as the small rain upon the tender herb , and as the showers upon the grasses .” All of the works of God are as far above the ability of man as the sending forth of the rain and the dew upon the earth ; they occur regularly in the midst of the toil and strife in the world but they are effective only to those to whom they are directed . Such beauty and such perfection is the trademark of the God who created all things for himself and disposes of them as is pleasing unto him and his promise to those to whom all these scriptures are directed is , “ Fear not little flock ; for it is your fathers good pleasure to give you the kingdom .”

In bonds of love ,  
Richard H . Campbell

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*CORRESPONDENCE*

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Signs of the Times :

**H**as the Lord pardoned my sins ? Can I claim a hope in Christ ? I don ’t know what you will

think , but here are some of the reasons why I hope I can .

Many years ago , ( late 30 ’s ) when my children were small , they all took Typhoid Fever . Sometime before they had this terrible disease , I had dreamed of being in a large crowd of people , and all my children were seated in swings — swinging out over the water — and I couldn ’t get them out .

Then , when they got sick , I was fearful for their lives . I went out to the chicken house several times to pray , and to ask God to take care of them , and make them well .

They were very sick for a long time , but finally , all of them recovered . Still I felt a burden of sin , and many times made bread without salt or soda , because I could not keep my mind on my work . A few years later , this feeling got so bad that I could not rest day or night , without continually praying for God ’s mercy .

One night my husband came in and said that he was going hunting . Usually I didn ’t want him to go , but this time I was glad . Just as soon as he was out of the house , I was down on my knees , begging God to show me , in a dream , whether I should go to the church or not — and when I got up off my knees this time , the terrible weight was gone . My husband came back into the house to say that he had decided not to go hunting after all . I remember feeling so happy that I was afraid he might notice , and ask the reason why , and I didn ’t know what to say .

I dreamed that night that I was at a neighbor ’s house , where people were going into another room , and being baptized . Someone asked me

if I wanted to go . I said , “ you go ahead , yet will I be an Old Baptist .” This seemed sufficient evidence at the time to go to the church and tell them .

The next day being the third Saturday , ( Oct. 1940 ) I went to the Republican Primitive Baptist Church. I don 't recall what Brother George Dyer preached about at that meeting , but when they began to sing “ Amazing Grace ”, I went up to join the church. I couldn't talk much, and I was afraid that they wouldn't take me in . I felt unworthy to be in the church, but I did so much want to be. They did receive me . I loved them then , and I love them still .

I was afraid that my husband wouldn't want me to join the church. However, he put his arms around me in church and said , “ I am so happy for you now . It broke my heart to see you as you were .” No man can say sweeter words than these . It seemed that my heart overflowed with happiness . Such joy and peace was mine !

Even now , writing about it , I feel the same joy and love of that day . I believe it will last forever , for I believe it is the love of God .

For several years , I had thought that if my husband was just a member of the church , we could go everywhere to preaching and I would enjoy that so much . I was selfish in this , I realize , as I was thinking mostly of myself .

About two years ago , I began to have such awful dreams about my husband that I told my children I was afraid that he might be taken from me .

Afterwards , when his health

began to fail , I worried even more . He had a heart attack , ( Dec. 1958 ) and was so very ill. The doctor asked me what I thought about his condition . I told him that I had very little hope , knowing he was so terribly sick. He said , “ just pray and hope .” I thought : “ I am praying every minute ,” . . . but his condition was so critical that I knew only God could save him .

He remained in the hospital 29 days , and I stayed with him . I slept on the floor , or in a chair , because I could not go home without him .

When he started getting better , I was so homesick that I thought nothing could make me happier than just getting to go home . . . But , on that last night in the hospital , my dear husband told me of his hope in Christ and I thought , “ the Lord was in this place , and I knew it not .” I felt so happy as I lay on the hospital floor, reaching up to the bed , to hold Fred 's hand for a long time that night. I had been so scared that Fred would die and leave me alone . I had prayed that if he did have to die, God would be with him and let him not fear death . I wanted him to say something that would let me know that the Lord had forgiven his sins . I felt sure that he had a hope in Christ, although he had never told me anything about it . You can imagine the joy I felt when he told me that he had no fear of dying , and that the Lord was with him .

I wanted him to go to church , but I was afraid , too , because of his weak heart . Oh , we of little faith !

Fred did join the church , ( at Republican — May , 1959 ) and he was baptized a month later . It was

such a happy day for me , and I am sure it was for him , also . . . And therefore , these are some of my reasons of hope .

Now we both belong to the church , but Fred 's health is not such that we can go everywhere as I had thought we could . Nevertheless , we are so very thankful for the love of God that we trust we have . We are content just to get to go when we can , and hope that God will be with us wherever we are .

There are many other reasons of my hope , but I have no desire to write more at this time .

#### NOTED IN 1974 :

My husband , Fred , had a second heart attack — this one fatal — on Feb. 14 , 1962 . There have been so many lonesome days and nights since then . I know this is the way of the earth , and pray that God will be with me at the end , as I hope He has been through the years . He has blessed me with loving children and their husbands , and also , grandchildren and great-grandchildren .

Oh , if I could but be thankful enough for all His loving kindness . On that great day , when He calls all his children home , may I stand among them to praise His great and holy name .

If this is not worthy of space , please just cast it aside .

Signed ,  
Lessie Carter Via

#### MARCH 1989

After these words were written , the pages were tucked away at the bottom of a drawer , until recently , when my daughter learned that they

existed . It is with her encouragement that I humbly pass this on to you .

Faithfully yours ,  
Lessie C . V . Guilliams  
Rt . 1 Box 446  
Callaway , VA 24067

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### ARTICLES

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#### SOLOMON 'S SONG II . 9 .

*“ He standeth behind our wall . ”*

**D**ear Household of Faith :— It is unto you that these glorious promises are left on record . It is for thee that He stands behind our wall . No other can ever realize the sweetness of having the glorious manifestation of his royal presence brought to us . The world , with all its ingenuity , can never pierce the ways of the King Jehovah and find out the dealings that he had with those who are bought with so great a price . From the teaching of God 's word there must be more than one sense that God stands behind our wall , because we do not understand that he has left the wicked to their own devices . We believe that he is ever overruling all the schemes of wicked men and devils for the final triumphant deliverance of his chosen people into the glorious city beyond these things of time . Not only is that the belief of the Baptists in this part of Alabama , but we contend , and desire , if the Lord will be our stay and guide , to defend , that the Lord 's people have always taught , that God overruled all things for the good of



his people . But just now our mind is not concerned so much with the sovereignty of God , but will say that we do not believe that God is in any way the author of sin . We are perfectly willing to take the Bible for our guide . We find that Joseph told his brethren that God sent him to preserve much people alive , and that though they meant it for evil , God meant it for good . ( Gen . xlv . 5 ; I . 20 . ) God did , in some wonderful way , bring this about without coercion . Men and good brethren at that , are very much concerned over the way God works all things and still not be the author of sin . I used to spend much time in speculation on the same idea , but long since I have , as I hope , been shown the glorious beauties of his magnificent power , and it does not bother me so much any more . If God is so wonderful in power and wisdom that he can bring a blaspheming Saul to the earth crying , “ Who art thou , Lord ? that he is coming again to earth to gather from the graves all his little children , and raise them to immortality without the stains of sin ; that , if not deceived , he found the poor unworthy writer among the thorns of infidelity and self - righteousness and planted in his sinful heart a little ray of hope that all is well with my soul , then may he not work all things after the counsel of his own will ? But let us not be content there . Paul tells us that God gave them ( the wicked ) up to uncleanness through the lusts of their own hearts . ( Rom . i . 26 . ) James tells us that God is not tempted , neither tempteth he any man , but man is tempted when he is drawn away of his own lusts . ( James i . 13 ,

14 . ) It is only as the sovereign Ruler of all things that he stands at the wall of the wicked . But , to the poor storm child of God , there is a more precious way that he stands behind our wall . According to my understanding , the wall is our flesh . Just as long as the poor little pilgrims sojourn in this time state we shall be looking through a glass darkly . Paul tells us that the flesh lusts against the Spirit , and the Spirit against the flesh , and these are contrary one to the other , so that ye cannot do the things ye would . ( Gal . v . 17 . ) All of God 's dear children who have been called out and given to know the truth know that this is true . When the Sun of Righteousness subdues the flesh and melts down the wall , it is then that we are exalted upon the mountains of his love , and are then obeying and keeping his commandments . We hear the Savior say , “ Without me ye can do nothing . ” Oh ! to be left down in the land of Lodebar , to our own sinful selves . Indeed , we must wait on the Lord for a visitation of his healing power .

If a man is in the flesh is he partly so , or is he completely under the influence of evil ? It is not part Spirit and part flesh that prompts evil , nor is it both that prompts righteousness . It is sin that dwells in us that leads us in forbidden paths . It is the Spirit of Peace that leads us to do righteousness . Now Paul says that they that are in the flesh cannot please God . Peter thought that he never would deny the Lord , but at soon as the Lord withdrew from him he did deny him . He continued to do so until the Lord turned and looked on him . Just so it is with us . When

the Savior melts the barrier down , and steps from behind our wall , we are like Peter , we are made to weep bitterly .

I have heard dear old soldiers speak of their ups and downs in this life , and say their downs were many more than their ups . But nay , not so . Our downs are so much longer . We only get a glimpse now and then of his beaming countenance . With this poor writer the glass is very , very dark . If I have ever been under the smiling rays of his shining wings it has been very fleeting . He only shows himself at the lattice . It is here a little and there a little . Sometimes it seems that I can never again grope in darkness , and then I am made to again be as " a pelican of the wilderness , " as " an owl of the desert . " But blessed thought indeed that he knows our way ! Even when the influence of his healing wings is not being felt he is watching over and caring for us . He will never leave nor forsake us , and is mindful of us when we are not mindful of ourselves . He will watch over and keep us in this world , and will watch our sleeping dust until he bids it arise . Then we shall be where he is and be like him , and this old wall , the flesh , shall be done away with and all will be heaven and eternal . This will be enough for a poor sinner like me .

I would like to have literature pertaining to the Old Baptists , especially Minutes from all associations , and old copies of the Signs , Lone Pilgrim and other papers .

May the Lord continue to enable the publishers and editors to print a paper that contends for the doctrine that has identified the church for

ages .

Yours in hope of continued  
mercy ,  
W . D . Griffin

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### MOVED OR MOVING ?

To assure you of getting your " Signs " and without missing any copies , be sure to inform us of any change of address .

Editors

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 6 / 89  
IT EXPIRES WITH THE ISSUE .

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### ST. JOHN 15 : 1 - 5

*I am the true vine, and my Father is the husbandman .*

*Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit , he purgeth it , that it may bring forth more fruit .*

*Now ye are clean through the word which I have spoken unto you .*

*Abide in me , and I in you . As the branch cannot bear fruit of itself , except it abide in the vine ; no more can ye , except ye abide in me .*

*I am the vine , ye are the branches : He that abideth in me , and I in him , the same bringeth forth much fruit : for without me ye can do nothing .*

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## CHURCH OF OUR FAITH



### BETHEL PRIMITIVE BAPTIST CHURCH

**B**ethel Primitive Baptist Church was built in 1824 which is the present building. The church group actually came into existence August 1805. It was founded by Joel Preston, Joseph Pedigo and Wilson Turner. Some of the first records were destroyed by fire. Available records of regular church meetings date from October 30, 1899. When Elder A. B. Philpott was moderator

followed by Elders J. C. Martin, Randolph Perdue, J. A. Brooks and James R. Hollandsworth. The present Moderator is our beloved Elder Junior Conner.

Meeting time is first Sunday each month at 11:00 A. M. and Saturday before at 2:30 P. M. Communion service first Sunday in July each year. The church is located two miles East of Glade Hill, Va. on State Rt. 834 and 674.

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#### PSALMS 25 : 8 - 14

*Good and upright is the Lord : therefore will he teach sinners in the way.*

*The meek will he guide in judgment : and the meek will he teach the way.*

*All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.*

*For thy name's sake, O Lord, pardon mine iniquity; for it is great.*

*What man is he that feareth the Lord? him shall he teach in the way that he shall choose.*

*His soul shall dwell at ease; and his seed shall inherit the earth.*

*The secret of the Lord is with them that fear him; and he will shew them his covenant.*

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*VOICES OF THE PAST*

"he being dead yet speaketh"

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**CIRCULAR ADDRESS**

By Elder J. A. Lee  
Ebenezer Baptist Association  
Wilcox County, Ala.  
1858

**T**he Ebenezer Association of Primitive Baptists now in session, to the several churches of which she is composed, sendeth greeting:

Dear Brethren. The revolving wheel of time has brought us together again in an associate capacity and according to a long established custom, you doubtless expect from us a circular address.

We therefore invite your attention to a portion of scripture recorded in First Corinthians, 13th Chapter, 13th and last verse. And now abideth faith, hope, charity, these three, but the greatest of these is charity. Paul, the Gentile preacher, was the speaker of our subject. He was once a vile persecutor of the Church and thought that he was doing God's service, but the Lord, in his mercy, showed him better by calling him when on his way to Damascus to an account of what he was doing. When a radical change was wrought in his heart and the eye of his understanding being opened, he arose and was baptized, and after receiving meat and being strengthened, he preached Jesus, that he was the very Christ.

Paul's mission to preach was

from Heaven and his field of labor was among the Gentiles and that which was mighty in Peter, to the circumcision, was mighty in Paul to the uncircumcision. For the Lord gave a large increase to his word. It was good seed sown in a well prepared soil. Paul was the planter and Apollo the waterer, but the increase alone came from God. Paul was a co-worker with God and the result was that the churches were built up, the ordinances were administered, sundry admonitions given, and a faithful exposition of doctrine made.

Our text is his concluding remarks upon the three ruling Christian graces, faith, hope and charity. Faith is the exercise of the mind in a correct knowledge and thorough persuasion of the truth as it is in Jesus. When the Centurion came to our Savior and asked him to go and heal his servant that was at home sick of the palsy, the Savior said he would go but the Centurion said that he was not worthy that Christ should come under his roof, but to speak the word and his servant would be healed, and remarked further and said, that he had servants under him and he said to one go, and he went, to another come, and he came, &C, which, when our Savior had heard, he remarked and said, I have not found so great faith, no, not in Israel. The gist of the above is that the Centurion had an unbounded confidence in the sovereignty and power of Christ over all manner of diseases, everywhere and at the same time.

Again, when Christ and his disciples were crossing the lake to the country of the Gadarenes, there

arose a storm upon the lake that blew so furiously that their lives were in danger , and in their fright the disciples ran to Jesus who was lying in the hinder part of the ship asleep and awoke him , saying , Master , we perish ! The Savior arose , rebuked the wind and said to his disciples , Why are you so fearful ? and for their fearfulness , reproves them for a want of faith , saying , How is it that ye have no faith ? We think Christians may learn a very important lesson from the two cases above named - first , to repose all confidence in God ; secondly , though providence should appear to frown upon us , not betray a distrustfulness of the wisdom thereof but study a more faithful discharge of the duties involving on us as the professed followers of Christ . Paul , to the Hebrews , tells us that faith is the substance of things hoped for , the evidence of things not seen , and that without faith it is impossible to please God , that Abraham believed God and it was counted to him for righteousness .

The fruits of faith are plainly set forth in the character and lives of Abel , of Enoch , of Noah , of Abraham , of Isaac and of Jacob and a host of ancient worthies , who all died in faith and should serve as an example for us for that which was written aforetime was written for our learning , that we , through patience and comfort of the scriptures , might have hope .

Faith comes by hearing , and hearing by the word of God and in order to a true and evangelical faith , implantation of the grace of God in the heart is necessary . Such an

implantation produces a complete change in the soul , and so complete is the change that light takes the place of darkness and life takes the place of death , or in other words , that which was darkness becomes light and that which was dead becomes alive . The Scriptures represent this change as a new birth , being born again , a deliverance from the power of darkness and a translation into the kingdom of God's dear Son in whom there is now a saving belief which we shall denominate faith and which is now the act of the creature and by which the creature is actually justified .

But as faith is not always in lively exercise , the Christian grace of hope is given .

In all the works of God there is a great display of wisdom but in none of his works do we behold a greater display of wisdom than in the care and provision that he has made for his people while upon their pilgrimage in this world .

Hope is a confident expectation of something good ( no man wants to be unhappy at any time and much less at or after death ) . Happiness is the great disseration of all men ; if sick , we hope to get well ; if poor , we hope to get rich ; in a word , if at any time we find our conditions are not such as we desire , we hope at some future day to attain our desire . The hope of the Christian is by means of the Gospel ; it is called the hope of the Gospel and is founded on gospel promises .

Hope is the helmet of Salvation . A helmet is a kind of cap for the protection of the warrior's head in time of battle ; the helmet of hope for

the Christian is for his protection in time of trouble , dire affliction or persecution , and although the saints have a strong assurance of a blest home beyond the grave , yet it is not so strong as to do away with the necessity of hope . The assurance the saints have may be increased or diminished just in proportion to their faithfulness or unfaithfulness in the discharge of any known duty . Behold . I stand at the door and knock ; if any man hear my voice and open the door , I will come in to him and will sup with him and he with me . Again , if a man love me he will keep my words and my Father will love him and we will come unto him and make our abode with him . If ye know these things , happy are ye if ye do them .

But as a trial of the Christian 's faith is more precious than gold , God has seen fit at times to veil his lovely face and for disobedience the Christian is left to grope in the dark . The cares of this life have much to do in drawing the Christian off into forbidden paths . When all absorbed in the immoderate pursuit of worldly objects , the heart becomes hard , the zeal grows cold , and ere the soul is aware it has lost , to a considerable extent , its taste for religious services such as singing , prayer , religious conversations - in fact , the whole train of religious duties are observed more through form than heartfelt desire . But the Christian eventually wakes up , his backslidden state comes up vividly before him , the sight of which is painful and mortifying . Gloom shrouds the mind , the scriptures are searched for evidence of individual acceptance with God , the characteristics of

the Christian are therein marked out , and his path made plain , the spirit is now willing but the flesh is weak . A desire takes form but how we find not , anxiety increases , doubt of conversion or regeneration come in rapid succession ; all confidence is lost in the flesh , and if God is worshipped it is alone in the spirit . But the storm increases , the clouds thicken ,

A professor long I have been,  
But fear I 've never been  
cleansed from sin .

Many serious and solemn meditations I have had - many tears have I shed , but Esau shed tears . I have been baptized and so was Simon Magus ; have partaken of the Lord 's supper and so did Judas . I have believed , and so do the Devils . I hope , but it may be the hope of the hypocrite which shall perish . But amidst this dark and gloomy cloud , the Christian soul has an anchor , and that anchor is hope , and thank God , it is both sure and steadfast and although it be upon the rough sea of doubts and fears , or upon the broad ocean of fiery persecution , where the lightnings of cruelty flash , the thunder of anathemas roll and when the winds of oppression blow , the Christian 's lot should be cast , yet is he not lost - neither sinks he into despair for the good hope that he has through grace will keep his head above the billows of time , and sustain him while crossing the river of death .

Having considered the two first propositions of our text , we come now to speak of the third and last

proposition , to wit : the abiding of Charity . John tells us that God is love , the truth of which all men must admit . We judge that men are compassionate and merciful , not for what they do for one , two or three men , but from what they do for all men , both friends and foes : hence , when men open their treasures and deal out to the needs of all , we call them charitable . Now , let us take a hasty view of what God has done for man . Man is the creature of God . He was made not as he is now , but in a state of moral rectitude . In the garden of Eden he was beautifully supplied with everything for his peace and happiness , but man kept not his first estate . He fell and became a transgressor under the righteous law of God and in the absence of love , would have been hurled into a state of eternal death . But God spared him , though he turned him out of the garden , to get his bread by the sweat of his face , and for his sake , the earth was cursed and brought forth briars and thorns .

Men , through all ages of the world , have been rebels against God . They have despised his law , rejected his counsel , stoned his prophets , killed his Son , and counted the blood of the covenant an unholy thing . But God has not only borne with the manners of wicked men , but he has blessed them with a bountiful supply of everything to make them comfortable and happy in this life , and far above all this , he saves them with an everlasting salvation beyond the grave . He saves them not in their sins , but from their sins , and that , too , according to the

strictest principles of justice . God saves men according to a purpose and plan of his own , and such is the nature of his plan and purpose , that though all men are not saved , yet all men are left without excuse .

God has made communications to man from quite an early period of the world - first by angels ; second by men ; third and last , by his son whom he hath appointed heir of all things . God speaks to man now by the Gospel of his Son , he commissions men to preach its sublime truths and in the gospel message , men are commanded to repent and believe in the Lord Jesus Christ .

But the heart of man is corrupt - his soul is contaminated with sin , but God , by his grace , regenerates and creates it anew in Christ . Old things pass away and behold all things become new . ( No more strangers and foreigners , but fellow citizens with the Saints and household of God ) . Thus the heart is made new by grace and becomes the locality of the charity spoken of in our text which is no more nor less than a gracious principle imparted to men in regeneration . It is the greatest of the three ruling Christian graces , in that without it the others would be impossible .

When , therefore , the heart of man is renewed by grace , we naturally look for fruits corresponding thereto . A man , however , may give all his goods to feed the poor and he may give his body to be burned , and still be destitute of charity . Such was the gist of Paul 's reasoning on the subject .

But we hold it to be utterly impossible for a man who is renewed

by grace to be uncharitable, that is, to withhold his donations from the poor and the needy.

Charity suffereth long and is kind; the charitable man bears long the faults and foibles of his brother, and from the kindness of his heart, he is disposed to look over and pass by the faults of even his enemies. The Christian cannot be otherwise than kind. Acts of kindness will characterise him in all the relations of life, as husband, he will be faithful and affectionate; as father, kind and admonitory; as master, just and equal; and as neighbor, courteous and kind. From the above, we deduce the following: 1. A Christian will not be an abuser of his wife. 2. He will not be a discarder of his children. 3. He will not withhold a full supply of food and raiment from his servants. 4. He will not be a churlish and unaccommodating neighbor.

Charity envieth not. The Christian envies no one for what he is, what he has or what he may obtain. There is a principle in man to envy his neighbor, 1. perhaps for his large fortune, 2. For some particular piece of property, 3. for his intelligence, 4. for the high and honorable position he holds in society, but such is not the case with the Christian.

Charity vaunteth not itself - is not puffed up. The Christian boasts not of what he has done, what he can do or what he will or intends to do, neither of what he has had, what he has now or what he may obtain. 1. The Christian knows that tis God who gives him his being, 2. That God is the author of his hope, 3. That tis God that spares his life, 4. He

knows all and everything that he has now, ever has had or ever will have was given, is given and will be given him from God; hence the impossibility of his being puffed up.

Charity doth not behave itself unseemly. The Christian behavior must be in keeping with that of our Savior. 1. He must be obedient. If it is his duty to preach, he must preach. It would be very unseemly for him to set himself up against the will of God and the judgment of the Church. If he is set apart to the office of deacon, he must not disdain to serve but ascertain how deacons did anciently and act accordingly. If it is your duty to pray, be certain to try, for a servant behaves very unseemly, not to ask his master for that upon which he subsisted and that too that he could not possibly obtain anywhere else. If it is your duty to exhort, be sure and do so and think not that because you can exhort, that you must preach. If it is your duty to sing (and doubtless it is the duty of church members to try) be sure and buy a hymn book for yourself, your wife and your children and provide a few copies for the use of your friends when they come to your church, and always be at the church time enough to sing one good song at least before preaching commences. If you find it to be your duty to help settle difficulties that may chance to be among your brethren, lay aside all your private preferences and as a good servant of the Church put your shoulder to the wheel and work for the peace of Zion. If it is your duty to administer to the poor and needy, and you fail to do it, how dwells the love of God in you?



If it is your duty to pay your preacher ( and all must know that it is ) let not the negroe that was bought, the land that was purchased the late cold spring , the bad stand of cotton , the storm , the drouth , the worm , and consequently a short crop , keep you from doing it , for it is very strange for a church to receive the ministrations from her pastor , from month to month and from year to year and not reciprocate . Such behavior is very unseemly .

It is very unbecoming and improper that through the coldness and tightness of the Church , the word of God should be bound . Seeketh not her own , is not easily provoked , thinketh no evil . 2 . The Christian must be self - denying , 3 . slow to anger , not allowing himself thrown into a fit of madness by every trifle that may cross his path . 4 . He must not surmise or think evil in advance . Rejoiceth not in iniquity but rejoice in the truth . 5 . Neither by word nor action lend air nor give encouragement in the smallest degree to anything that is immoral or that would reflect discredit upon the truth of God or his institution upon earth but to approbate , encourage , support and help to maintain everything that will give encouragement and force to God 's truth . Beareth all things , believeth all things , hopeth all things , endureth all things . 6 . to bear all and everything that God , in his word or providence , sees fit to lay upon you . 7 . To believe the scriptures to be the word of God - a plain declaration of his will , and a sufficient rule of faith and practice . 8 . Never presume to steady the ark of God ; doubt not the wisdom of his

providence . Never falter ( sic ) in adversity and though your ranks be thin , if your warfare is righteous , hold up your heads - take encouragement and hope to the end . 9 . Should you be called to suffer , either from bodily afflictions , family affliction , adverse fortune , public calamity , or cruel edicts from kings , potentates , or heads , endure all things and bear hardness as good soldiers of Jesus Christ .

Dear Brethren , we are now done . We submit this , our circular address , to you as from a creature , to its sovereign not presuming to advise you prematurely upon any subject touching your internal affairs , only , as a child might dare to commense and advise with its parents upon things for the general good of the family . May the Lord give you grace to enable you to occupy till he shall come .

Farewell .

B . Lloyd , Moderator  
L . B . Moseley , Clerk

Circular Address by Elder John A . Lee , Pastor , Bethsaida Church , Wilcox County , given at Sweetwater Church , Butler ( Crenshaw ) County .

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### PSALM 28 : 7 - 9

*The Lord is my strength and my shield ; my heart trusted in him , and I am helped : therefore my heart greatly rejoiceth ; and with my song will I praise him .*

*The Lord is their strength , and he is the saving strength of his anointed .*

*Save thy people , and bless thine inheritance : feed them also , and lift them up for ever .*

*“ 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.”*

**H**ow beautiful and how full of encouragement Brother Beebe, is the above quotation to the heart-broken sinner. It has occurred to my mind so frequently in times of darkness, of distress, and of difficulty, that I have been led to admire it as among the brightest passages of Holy Writ, and often to rejoice in the consolations hereof. It is one of those passages that has buoyed up my drooping spirits in the hour of temptation and fiery trial, when the powers of darkness have assailed my quivering faith, and attempted to undermine my steadfastness on the rock of ages. Often when the clouds of doubt have hung around my head — when the Lord has appeared to retire behind his pavillion of love, and dropped the curtain before my beclouded vision — when I have been left to wander and grope in the darkness, of coldness, of barrenness and of little zeal, and have began to conclude that mine is a gone case — that I have been under a delusion, and have been following cunningly devised fables — that I have no interest in Christ the Saviour, even if there be a Christ to save; then, even then, my Brother, has it often been the case that the above words of consolation have burst in upon the dark and benighted faculties of my mind, like the penetrating beams of a noon-days Sun, lighted up all within me like a candle shining in a

dark place, and again and again established my goings forth in the Lord.

And often have I learned to know thereby that all is well and will be well with us, if we are but rooted and grounded in the faith of God's elect; if we are chosen of the Lord, and are precious in his sight; if we have in deed and in truth been built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone.

I have been led further to think on the excellency of the above quotation, when I look around me and see how that same amazing 'love of God,' constraining many valiant soldiers of the Cross to stand up boldly in defence of the Gospel of the Son of God, counting all things loss and their lives not dear unto themselves, so that they may fight the good fight of faith and finish their course with joy. Few things have been more pleasing to me than (in attention to that of those with whom I am personally acquainted,) to see the boldness the freedom, and zeal exhibited in the Letters of many of your correspondents from the east, from the west, from the north, and from the south, who rise up in the midst of a crooked and perverse generation, and who in the true language of Israel, unmixed with that of Ashdod or any other nation, expose the superstition and hypocrisy of the age — who cry aloud and spare not the deceitful works of iniquity, and who cease not to protest in the name of the most high against the innovations at this day made upon the solid and sublime principles of God's plan of

Redemption .

These things I say , Brother Beebe , have a strong tendency with others , to sound the note of encouragement in my ear , to hear from such of God 's people through the medium of the ' Signs , ' and discover in many places where we thought the Lord had not a people , there His people spring up even if they are few and stand as ornaments to the Church of Christ . It appears then again , I am not entirely separated from the ' love of God in Christ Jesus the Lord ' in this particular , because I am comforted and consoled , and conceive that he has visited me and increased my confidence in establishing a means whereby the children of His Kingdom , can hear from and talk to one another , and assist in building up each other in the most holy faith , notwithstanding the many hundred miles that may intervene , or the many geographical difficulties that may be in the way of their associating together , and seeing each other face to face on this side the bank of Jordon .

Your , in Love ,  
C.B. HASSELL

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*" Forthou , O God , hast proved us ;  
thou hast tried us , as silver is tried . " —  
Psalm lxxvi . 10 .*

**T**he Lord 's dealings with his people in the wilderness are very much to this purpose and to this end — to prove them , and to know what is in their hearts . Has the Lord implanted life in your soul ? Has he

touched your conscience with his finger ? Has he begun a work of grace upon your heart ? If so , in your travels through this wilderness there will be things from time to time to prove the reality of this work upon your soul . You will have temptations ; now , when temptation comes , it will prove whether you have the fear of God in your soul to stand against the temptation , or whether you fall under the temptation ; or , if you fall under the temptation , whether you are ever recovered out of it . And if you are a living soul , the Lord will keep bringing circumstance upon circumstance , event upon event , one thing after another ; and all these things , as they come upon you , shall be made to prove whether the fear of God be in your soul or not . Now , if the fear of God be not in a man 's heart , he must decline , he must fall away . Satan will be more than a match for every one except God 's own family ; sin will overcome and destroy every one but those whose sins are pardoned through atoning blood and dying love ; and the world , sooner or later , will overcome every one who has not the faith of God 's elect whereby alone the world is overcome . Thus the Lord , in his mysterious dealings ( and how mysterious his dealings are ! ) proves the reality of the work of grace in every heart where that work is begun , and proves the hypocrisy of all who have but a name to live while their soul is dead before God .

J.C. Philpot

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*MEETINGS*

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**MINUTES OF THE PRESBYTERY**

Shepherd Fold Church  
Houston , Texas  
January 28 , 1989

**P**ursuant to a call by Shepherd Fold Baptist Church for a presbytery to meet on the above date for the purpose of the ordination of Brothers O .P . Murphy and Marvin Curnutt as deacons of Shepherd Fold Baptist Church .

The following Elders and deacons met and organized themselves into a presbytery :

Elders David Harell , Jimmy Hamrick , C.M. Haygood , C.C. Morris , W.W.M. Burkhalter , G.D. Shipman .

Deacons Raymond Haygood , Charles Hatchett , Frank Richards .

The presbytery elected Elder C.C.M. Haygood , Moderator ; Elder Jimmy Hamrick , Clerk .

The Moderator called for candidates whereupon spokesman, Elder Haygood , presented the candidates to the presbytery .

After due examination of the candidates as to their qualifications as deacons of Shepherd Fold Baptist Church :

1 . A motion was made and seconded that we continue the ordination .

2 . The presbytery selected Elder Morris to word the prayer and Elder Haygood to deliver the charge . The ordination was then conducted by the laying on of hands and with

prayer by Elder Morris . The charge was delivered by Elder Haygood from 1 Timothy 3:8 in which both deacons were most attentive and appeared to depend on God's grace to fulfill their duties .

3 . Deacons O .P . Murphy and Marvin Curnutt were then delivered back to the church by the Presbytery and received by the church by motion and second .

4 . The right hand of official fellowship was given Deacon O .P . Murphy and Deacon Marvin Curnutt by the members of the presbytery , also the right hand of fellowship was given by Shepherd Fold Church members , visiting brethren and friends .

5 . A motion was made that the moderator and clerks prepare minutes of presbytery presenting each candidate a copy , sending a copy to Signs of the Times and preserving one copy for records of Shepherd Fold Baptist Church records .

6 . Minutes of presbytery read and approved and the presbytery dissolved in order with prayer by Elder David Harrell .

Moderator , C.M. Haygood  
Clerk , Jimmy Hamrick

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**MINUTES OF THE PRESBYTERY**

Laurel Ridge Church

**P**ursuant to the request of Laurel Ridge Church , a presbytery met Saturday , Jan . 14 , 1989 at Laurel Ridge Church , for the examination of Brother William Tuggle Conner ( W.T . ) if found qualified in accordance with the written word of God , at the satis -

faction and discretion of their judgment , ordain the above mentioned to the full work of the office of Minister .

The solemnity was begun with prayer by Elder C .B . Davis . All Elders of our faith and order present constituted the presbytery . Those present were as follows : Elders : Leonard J. Brammer ; Willard Cox ; Jr. Conner ; Raymond Goad ; C.B. Davis ; Thomas Solomon ; Marvin Brumfield ; Kenneth Key ; Lane Carter ; Noel Conner ; Larry Hollandsworth ; Carl Terry .

Deacons present were as follows: Woody Young; G.W. Conner; Jessie Tyree; Clyde Johnson; W.T. Conner; Grover Simones; Andrew Agee; Jr. Agee ( Donald ) ; C.T. Abshire; H.D. Ingram; Grey Ingram; Hassell Hale ; Bobby Bernard ; Ed Dyer; Jamie Cooper; Hansil Conner Lonzie Nichols ; Coley Strader ; Carlton Aker .

The presbytery was organized by electing Elder Leonard J . Brammer as moderator, and Brother Jamie E . Cooper as clerk . Elders Kenneth Key ; Raymond Goad was chosen to lead in the examination of the candidate . Having been duely appointed by Laurel Ridge Church in conference Dec. 17 , 1988 . Brother G.W. Conner as spokesman for the church , delivered Brother William Tuggle ( W.T.) Conner to the presbytery . Examination was made by Elders Kenneth Key , Cash Terry , Raymond Goad , Jr. Conner ; Lane Carter , Thomas Solomon , Larry Hollandsworth , C.B. Davis ; Noel Conner; Willard Cox; L.J. Brammer, and Marvin Brumfield. The presbytery being satisfied with the examina-

tion , and answers given by the candidate , administered the laying on of hands, with the Ordination prayer being delivered to the candidate by Elder Larry Hollandsworth. The charge was delivered to the candidate by Elder Willard Cox using Scriptural reference 2nd Timothy , Chapter 2 .

The Moderator asked Laurel Ridge Church if they were satisfied with the work of the Presbytery , which was answered in the affirmative .

A certificate of ordination was presented to Elder W.T. Conner , and the right hand of fellowship and Brotherhood given . The ordained Elder was delivered back to the Church as an Ordained Elder , ( MINISTER) of The Old School Primitive Church at Laurel Ridge Church . The minutes consisting of the work of the presbytery were read and approved . The presbytery was dismissed with prayer by Elder Junior Conner .

Leonard J. Brammer , Moderator  
Jamie E. Cooper , Clerk

Signatures of Ministers present :

Elder Willard Cox  
Elder C.B. Harris , Jr.  
Elder Larry Hollandsworth  
Elder Carl E. Terry  
Elder Thomas Solomon  
Elder Raymond Goad  
Elder Lane Carter  
Elder Kenneth R. Key , Sr.  
Elder Marvin Brumfield  
Elder Junior L. Conner  
Elder Leonard J. Brammer  
Elder Noel F. Conner

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**CONTRIBUTIONS**


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**FOR MARCH 1989**

Mr. & Mrs. J. H. O' Bryant, NC...	2.00
Mrs. Nannie P. Arrington, VA...	5.00
Tommy Wall, VA .....	2.00
Mrs. Harry McNelia, MD .....	2.00
Hester M. Dawson, CA .....	5.00
Mrs. Leola Meador, NC .....	2.00
Sanford R. Fanning, TN .....	2.00
Whitney Mobley, NC .....	10.00
Mrs. Verta Haning, WV .....	10.00
Mrs. Isobel A. Dickinson, MI ...	7.00
Mrs. Cliff Weaver, WA .....	15.00
T. E. Hall, NC .....	2.00
Mrs. Cloma McLaughlin, TX....	7.00
O. P. Murphy, TX .....	100.00
Andrew C. Agee, VA .....	2.00
R. C. May, VA .....	2.00
L. D. Conner, VA .....	7.00
Mrs. E. J. Sutherland, VA ...	2.00
Mrs. Edith Sewell, FL .....	2.00
Mrs. Pearl A. Law, VA .....	5.00
Mrs. Fannie D. Wiles, VA ...	5.00
T. I. Griffin, VA	
In Memory of Dad .....	50.00
In Memory of Elder W. D. Griffin	
Mrs. Myra Renfroe, AL .....	5.00
Little Hope Church, AL .....	25.00
Tim Bobo, AL .....	20.00
Eld. D. R. Cabbage, TN .....	7.00

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**PROVERBS 7 : 1 - 3**

*My son, keep my words, and lay up my commandments with thee.*

*Keep my commandments, and live; and my law as the apple of thine eye.*

*Bind them upon thy fingers, write them upon the table of thine heart.*

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**OBITUARIES**


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**LUCILLE HARRISSON BRADLEY**

**W**ith much sadness in my heart, I will attempt to write a few words in memory of my dear beloved Sister Lucille Harrisson Bradley, who passed from this life February 24, 1989. She was born August 12, 1923 in Edgecombe County, Whitakers, North Carolina.

She was the daughter of the late Robert Ernest and Lovie King Adcock. Surviving are her husband Richard C. Bradley, Route 1, Whitakers, North Carolina, one Son Richard H. Bradley and one granddaughter Rebecca Lee Bradley of Pittsboro, North Carolina. Four sisters, Mrs. Minnie Hux, Mrs. Amber Bryan both of Rocky Mount, North Carolina, Mrs. Edith Brantley of Durham, North Carolina and Mrs. Lovie A. Thompson, Warrenton, North Carolina Rt. 1.

She joined Williams Primitive Baptist Church the third Sunday in August 1947, and was baptized by her Pastor Elder Julius Moore of Whitakers, North Carolina. She was a faithful member and attended her meetings regular. She loved her Church, Sisters, Brethren and Friends; each meeting day she would always fix her meals, to ask them home with her. She enjoyed their visits, setting around hearing them talk about great things the Lord does for His people, singing those

old Hymns of Zion . She was a good wife and a loving mother . Her health began to fail , and the last two years she lived , she was bed ridden . But she never gave up hope of returning back to her church . She would get out of bed and get dressed , then she could not go . She bore her afflictions of many months with much patience and without murmuring the prayers of her brethren were most comforting . She fought a good fight , was reconciled to her illness . I feel we have been greatly blessed of God to have had fellowship with such a wonderful Sister . She is greatly missed by her sisters , family and church friends . May those of us that mourn our great loss be reconciled to God 's will , who never makes a mistake .

Written by her sister who loved her and misses her very much .

Lovie A . Thompson

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### SISTER BEATRICE FRENCH

**S**ister French was called home by her Lord on December 6 , 1988 . She was the daughter of the late George R . and Sally Carroll Cobb . Left to mourn her are her husband , Brother Reuben French , her daughter , Barbara Bolden , three sons , Donnie , Rick , and David , two brothers , George Cobb , Jr . and Thomas M . Cobb , and nine grandchildren . Her funeral was conducted by her pastor , Elder Kenneth Key .

Sister Bea , as she was affectionately known , joined Dan River Primi-

tive Baptist Church on July 26 , 1952 and was baptized by her former pastor , Elder David Spangler . The scripture , which comes to mind when thinking of her is found in I John 3 : 14 , " We know that we have passed from death unto life , because we love the brethren ." She was truly a mother in Israel . Her home was always a warm , welcome haven for the Lord 's people from both far and near . The Lord blessed her to give a drink of water in His name to many of His little ones . And yet we know that if she could speak now , she would not take any of the credit unto herself , but rather would witness with Paul in Romans 7 : 18 , " For I know that in me ( that is in my flesh , ) dwelleth no good thing : for to will is present with me ; but how to perform that which is good I find not ." Her theme would be that it was God working in her " both to will and to do of his good pleasure ." As her son mentioned after her passing , she was blessed with many friends outside of the Church and yet she never backed down or offered any apologies to those who would make uncomplimentary remarks about her beliefs but was rather blessed to stand firm .

Her warmth , her willing hands , and the love for her brethren which was always so evident in her countenance will be sorely missed by us all . And yet we feel that she could say with Paul , in II Timothy 4 : 7,8 , " 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 also that love his appearing .”

May the family and loved ones be blessed not to dwell on the sorrow of their loss but rather on the memories of the warm , gentle life she lived in Christ . My heart goes out to them all especially Brother Reuben and her son , David , who was one of my closest childhood friends . May the kind , gentle Shepherd fill the aching void in their hearts and lives and bless them to know that He is their strength in time of need and that His everlasting arms are ever underneath bearing them up . Our prayer is that our precious brother might feel , on those quiet , lonely evenings , the presence of the blessed Saviour , who can be touched by the feeling of our infirmities .

Humbly submitted ,  
Mary Hawkins

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#### SISTER ELLEN McKINNEY

**T**he gracious heavenly father , who doeth all things well , saw fit to remove from this life our beloved sister Ellen McKinney on January 7 , 1989 .

She was born June 9 , 1912 , to the late Susan Davis and Emery Stanley , Sr .

On March 28 , 1936 , Ellen Samantha Stanley was married to Claude Wharton McKinney who survives . Also , one sister Ruby Haynes of Southerland , Va . , one brother Will Stanley of Ruffin , N . C .

She was united with Dan River Primitive Baptist Church in June

1976 and was baptized by her pastor Elder D . V . Spangler .

She loved her church and attended service as long as she was able .

Her funeral was conducted by Elder Kenneth Key and Elder Haywood Wray . She was laid to rest in Dan River Church cemetery to await the glorious resurrection .

May the Lord reconcile the bereaved to His will , and enable them to say , “ the Lord giveth and the Lord taketh away , blessed be the name of the Lord .”

Written by one who loved her .

Ruby McGuire

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#### ELDER W . D . GRIFFIN

Former Associate Editor of the Signs

**I**n remembrance of Elder W . D . Griffin who the Lord saw fit to call home from the cares and sorrows and tribulations of this world . He was a wonderful person who preached the Doctrine of Salvation by the Grace of God through the shed blood of Jesus Christ his only begotten son , and held on to this sound doctrine until his recent death . I will miss him very much . But would not call him back for we feel that he is now at rest in Christ . The Primitive Baptist Church at Bordeaux in Nashville , Tennessee , in loving remembrance of Dear Elder Griffin are sending to the Signs of the Times , a donation by check of \$100.00 .

Written and submitted by the church clerk .

Rebecca Moon



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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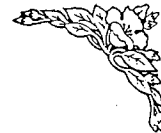
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## POEM



*Thy way, O God! is in the sea;  
Thy paths I cannot trace;  
Nor comprehend the mystery  
Of thy unbounded grace.*

*Here the dark veils of flesh and sense  
My captive soul surround;  
Mysterious deeps of Providence  
My wondering thoughts confound.*

*When I behold thy awful hand  
My earthly hopes destroy,  
In deep astonishment I stand,  
And ask the reason, why?*

*As through a glass, I dimly see  
The wonders of thy love;  
How little do I know of thee,  
Or of the joys above!*

*'Tis but in part I know thy will;  
I bless thee for the sight;  
When will thy love the rest reveal,  
In glory's clearer light?*

*With rapture shall I then survey  
Thy providence and grace;  
And spend an everlasting day  
In wonder, love and praise.*

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### EDITORIAL

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#### PROVERBS 16:9

*“ A man’s heart deviseth his way :  
but the Lord directeth his steps .”*

**T**his is a subject that has been on my mind for quite some time , and now I feel a desire to write something concerning it . My hope is that this is of the Lord , and I pray that he will guide my every thought . There is always some doubt in my mind , even though I know that the bible says , “ The preparations of the heart and the answer of the tongue is of the Lord .” This doubt is there as a

thorn in my flesh — that I be not exalted . I cannot say that I know the Lord is leading me in anything spiritual , but I believe that I have been given a sweet hope that it is so . As I look back over my life I see many things that cause me to believe as I do . I have no desire to bore you with details , but I know there have been many forks in the road that I have walked . More often than not I have desired to follow the path of least resistance , the paths of lusts of the flesh , but was prevented from doing so many times ; and I have been given reason to rejoice in that . On the occasions when I did follow after the flesh I was given often to regret it . My desire , if I know my heart , is to thank God for every road that I have walked — both good and bad . This may sound unusual to some , but please let me explain . When I walk after the desires of the flesh and then have my heart condemn me , have I not been given a new heart ? for the old one never condemned me . Has the Holy Spirit not entered into me ? Before I was given this sweet hope in Christ , ( as I hope ) , I followed after the flesh and it bothered me not at all ; but now my sins are very grievous . Those who have not been awakened and made to see that they are condemned sinners before a just and holy God are not bothered by their sins . They may say , “ Yes , I know that I am a sinner , but — ” , and that is about all they know . They feel no remorse , nor do they repent : they are still dead in trespasses and sin .

I believe , as did Paul , that I am the chief of sinners ; but Christ came into the world to save sinners , not the righteous : and because I have

been made to know that I am a sinner — I am not proud , but ashamed — and because I have felt the rod of God's chastisement — for whom he loveth he chasteneth — it gives me a little hope that I am one for whom Christ shed his precious blood .

I had not intended to write of my own experiences , but I have written what came to my mind , and will continue to do so if the Lord will so bless me . I would like now to set forth some of the experiences of God's chosen people that should show beyond reasonable doubt that God directs the steps of man and is in complete control of all things and events .

I am sure that most , if not all of you , know the story of Joseph , therefore I will try to be brief as possible and set forth only the main points . To me Joseph was a figure of Jesus Christ , and Christ is set forth in beautiful types and shadows . Both were loved of their fathers and hated by their brothers who sought to kill them .

God gave Joseph a dream , and when he revealed this dream to his brothers they hated him even more , for it showed that they would some day have to bow down to Joseph . They sought to slay him when he visited them while they tended sheep in the fields ; but Ruben delivered him from this and he was placed in a pit . At that time a company of Ishmaelites came by on their way to Egypt , and Joseph was sold to them as a slave . Those Ishmaelites were not there by chance , for God had directed them there for the purpose of delivering

Joseph into Egypt . ( Was not Paul delivered to Rome according to God's purpose in an unusual manner ? ). Joseph's brothers tried to hide their sins ( don't we all ? ) from their father by putting blood on his coat of many colors and telling his father that he had been slain by a wild beast .

Joseph was delivered to Egypt where he spent much time as a servant and in prison . Then at the appointed time of God he was given to interpret the dream of Pharaoh . The dream showed there would be seven good years of harvest followed by seven bad years . Pharaoh was greatly pleased , and he made Joseph ruler over all that he had . The seven good years came to pass and Joseph built great storehouses and stored the abundant harvests . Then came the seven years of drouth and famine , and the people became famished . Jacob saw that there was corn in Egypt and he sent his ten sons to buy corn . It was then that Joseph's dream came to pass ; his brothers bowed down to him . He knew them , but they knew him not . He charged them with being spies and put them in ward together for three days . His brothers talked together in his presence , not knowing that he understood what they said . They admitted their guilt concerning him and believed this great distress was brought upon them because of their sin . Joseph understood and he turned himself about and wept . Did not Jesus do the same ? Yet Joseph filled their sacks with corn , and restored their money in the sacks , ( showing that the corn of God cannot be bought ), and gave

them provision for the way . Does not Christ feed his brethren corn from on high ? Does he not give them provision for the way ? Is there ever any charge for it ? If there was , we would have nothing to pay with . No , though we may try to buy corn we cannot ; for it is always freely given unto the needy : “ yea , come , buy wine and milk without money and without price .”

Joseph kept one of the brothers in bonds , however , until the others should return again and bring their younger brother , Benjamin . They told their father all that had befallen them , and when they opened their sacks of corn they found their money and were greatly afraid . “ And Jacob said unto them , Me ye have bereaved of my children : Joseph is not , and Simeon is not , and ye will take Benjamin away : all these things are against me .” Do we not complain the same way when we face trials , tribulations , afflictions , or persecutions ? Yes , we do ; even though we are told in the scriptures that all things work together for good to them that love the Lord , to them who are the called according to his purpose . In time , however , Jacob would see that all these things that he supposed were working against him were actually working for his good . His son Joseph was alive and he would see him again before he would die .

Joseph gave his brothers beasts and wagons and provisions , after that he had revealed himself to them , and told them to bring their little ones and their wives and their father into Egypt ; and this they did . God spake to Israel in a vision of the night , saying , “ I am God , the God of thy

father : fear not to go down into Egypt ; for I will there make of thee a great nation : and I will go down with thee into Egypt ; and I will surely bring thee up again : and Joseph shall put his hand upon thine eyes .”

When his brothers sold Joseph they did it with evil intent , but they were none -the -less accomplishing the purpose of God , as Joseph told them later : “ But as for you , ye thought evil against me ; but God meant it for good , to bring to pass , as it is this day , to save much people alive .”

Christ came into the world to save his people , but he was also hated , despised , rejected , and slain upon the cross . He was delivered by the determinate counsel of God , but it was by wicked hands that he was crucified and slain . “ For of a truth against thy holy child Jesus , whom thou hast anointed , both Herod , and Pontius Pilate , and the people of Israel , were gathered , for to do whatsoever thy hand and thy counsel determined before to be done .” Their acts were evil , but God meant it for good .

Many years before Israel and all his family went into Egypt God had told Abraham that it would be so . “ And God spake on this wise , That his seed should sojourn in a strange land ; and that they should bring them into bondage , and entreat them evil four hundred years . And the nation to whom they shall be in bondage will I judge , said God ; and after that shall they come forth , and serve me in this place .”

In the first years of their sojourn in Egypt God blessed them and they multiplied and grew strong . Then

King Pharaoh died, and another king arose, which did not know Joseph, and he treated them evil and made them slaves just as God had said. The king was afraid of the Israelites: he feared that they would grow so strong as to take his kingdom away. Therefore he told the Hebrew midwives to kill all the new born sons, but they feared God more than the king and did not kill the children. Then Pharaoh charged all the people to cast every new born son into the river. It was during this period of time that Moses was born. He was hidden for a while, but, as you know, he was found in the river by Pharaoh's daughter and she raised him up as her own son, and he was learned in all the wisdom of the Egyptians. All of this, of course, was in the plan and purpose of God to deliver his children from bondage as he had told Abraham that he would. The people rejected Moses, saying, Who made thee a ruler and judge? But this same man did God send to be a ruler and deliverer.

God sent Moses and his brother Aaron to Pharaoh, saying, "Thus saith the Lord, Let my people go that they may serve me." Yet the Lord said that Pharaoh would not let them go because he would harden his heart so that he would not let the people go. This is indeed strange to the natural mind, but yet it was in the purpose of God. I am sure that God could have softened Pharaoh's heart to the extent that he would have let the people go from their bondage even had not he sent Moses; but this would not have demonstrated God's power and made his name to be declared

throughout all the earth. "For now I will stretch out my hand that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth."

God sent his plagues upon all Egypt, and when each plague fell on them Pharaoh promised to let the people go if the plague was removed: but after each was removed God hardened his heart and he would not let the people go. God said to Moses, concerning Pharaoh, "I have hardened his heart, and the heart of his servants, that I might shew these my signs before him: and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know that I am the Lord."

Not only did God show great signs unto all in that time, but these signs of God's mighty power were to be proclaimed throughout all time. This is comforting to God's chosen people, but it means little or nothing to those who are not.

Pharaoh eventually sent the Israelites out in haste, but only after God had sent his death angel to slay all the first-born of the land — man and beast alike. Four hundred and thirty years had passed, but God had delivered them as he had promised.

Even then did God harden Pharaoh's heart and he pursued after them to bring them back into bondage. When the Israelites saw the Egyptians pursuing them they

were greatly afraid, and complained to Moses. They would have gladly stayed in Egypt or returned there. It is my belief that Egypt represents the world with all of its pleasures, lusts, evil, enticements, etc., and when God turns his face away from us for a moment, we are immediately drawn by our own fleshly lusts back to Egypt. At least this is my experience.

Moses said unto the people, "Stand still and see the salvation of the lord. Which he will shew you today: for the Egyptians whom ye have seen today, ye shall see no more forever. The Lord shall fight for you, and ye shall hold your peace." Yes, Brethren, let us stand still and see the salvation of the Lord. He will deliver: we are weak but he is strong, and he has promised, "I will never leave thee, nor forsake thee." What a wonderful promise this is! Though we forsake him, he will never forsake us.

Moses spake unto the people about the great signs that God had showed them and what he had done to deliver them; and I believe he was speaking to all of God's chosen people throughout all time: "for all scripture is given by the 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." In Deut. chapter four we read, "Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he

shewed thee his great fire; and thou heardest his words out of the midst of the fire."

Brethren, you have not heard His voice with the natural ear, but unless you are still dead in sin, you have heard his voice, saying, "Come forth." "For the time is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." He speaks to you, saying, "This is the way; walk ye in it." And, "Come out from among them, (idol worshipers) and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction."

Yes, dear brethren, God speaks to his children; quickening them into life, instructing them, comforting them, directing them. Though we rebel against him at every turn, he never forsakes nor leaves us: His mercy endureth forever. We devise our own way, but God surely directs our steps; and we will walk in the paths laid out for us, we will run the race that is set before us, as long as we remain in this natural world.

Praise his holy name!

Clifford Wilbanks

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION  
IF YOUR EXPIRATION DATE  
IS 7 / 89  
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 ARTICLES
 

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The following article is being republished as it appeared in the "Zions Landmark" in December 1980. It was written by Elder J. M. Mewborn.

Editors

### THE RAVEN AND THE DOVE

**6** *And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:*

**7** *And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.*

**8** *Also he sent forth a dove from him, to see if the waters were abated from the face of the ground;*

**9** *But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark.*

**10** *And he stayed yet other seven days; and again he sent forth the dove out of the ark;*

**11** *And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.*

**12** *And he stayed yet other seven days; and sent forth the dove; which returned not again unto him anymore. Gen. 8:6-12.*

**S**everal members of the church, both brothers and sisters, have recently asked, if I could be so blessed, to pen some of my thoughts on paper concerning the above scripture since I had made

the attempt on different occasions to speak concerning this text. In attempting to comply with their request, I would say in the outset that the above scripture relates directly both in type and shadow to the following things contained in the truth and doctrine that, we believe, God has given us, viz:

(1) End of Forty Days, prefiguring or pointing to a specific time of tribulation for the church

(2) Noah, being a figure or type of Christ

(3) Window of the ark, pointing to the "Eye of Faith,"

(4) The Ark, a type of the church

(5) The Raven, a figure or type of the non-elect or the wicked

(6) The Dove, a figure or type of the elect or the Children of God

(7) Waters that were on the face of the whole earth, representing sin that flowed into and covered all the sea of humanity or Adam and Eve's posterity after their transgression in the Garden of Eden

(8) First departure and subsequent reentry of the Dove into the ark, prefiguring or pointing to the Church of God under the law, embracing both old world (from Adam to the flood) and the legal world (from the flood to the first coming of Christ), including all the Old Testament division of scripture

(9) Second departure and subsequent reentry of Dove into the ark in the evening, with an olive leaf pluckt off in her mouth, prefiguring or pointing to the Church of God (and the first coming of Christ) in the Gospel Dispensation in the New Testament scripture

(10) Third departure of the Dove,

pointing directly to the second coming of Christ and the final gathering of the saints ( those who are alive and remain , as well as those who are asleep ) in the first resurrection of the just into heaven itself and immortal glory

In commenting on the forty days period that the ark was upon the waters , I see this period of time as bringing out the relationship between the church and her tribulation here in the world . We must remember His promise , “ In the world Ye ( His Church ) shall have tribulation : but be of good cheer ; I have overcome the world .” John 17:33 . This little ark or ship was raised above the troublesome waters that were on the face of the whole earth , but it was not free from the turbulent , troublesome , waters that surrounded it . All eight souls were safe on board , while her captain , Noah , a figure or type of Christ , looked toward the Heavenly realm for chart and compass . So Christ is our Heavenly Noah who is guiding the Ship of Zion today through this troublesome world of sin and sorrow and finally at last to heaven , her immortal home .

Likewise , the church of God is raised up by the power and Hand of God from beneath the powers of raging , sinful darkness , as it were by faith , to a perfect , tranquil peace that the world knows nothing of . In this sense only is she as “ a city that is set on a hill whose light cannot be hid .” Matt . 5:14 .

One blessed thought about the forty unit period , spiritually speaking , is that there is always an end and a subsequent deliverance . There was an end and deliverance to

the time ( forty days ) of the flood , there was an end and deliverance to the forty year period when the children of Israel were in the wilderness , and , likewise , there was an end and deliverance to the forty day period when Jesus was led up the Spirit into the wilderness to be tempted of the devil .

The Lord and Saviour Jesus Christ gave this language to the church . “ The light of the body is the eye : if , therefore , thine eye be single thy whole body shall be full of light . But if thine eye be evil , thy whole body shall be full of darkness . If , therefore , the light that is in thee be darkness , how great is that darkness !” Matt . 6:22-23 . As Noah opened the only window of the ark , as mentioned in the first verse of the text above , likewise only the Lord Jesus Christ opens the only spiritual window of the church that His chosen vessels of mercy may behold heavenly and divine things with the single eye of faith . When the window of His church is opened ( the new heart of flesh ) , likewise the window of heaven has already been opened , and “ He has poured you out a blessing , that there shall not be room enough to receive it .” Mal . 3:10 . There is no disagreement in this vision , as all see eye to eye . The greatest blessing that we have ever received in this life is the blessing of understanding in the truth . The Lord must open the window of heaven , the window of His church , the eye of faith , before one can behold the beauty that shines forth in the truth , as noted in the above scripture . Carnal vision while attempting to unwrap or interpret inspirational



scripture only avails darkness , and “ How great is that darkness ! ” Matt . 6:23 .

First , it is very clear from reading the text that we are dealing with two species of birds in the aviary kingdom . The Apostle Paul in Galatians 4:24 makes use of the meaning of the word “ Allegory . ” An Allegory , according to our understanding , is a veiled presentation in a figurative context , of a meaning metaphorically implied but not expressly stated . An Allegory is a prolonged metaphor , in which typically a series of actions ( as the sending forth of the Raven and the Dove ) are symbolic of other actions . Also , an Allegory makes use of certain objects or emblems in the presentation of basic truth . These objects are emblematic of the truth .

Therefore , the above scripture is most definitely ( or undoubtedly ) figurative language . Being a believer in the doctrine of absolute predestination , I have to believe that the fall of man in the Garden of Eden in the very beginning of time , like all other events in time , including the entrance of sin into the world , was in the decree and purpose of God . The Lord said concerning Himself , “ I have sworn saying , Surely as I have thought , so shall it come to pass ; and as I have purposed , so shall it stand . ” Isa . 14:24 . I would pause here to ask the question : When did God think this thought and when did He decree this purpose , as quoted in this scripture ? The definition of the word “ thought ” is the power to conceive or realize ; that which is in one’s mind ; a product of thinking ; a judgment , etc . To our understand-

ing , God has never had but one thought or one purpose and this is the eternal one that was given by His will in Christ before the creation or foundation of this natural world or universe . He well knew the preordained path of Adam in the Garden of Eden for He had already given His church to His only begotten Son , as the Lamb slain from the foundation of the world . Likewise , the Son of God , the Lord and Saviour , Jesus Christ , from the annal meeting that He had with His Father in the Chamber Hall of eternity , knew His preordained path from the place He occupied in the manger in Bethlehem , Judea , to the place He occupied on Golgotha’s hill , at Calvary , just outside the gate of Jerusalem , even to the time when “ He went up ” and two men stood by in white apparel . In Adam were only two component parts , both the elect and the non - elect , but only in the Lamb of God , The Word of God in the beginning that was made flesh , is the only truly , particularly chosen church of God . Both elect and non-elect are related only in the sense that they have sinful flesh and sinful nature . Both Raven and Dove are birds and their relationship to one another is in this natural sense only , but what a contrast is involved when their individual natures and characteristics are particularly refined and then compared . We shall look into these individual natures and characteristics a little later on in this article .

I see both the Raven and the Dove in type and shadow as pointing to God’s purpose in the creation of our forefather and federal head of the human family , Adam . As we have

said, both elect and non-elect alike were in him. God had a purpose in the creation of the elect and non-elect, so He created Adam. All the human family is God's natural creation by generations, but only the Church, the chosen generation (of Jesus Christ) is His by regeneration, or spiritual creation. In Adam are thousands of generations of mankind, but only in the Lord Jesus Christ is there one generation, and one only. This is a chosen generation. That portion of Adam that was not chosen in Christ before the foundation of the world is none other than the non-elect. When Noah sent forth the Raven from the ark, it is the same as representing the creation by God of the non-elect before the world was. The Dove is also the creation of God in His eternal thought and mind, but there is a vastly distinct difference by nature and characteristic between the Raven and the Dove. Paul identified this spiritual creation when he said, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. Please note that "workmanship" is in the singular, not in the plural.

By strict observation and scrutiny of verse 7 above, the reader will notice that the Raven, once Noah had released it from the ark, "went forth to and fro, until the waters were dried up from off the earth." The door of the ark was kept shut to keep him out by our spiritual Noah, a type of Christ. The non-elect were in Adam and when he fell, they likewise fell in him, never again to return in any semblance or form in hope

whatsoever back to the Lord. The Raven never got back into the ark. The door of the ark remained shut as he went forth to and fro. He, like the Anti-Christ, when transformed into an Angel of Light, even as Satan, might try to attempt to enter heaven, but this scripture is too specific in meaning. When the waters dried up from off the earth, the Raven had his home in the muck and mire of the world to live off the corruption and filth, all the corruptible debris and decaying flesh that had been scattered by the flood throughout the earth. The diet of the Raven consists of dead matter, dead fish and frogs, worms, eggs of other birds, and even young birds, all indicating its carnal nature of a bemeaning character. The Raven is a larger black bird and the concentration or quality of degree of its deep-seated color of blackness points to the permanence of the sin of the non-elect. It builds its nest on cliffs, in some instances, indicating the high elevation of the pride of the flesh when it comes to the religion of man and of the world. The Raven's nest is well built or constructed like the synagogues and temples of the world, with their far-reaching towers and spires, and the female Raven usually lays from three to eight eggs. The family of the Raven, like that of the children of the bondwoman, is much larger than the family of the freewoman. "For the desolate hath many more children than she which hath an husband." Gal. 4:27. Isaiah substantiates Paul's teaching, "For more are the children of the desolate than the children of the married wife, saith the Lord." Isa. 54:1. Again, let me

emphasize that the Raven never got back into the ark , neither will the non-elect ever come or be brought to Christ in a true , spiritual sense in this world or the world to come . They may make the attempt in their “ to and fro ,” even as Jesus told the unbelieving Jews , “ Ye will not come to me that ye might have life .” John 5:40 . They could not come because the unbeliever , like the Raven in type and shadow , has his home and all of his natural sensual pleasure fulfilled while here in the world . The non-elect were not in that everlasting covenant , made between the Father and the Son before the world was made .

But Jesus did say , “ All that the Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out .” John 6:37 . Those that have been with Him in this covenant arrangement for the regeneration of the soul and resurrection of the body will come forth in that final day , in the final consummation of all things at the first resurrection ( of the just ) , and they will hear Him say , “ Come , ye blessed of my Father , inherit the kingdom prepared for you from the foundation of the world .” At this point He will make the separation as promised in Matthew 25:32: “ And before Him shall be gathered all nations ; and He shall Separate them one from another , as a shepherd divideth his sheep from the goats : And He shall set the sheep on His right hand , but the goats on the left .” Matt . 25:32,33 . In our text the Raven bears the same relationship to the goats ( in the end of time ) that the Dove comparably bears to the sheep . David said , “ The wicked

shall be turned into hell .” Psa . 9:17 . “ The wicked , through the pride of his countenance , will not seek after God .” Psa . 10:4 . It has been rightfully said , “ The wicked know no change .” These scriptures point to the wicked of which the Raven is a type .

Again , by strict observation and indirect contrast of verse 8 in the text above , when Noah sent forth the Dove , it found no rest for the sole of her foot , and she returned back unto him into the ark . Here is found a most vivid portrayal in exact meaning of John 6:37 , “ All that Father giveth me shall come to me ; and him that cometh to me I will in no wise cast out .” “ No man can come to me , except the Father which hath sent me draw him .” John 6:44 . When did God give His Son the church ? John answers this question , “ I pray not for the world .” John 17:9 . “ I pray for them , then ones thou hast given me .” John 17:9 . “ I have chosen you Out of the world , therefore , the world hateth you . Because ye are not of the world , it hateth you .” The only place that the Father could possibly have given the church , His own Elect , to His Son was in eternity from interpretation of the above scripture . Noah reached out his hand here , as a figure of Christ , “ Then he put forth his hand , and took her , and pulled her In unto Him into the ark .” Here again is the most vivid , clear picture , pointing to Christ and portraying His Gospel , both figuratively and in reality . His blood ( Christ ’s blood ) made the discriminating difference between the predominating black color of the Raven and the beautiful conservative

color of the lowly Dove .

Let us look now at some of the more outstanding qualities of the nature and characteristics of the Dove . Its body is olive-brown with bluish-gray wings . The bluish characteristic points to the bruising of our Lord and Master , as it was prophesied concerning Him , “ He was wounded for our transgression , He was bruised for our iniquities .” Isa . 53:5 . Any time we have the occurrence of a bruise , we likewise have the association of blood . Thus , the perfection of God in power is complete and made manifest when the Dove is set forth as an emblem or symbol of peace , the church . Likewise , the Raven is an emblem of perpetual confusion , completely opposite from the perfect peace that God gives His children .

The dove is a devoted mate , and when it mates , it keeps that same mate for life . The true church will claim only one mate . She claims but one . This oneness is a great characteristic of Christ and His bride , the Church . The church is the bride and Jesus is the bridegroom or husband . Remember the freewoman had the husband , the bondwoman did not , signifying that the Raven may have several different mates at different times in the course of its life here in earth , while the Dove maintains a definite permanent hold to just the one mate . Here is reflected again the oneness of Christ and His bride , the church .

I shall endeavor to make a few more observations in comparing the Dove to the church . It builds a flimsy nest which is usually made of a few sticks and straws placed loosely

together . Unlike the Raven which builds its nest on high cliffs in an exalted state , the dove has her home in a low tree , shrub , or hedge . A definite line of comparison may be unequivocally drawn between the construction of our meeting houses today and the construction of the natural home of the Dove . By comparison to the stately home of the Raven , the Dove 's nest is said to be the least attractive of all other birds ' nests . The church of God , though the most beautiful place on earth to the true believer , is totally unattractive to the world . As we have said previously , the entire family of the dove is never more than two little ones that occupy the home . What did Jesus say in identifying the true Apostolic Church ? Answer : “ Again I say unto you , That if two of you shall agree on earth as touching any thing that they shall ask , it shall be done for them of my Father which is in heaven . For where two or three are gathered together in my name , there am I in the midst of them .” Matt . 18:19, 20 . Also , “ In the mouth of two or three witnesses every word may be established .” Matt . 18:16 . Remember the scripture where Jesus said , “ Fear not , little flock ; for it is your Father 's good pleasure to give you the kingdom .” Luke 12:32 .

An unusual characteristic of the Dove is its food and manner of eating . Unlike the Raven that feeds upon dead matter , dead fish and frogs , worms , eggs of other birds , and even young birds , the food of the Dove consists of pure small grains , the grain of wheat , living grass and seeds of plants and weeds . When

the parent or mother dove arrives at her nest with the palatable food of the above origin, the baby dove will open its mouth and will receive it. If it is not of the source just described, and even if it is of the right source but has been contaminated, the baby dove will not open its mouth to receive it. The baby dove is given the power of discernment by the blessing of God to know pure food from impure food. So it is with the Child of Grace "whose senses have been exercised to discern both good and evil." Hebs. 5:14. I well remember when I was a small boy on the farm growing up over forty years ago, how I delighted in finding a nest of baby birds and watching them all open their mouths at the slightest sound, expecting to be fed. An ill-mannered playmate of mine, taking advantage of them, the baby birds, would drop most anything in their mouths and they would swallow it. A baby dove will not do this. So it is typical with Christ's church. They will not accept just anything any man wearing the name of a preacher wants to give them and call it spiritual food. The life of the dove is also marked by complete circumspection.

Under the law of Moses, the dove, like the little lamb and sheep, was considered clean and she was used in the sacrificial worship at the direction of God's own Word. See Lev. 12:6, Luke 2:24 and Mark 11:15. Men of the world may make the attempt to sell this truth, as the money changers sat in the temple, selling oxen, sheep and doves, but eventually the Lord will always drive them all out when He has poured out the changers' money and over-

thrown the tables, as he said, "take these things hence; make not my Father's house of merchandise." John 12:15, 16. The world today, if possible, would make merchandise of you, His church, if they could, but thanks be to His name, they cannot.

The call or song of the dove is one of the most mournful sounds that I have ever heard. The old hymns (especially the old minor tunes that I now hear no more as I did when I was a boy growing up) are completely different from any of those that are sung by the religious orders and denominations of the world. Perhaps we should say that some of the hymns are the same, but the church's manner of singing them is quite different. In the bird or aviary kingdom the bobolink, bob-white, whippoorwill and cuckoo, are named for their respective songs or calls. One of the catbird's calls resembles the "meow" of a cat. Crows utter an easily recognized "caw" and some owls "hoot." Out of all these calls of all the birds, it is said that the mockingbird can imitate the call of any one or all of them except the dove. The dove stands out completely alone in its characteristics, just as the Church of our Lord Jesus Christ stands out completely alone in the world in the doctrine her ministers preach and the practice of her members are given to follow. Many religious orders and organizations, secretly and publicly, have tried from shortly after the beginning of time to imitate the sound of this church, whether of scornful intent or covetous desire, but none have ever succeeded. This true sound is a holy sound, and on one occasion the

Babylonians when holding Israel in captivity asked David saying, "Sing us one of the songs of Zion." David replied, "How shall we sing the Lord's songs in a strange land?" Psa. 137:3, 4. His (the Lord's) song has never been sung in the world, but one might ask, "Where is it sung?" I can tell you with the words of Soloman. It is heard in that little ark when we have come away from the element of time for just a little while, secluded from the world. "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land." S. of S. 2:10, 11, 12. Yes is it not heard in a strange land from a strange god, but it is heard "In Our Land." Oh, there is nothing as heartwarming and soulcheering when that blessed sound is heard deep within the breast, soul and heart, of a little child of God. God has a set time and place for it to be sung as well as to be heard. It may be sung in the night, "Ye shall have a song in the night when a holy solemnity is kept," (Isa. 30:29), or it may be at midnight in the deepest dungeon or innermost prison, like unto Paul and Silas, where they prayed, and sang praises unto God: and the prisoners heard them." Acts 16:25. Or it may be when God has delivered us from our enemy, as he anciently delivered Samuel from the Philistine army and "he took a stone and set it, calling the name of Ebenezer, saying, Hitherto hath the Lord helped us." 1st Sam. 7:12. God's people are still raising, even today, these Ebenezers. Or it may

be sung at Bethel when we are awakened out of sleep, as Jacob, saying surely, "the Lord is in this place; and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Gen. 28:16, 17. God has set time when His Song will be sung and the world cannot in either case prevent it or hear it. His church hears it instantaneously or simultaneously.

Another characteristic of the Dove is its eye. Soloman said, "His eyes are as the eyes of doves by the rivers of Waters." S. of S. 5:12. Also, "Thou hast doves' eyes." S. of S. 1:15. I read these scriptures years ago and pondered over their meaning since that time. Now I can see the beauty of the meaning of it for the eye of the dove reflects absolute innocence. Jesus said, "Be ye therefore wise as serpents, and harmless as doves." Matt. 10:16. Anything that is innocent is harmless, or vice versa, being harmless it is also innocent. If you have ever seen the eye of a Dove and looked straight at it, I believe you will agree with me that there is nothing to be seen but innocence. The Dove can look you straight into your eye. I have had the misfortune, while in conversation with some individuals, when I attempted to look them straight in the eye, they could not return the look. They would quickly glance either to the right or to the left and finally look off or away from me. The reason for such failure is because there is a lack of presence of truth and innocence and contrawise there is reason to believe that we have the presence of guilt. When we

are blessed in being on the side of Truth , we have one of the greatest blessings ( if not the greatest ) we could have in this world. The Apostle Paul said , “ For we can do nothing against the truth , but for the truth.” II Cor . 13:8 . If there is any one thing that I crave in my poor heart , it is that God keep me in such a way that I am not in trouble with natural truth , and even more so , spiritual truth . To be in trouble with either one spells serious trouble . The truth not only sets one free , but it also keeps and guides the children of God through their pilgrimage in this sin - cursed world . Our lives , both natural and Spiritual , are preserved blamelessly in the truth , not against it . To be in conflict with or against truth means ultimate destruction. May it be God’s will that He ever keep us in His way that we can always look one another straight in the eye. This is a wonderful characteristic of the Dove , a figure of the Church of the true and living God . It points to His beloved people and the imputed righteousness of their Lord and Saviour .

Another marked and noteworthy characteristic of the Dove is her ability to fly remarkably well while under diverse or very troubled and trying circumstances . David who suffered great persecution at the hands of King Saul , who tried to kill David , ( See 1st Sam . 23:15 ), recorded in Psalms 55:6 , while he ( David ) during this time was in a period of great doubt and fear , saying , “ Fearfulness and trembling are come upon me , and sorrow hath overwhelmed me . And I said , Oh that I had wings like a dove ! for then would I fly away , and be at rest . I would

hasten my escape from the windy storm and tempest .”

Seeing how that Saul sought David’s life with a spear brings to my mind circumstances that took place in my own family and natural home years ago . I was born in a family of nine children , myself being the youngest of the nine . I have two natural brothers , one of them being nine years my senior , the other being seven years my senior . They have always had a great interest in the sports of hunting and fishing , while I have never had but little interest in sports , whatsoever. One thing was for sure in the household or home of my natural father and this was in all of their hunting and sporting activities or exercises , he never permitted them to hunt and kill the little Dove . When I was younger and growing up , I did not understand this , although I knew that my father was a very devoted student of the scriptures and had his reason for prohibiting my brothers from killing them . Now I know that he considered the Dove to be sacred because of the many times ( she ) the Dove is mentioned in the scriptures and is a figure and type of the Lord’s afflicted and poor people .

Some of my friends who hunt the Dove tell me that she is the most difficult of all birds to hit because of her strong wings , even with a shotgun because of the great speed with which she flies . As in David’s case above with King Saul , this brings to mind all the ages down through the history of time that the enemies of the truth and church have tried to destroy them , but the truth and the church have always endured and

prevailed , and will endure and prevail until Christ comes again . Jesus said , “ Upon this Rock I will build my church , and the gates of hell shall not prevail against it .” Matt . 16:18 . Jesus did not say they would not try to prevail against it . The forces of the devil and the powers of raging darkness have been trying to destroy this truth and the church since the beginning of time , since the days of Cain and Abel , even down to the present time , and will continue to make the attempt to the end of time , but they have not succeeded to this hour , and they never will .

David in the above quoted Psalms 55:6 , refers to the wings of the dove . “ Oh that I had wings like a dove ! for then I would fly away , and be at rest . I would hasten my escape from the windy storm and tempest .” We read in revelation 12:13 of a great red dragon ( the devil or satan ), having seven heads and ten horns that persecuted the woman , the Church of God , which brought forth the Man child , the Lord and Saviour Jesus Christ . It is recorded concerning her , “ And to the woman were given Two Wings of a great eagle , that she might fly into the wilderness , into her place .” To my understanding the great Eagle , like the Dove , is a figure of God’s church and the Two Wings under consideration are none other than Faith and Hope . Only one class of people in this world live in Hope and walk by Faith . We believe we know who they are ! With these two wings surely they fly away momentarily from the vain and perishable things of this world into the ark , the Church of God , finding rest unto their weary

souls , even “ into her place ,” as John mentioned , “ that her faith and hope ( strength ) might be in God .” 1 st Peter 1:21 .

I have been asked through the years by various members of the church if I could interpret the significance in gospel meaning in type and shadow of the Dove’s three departures by flight and only two reentries into the ark , as recorded in Genesis Chapter 8 , verses 8 , 10 , & 12 . The Dove made three departures at the hand of Noah ( our Spiritual anti-type of Christ ), as we will recall , returning from the first and second flights back into the ark , but it did not return back at all from the third flight . We would say that the third flight is still incomplete . Now what is the interpretation and significance here ?

I have already pointed out in the Definition of Terms ( please go back and reread ) in the outset or beginning of this article concerning these flights . The first time , when she reentered the ark , she came back exactly as she departed . The olive leaf was not in her mouth . This flight points to the Church of the Lord Jesus Christ back under the law period . This flight embraces all of those subjects that were Christ’s from Adam , Abel , Seth , Enoch , Noah , Abraham . Sarah , the wife of Abraham , Isaac , Jacob , Joseph , Moses , the harlot- Rahab , Gedeon , Sampson , David , Soloman and Samuel and all the true prophets and believers in both the old world ( from Adam to the flood ) and the law or levitical world ( the period of time after the flood or Abraham’s day to the first coming of Christ ). This first flight points to the entire Church of



God that was chosen in the covenant of Grace by the Father with the Son before the foundation of the world as contained exclusively in the Old Testament scripture . The Apostle Paul makes it very plain that those in the third ( or Gospel world ) dispensation would have no preeminence over these when he declared that " They without us Should Not Be Made Perfect ." Hebs . 11:40 . God's eternal love in Christ is equal to all His children with regard to their eternal inheritance regardless of the age or time in which they might have lived . In an inheritance where we have " joint - heirs " the division is equal and without partiality .

At the second departure and succeeding second reentry ( and remember , she was the same Dove , not a different one , with reference to the same church ), she " came in to him ( Noah , our Spiritual Anti - type of Christ in the evening ; and , lo , in her mouth was an olive leaf pluckt off : so Noah knew that the waters were abated from off the earth . " " Waters " in the scripture is a representation of sin , and the word " abate " means to demolish , to put an end to , to destroy , etc . This " olive leaf pluckt off " that was in her ( the Dove 's mouth ) is none other than the true Gospel of peace of God our Savior . In this Gospel is the only hope of the believer 's Salvation . It was not only pointing to the Father , Son and Holy Ghost , the Triune God , but to the ( 1 ) birth and life , ( 2 ) death and burial , ( 3 ) resurrection and ascension to glory , of the Lord and Saviour Jesus Christ . In all of this we have Christ 's work in the New Covenant in which it is recorded , " their sins and

their iniquities will I remember no more ." In this New Covenant we most certainly have " the abatement of the waters , " or the destruction of sin . Since when " sin is finished , it bringeth forth death , " ( James 1:15 it was in the second or law dispensation of time in the old covenant ( of works under the law ) that the failing effort was made to blot out sin , which when it ( sin ) was finished culminated into death . The Old Covenant , which the Apostle Paul said was found to have fault ( See Hebs . 8:7 ) , was given to God by Moses on the mount for the levitical worship by offerings to Him in the tabernacle . Yet , " For the law having a shadow of good things to come , and not the very image of the things , can never with those sacrifices which they offered year by year continually made the comers there - unto perfect ." Hebs . 10:1 . These offerings and the entire work of the levitical ( priesthood ) worship under the law could never take away sin . This the New Covenant did ( and the olive leaf pluckt off pointed to it ) by bringing in an everlasting righteousness and the only perfect peace that has ever been known on the shores of time .

Concerning the " olive leaf that was pluckt off " that was in the mouth of the Dove when she returned into the ark on arrival from her second flight , may we be reminded that the olive tree lives longer than any other fruit - bearing tree in the earth . Some of these trees were brought by the Spaniards to California as early as 1769 ( over 200 years ago ) and they are still living today . Even at this present time there are Olive trees in

Palestine ( in the old country ) which are said to date back to the time of Christ , when He was here on earth . Men grew olives even before our earliest history was written . All of this points to the everlasting Gospel of the Son of God . It is older than time , coming from eternity and will last into eternity . This ( the three leafet twig , representing Father , the Creator , Son , the Redeemer , and Holy Ghost , the Revealer ) , was in the mouth of the Dove when she came home . When she comes today this truth or Gospel is always in the mouth of the some way - worn , weary God- called servant or traveler and it it always good news from a far country to those who have been given an eye to see it and an ear to hear it . To receive this precious Gospel , we must always be at home with our Heavenly Father and His little Dove . We cannot be present in the body or in the world . Sanctification of His Holy Spirit must separate us from ourselves and this vain world for us to be enabled to hear it .

It is true , as the Apostle Paul declared , that all those embraced in the Old Testament scripture in the first two dispensations of time , of which the first flight of the Dove represents , have equal recognition with God , based upon the divine merits of His Son alone , yet we hear Jesus , concerning those in the third dispensation of time in which we now live of which the second flight of the Dove represents , saying , “ But blessed are your eyes , for they see : and your ears , for they hear . For verily I say unto you , That many prophets are righteous men ( referring to those in the first two dispen-

sations ) have desired to see those things which ye see , and have not seen them ; and to hear those things which ye hear , and have not heard them .” Matt . 13:16, 17 . How wonderful it is for us who have been blessed to live in the gospel day or world or third dispensation of time , of which the second flight of the Dove with the olive leaf pluckt off in her mouth represents , in actually hearing the Gospel of the Son of God declared in demonstration of the Spirit and in power . It was here that the day of Pentecost took place . John saw the “ 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 .” Rev . 14:6 .

The question is now asked , “ What became of the Dove after Noah released her from the ark on her third flight and where is she today ? ” “ And he stayed yet other seven days ; and sent forth the dove ; which returned not again unto him any more .” Gen . 8:12 . To my mind the “ seven day period ” that the Dove spent each time when in the ark represents God ’s perfect work in creation and Christ ’s perfect work in salvation , both in a natural as well as spiritual sense . But to repeat the question , “ Where is she today ? ”

We will find a portion of this answer to the above question recorded in Matt . 3:16 . “ And Jesus , when He was baptized , went up straightway out of the water : and , lo , the heavens were opened unto Him , and He saw the Spirit of God Descending Like A Dove , and lightning upon Him : and lo a voice from

heaven , saying , This is my beloved Son , in whom I am well pleased .” This place , just described , is one of the highest ones to have ever been know in the history of the world . Here we have God the Father , God the Son , and God the Holy Ghost in the presence of the Holy Dove all present on the same occasion . No other event has ever occurred or will ever occur until the end of time like this one . This same Dove that descended from Heaven , that lit upon Jesus , symbolizes or portrays most definitely the Church because Christ established her just after this event when he was here in the world . Her presence was made manifest all along , even from the beginning of time . Now , she will be here until He comes back again to take His entire redeemed family ( His Heavenly Dove , His Beloved Companion ) to live with Him forever in all eternity . He has said that He will not leave Himself without a witness and we know that His promises are true and sure . When He comes back to claim all those for whom He died in all three dispensations of time , there will still be that small remnant preaching Salvation by the sovereign grace of God . Yes , His redeemed family will be numbered as the sands of the sea , but the small remnant of them , the Church , are His faithful , true witnesses and will still be testifying of Him .

The final answer of her whereabouts today is that she will descend from heaven again . John said that he “ saw the holy city , new Jerusalem , coming down from God out of heaven , prepared as a bride adorned for her husband .” Rev . 21:2 . At that

time there will be no more persecution , no more for her to be shot at by the hands of sinful men , “ no more death , neither sorrow , nor crying , neither shall there be any more pain : for former things are passed away .” Rev . 21:4 . When that glorious day arrives “ the Lord shall be thine everlasting light , and the days of thy mourning shall be ended .” Isa . 60:20 . She will never mourn again because the powers of sin , death , hell and the grave and the power of satan will have been destroyed . Loneliness shall be no more . Then she will be gathered back into the Rock from whence she was hewn , that everlasting Ark , the Lord Jesus Christ , to go no more in or out forever . She was in the cleft of this Rock from the foundation of the world and she was washed white as snow from all her sin when they pierced His side by the shedding of His own precious blood .

So , today , she is free from all debt and all sin . Her title is clear . When He comes the second time without sin unto Salvation and gathers her into His bosom , and then carries her home on the wings of His never dying love into Heaven itself , we will have the completion of her ( the Dove ’s ) final flight and journey to Heaven , her immortal home . Then she will see her Beloved , see Him as He is , be made like Him and be made satisfied for ever and ever . How beautifully descriptive are the following words of her :

*“ Descend from heaven , immortal Dove !*

*Stoop down and take us on thy wings ,  
And mount and bear us far above  
The reach of these inferior things .*

*Beyond , beyond this lower sky ,  
Up where eternal ages roll ;  
Where solid pleasures never die ,  
And fruits immortal feast the soul .*

*When shall the day dear Lord appear ,  
That I shall mount to dwell above ,  
And stand and bow among them there ,  
And view thy face , and sing , and  
love ! ”*

J . M . Mewborn

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### MEETINGS

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**T**he West Country Line Union will meet , the Lord willing , with the Greensboro Church on the fifth Sunday in July at 10:00 A . M .

Coming from the north on Hwy . # 29 you will exit on Hwy . # 6 West and follow this approximately two miles and turn right on Tate St . The Church is located on the corner of Tate and Carr St .

We invite all lovers of the truth to come and be with us .

Elder Kenneth R . Key , Moderator  
Deacon Wayne Edwards , Clerk

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### HOPEWELL

**T**he fourteenth annual Fifth Sunday meeting will be held , the Lord willing , with Hopewell Church , Winnsboro , Texas , beginning on Friday , July 28th , 29th , and 30th . Hopewell Church is located about six miles west of Winnsboro . Go west on Coke Road (515) about four and one -half miles and follow signs . We invite all lovers of the truth to come and be with us . There will be

no business , just preaching and singing .

Elder Jimmy Hamrick , Pastor  
John Hamrick , Clerk

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### OLD PINE CREEK CHURCH

**A**n annual all day meeting will be held , the Lord willing , at Old Pine Creek Church on the 4th of July , 1989 . The church is located off highway #221 , five miles north of Floyd , Virginia . Those coming from Floyd turn left onto road #682 . Those coming from Roanoke , turn right onto road #682 . All lovers of the Truth are invited and especially all ministers of our faith and order .

Elder Hale Terry , Moderator

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### PIGG RIVER ASSOCIATION

**T**he Pigg River Association will be held , the Lord willing , the first Sunday in August , Friday and Saturday before . ( August 4 , 5 , & 6 , 1989 . )

Little Creek Church is the host for this setting of the Association . The meeting place will be Rocky Mount High School , Rocky Mount , Virginia .

Come into Rocky Mount on highway 220 and exit onto highway 40 going west . Take second street to left to the High School .

We invite all lovers of the truth to come and be with us .

Jamie E . Cooper ,  
Association Clerk

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**STAUNTON RIVER ASSOCIATION**

**T**he Staunton River Primitive Baptist Association will convene, the Lord willing, the second weekend in July beginning on Friday at 11:00 A.M. The dates are July 7, 8, and 9th.

The Church is located in Pittsylvania County about 15 miles from Danville, Virginia. From Danville take highway #41 to the intersection with 750 at Woods Stone. Turn right and proceed about one mile to the Strawberry Church which is hosting the association this year. We invite our friends and brethren for this meeting.

Burnell B. Williams, Clerk

**STAUNTON RIVER UNION MEETING**

**T**he Staunton River Union Meeting will be held the Lord willing at Strawberry Church, the fifth weekend in July the 29th & 30th.

We invite all lovers of the truth and especially ministers of our faith and order, please come, we need you.

Elder Thomas Soloman, Moderator  
Sister Gertie Holley, Clerk

*CONTRIBUTIONS*

FOR MAY 1989

- Mrs. Carl L. Bryant, LA ..... 5.00
- Mrs. R.O. Smith, NC ..... 2.00

- Mrs. Mary E. Poff, VA ..... 2.00
- Mrs. Vercie H. Bolejack, VA ... 2.00
- Mrs. Muriel M. Strader, NC .... 2.00
- Orville R. Beatty, PA ..... 2.00
- W. E. Mitchell, VA ..... 5.00
- Mrs. R. L. Milligan, AR ..... 7.00
- Hartzel B. Nelson, WV ..... 2.00
- Eld. Ben F. Preston, OR ... 12.00
- Mrs. Mila L. Vantrease, IL ... 2.00
- Eld. John F. Simpson, FL ... 7.00
- Mrs. Lois B. Cloud, NE
- In memory of Myrtle Black ... 66.00
- A. M. Walker, NC ..... 2.00
- Tillman Pullig, TX ..... 2.00
- Eld. James C. Young, NC ... 7.00
- W. D. Godwin, LA ..... 2.00
- Mrs. H. A. Harlow, TX ..... 5.00
- Horace E. Walker, VA ..... 3.50
- Mrs. Gracie E. McClure, WV... 15.00
- American Union Of Baptist, Inc.
- Mem. to Eld. W. D. Griffin... 2,000.00
- Mrs. E. B. Hodnett, VA ..... 2.00
- E. R. Graves, AL ..... 5.00
- J. C. Carroll, NC ..... 2.00
- Song books sold
- from extinct Church ..... 15.00
- Mrs. Olive Hastings, MD .... 10.00
- Mr. & Mrs. Tim Barron, TX..... 7.00
- Mrs. Jesse Ray, NC ..... 2.00
- Mrs. Margaret Smothers, NC ... 2.00

*OBITUARIES*

**SISTER MYRTLE L. BLACK**

**S**ervices for Sister Myrtle L. Black, 97, Meadow Grove, NE, were conducted Friday, April 7, 1989 at the Marshall-Harlan Funeral Home in Tilden, NE. Elder Don Halbgewachs, Cozad, NE, officiated, assisted by Elder John T. Anderson, Pleasant Hill, MO. Burial was in the Prospect Hill Cemetery

in Norfolk , NE . with Elder John T . Anderson and Elder Cecil Judd , Pickering , MO . officiating .

Sister Myrtle died Tuesday , April 4 , at the Boone County Hospital , Albion , NE . after two weeks in the hospital following the amputation of her second leg , due to poor circulation .

She was born September 7 , 1891 in Marion County , Iowa , the daughter of Z . I . & Anna ( Bridges ) Jones . She received her education in rural Knoxville , Iowa . On September 16 , 1908 , she was married to Walter W . Black at the home of her parents in Olathe , Colorado . The couple moved to a farm south of Meadow Grove , NE . in 1916 and then into Meadow Grove in 1942 .

Her parents and theirs before them were Primitive Baptists from Iowa and she grew up in a loving , christian home .

She joined the Deer Creek Primitive Baptist church in Battle Creek , NE . in 1932 and was a faithful member , going even when she had difficulty getting around , until she was 95 years old . The church building at Battle Creek was sold some twenty years ago , so the nearest meeting place was at Loveland , Iowa . She and her daughter attended , when possible , two times a month . On April 16 , 1987 Myrtle had a stroke and had to live in a nursing home until her death .

She was a strong believer in God 's Sovereign Will and loved to quote the scripture taken from Isaiah , Chapter 46 , verses 9 & 10 , which was part of the text used by Elder Don in her funeral service . She also loved to have the brethren in her

home and visit her in the nursing home . She lived with her daughter , Lois , for many years .

Survivors include three daughters ; Mrs . W . A . ( Sister Irene ) Jewett , Waverly , Ohio ; Sister Lois E . Cloud , Meadow Grove , ; Mrs . David M . ( Sister Sara ) Cody , Phoenix , AZ . ; nine grandchildren , 11 great-grandchildren and 2 great-great-grandchildren .

She was preceded in death by her parents , her husband , Brother Walter Black in 1971 , two sons and one sister .

Sister Myrtle loved to read her " church " papers and the Bible . She enjoyed discussing the scriptures and would sit at her piano playing hymns and singing the songs of Zion until after she was 93 years old .

Another quotation she loved to recite was " God moves in a mysterious way , His wonders to perform . . . . . " and she could repeat it nearly to the end just a few weeks before her death .

Precious in the sight of the Lord is the death of His Saints !

Written in love by her daughter ,  
Sister Lois E . Cloud

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BROTHER JOEL ASPBERRY ELLEDGE  
AND SISTER HATTIE BELL ELLEDGE

**O**ur sovereign God saw fit to remove from our midst Brother Joel on May 25th 1982 and Sister Hattie on Feb . 7th , 1989 . They were beloved members and faithful attenders of Good Hope Primitive Baptist Church . " Uncle Joel "

( as he was affectionately known by many who loved him), was born June 12th , 1888 and joined Good Hope Church Nov . 26th , 1967 , being baptized by Eld . Lambert . “ Aunt Hattie ” ( as his dear wife was widely known ) was born Nov . 28th , 1889 and joined Good Hope with her parents on Nov . 19th , 1921 . Ice had to be broken in preparation for their baptism . During this sacred ordinance , the congregation sang the following hymn which begins —

*Christians, if your hearts are warm,  
Ice and snow can do no harm;  
If by Jesus you are prized,  
Rise, believe, and be baptized.*

Uncle Joel and Aunt Hattie were married on Oct. 18th , 1906 , and the Lord blessed them with a long and fruitful marriage of 75 years . After all that time together , their love for each other was stronger than ever and they could often be seen holding each other’s hands . More importantly , their love for their blessed Saviour continued to manifest itself by the way they spoke of Him . They were always ready to declare how unworthy they were of the least of His many blessings and how wonderful He was for always providing for their needs . The doctrines of God’s grace were a delight to their hearts and they never tired of hearing of God’s rich sovereign grace in the person of an all- sufficient and adorable Saviour , Jesus Christ , reaching down to poor wretched needy sinners .

Uncle Joel was blessed with a good voice and enjoyed leading the songs of Zion during worship services . He and his dear wife loved receiving God’s people at any time

into their home where a most warm welcome was extended .

They were blessed with 3 sons and 2 daughters . Surviving to thank God for godly parents are Clive Elledge of Mt . Vernon , Myrtle Rhoades of Good Hope Community , and Bonnie Faye Gilbert of Scrog - gins , Texas . Survivors also include 6 grandchildren , 8 great-grandchildren , and 2 great-great grandchildren . “ Precious in the sight of the Lord is the death of His Saints .”  
Psalm 116 : 15 .

Written by request ,  
Jimmy Hamrick

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#### MEMORIAL - W . D . Griffin

**A** Memorial to the ministry of the late Elder W . D . Griffin of \$2,000 is granted by the Ebenezer Fund of the American Union of Baptists , Inc . to the Signs of the Times , a publication of the good news of the Gospel in support of the Old School Baptist cause and for the glory of God .

Elder Griffin faithfully served Ebenezer Church in Baltimore City from 1958 to 1971 and also three churches in the Salisbury and Delaware Associations .

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#### CLAUDE ALBERT JOHNSON

**M**ay we bow in humble submission in the passing of our beloved brother , Deacon Claude Albert Johnson .

Brother Johnson was born October 30 , 1911 and passed away November 3 , 1988 , after a short illness. He was preceded in death by one son Melvin Claude , his parents , Irving and Cora Johnson and one brother .

He is survived by his wife , Sister Gracie Thurman Johnson , one daughter , Shelby Johnson Brooks , two sons , Kenneth and Albert Johnson , five grandchildren , three great-grandchildren , five brothers and two sisters .

He joined Bethel Primitive Baptist Church October 2 , 1943 and served as Clerk for 31 years and was an Ordained Deacon for 22 years . We feel that his desire was to walk worthy of the vocation wherewith he was called . He loved peace and served in the fear of God . He was blessed to fill these offices well . He loved the songs of Zion and led most of the singing at Bethel Church . He will be greatly missed not only by Bethel Church but all those that knew and loved him both far and near .

I feel that Brother Claude lived out his allotted days and died in the triumph of a living faith .

May God comfort his dear widow and family with the reconciliation of His Holy Will .

The funeral was conducted at Lynch Funeral Home in Rocky Mount, Va . The writer tried in his weak way to comfort the family and friends along with Elder Lane Carter and Elder Denver Simpson . His remains were laid to rest in the Franklin Memorial Cemetery beneath a mound of beautiful flowers .

Elder Junior Conner

## ROBERT LEE LOVELACE

**B**rother Robert Lee Lovelace was born Aug. 12 , 1902 , the son of Joseph Thomas Lovelace and Mary Sue Jones Lovelace , and died Sept . 16 , 1988 .

He was married to Ossie Loftis April 12 , 1924 , who preceded him in death several years .

He is survived by five daughters , Margaret Wallace , Marion Thomas , Mary Burchett , Lillie Walton and Brenda Williams .

Brother Lovelace joined Dan River Primitive Baptist Church , Feb. 24 , 1979 and was baptized April 29 , 1979 and remained one of the most humble members the church has ever known .

Brother Lovelace never knew the riches of this world and such that he had , especially in his last years , were given to him by those who loved him .

The faith that God gave him was a beautiful thing to behold as the writer would observe him in the worship services that he loved so much , we could know his hope was strong and that someday he would bask in the sunlight of God's eternal love forever .

Brother Lovelace funeral was held at Pelham Methodist Church , conducted by Elder Wallace Smith and Elder Lonnie Mizingo .

May the abiding Love , grace and mercy of God be with his family and those of us who remain to the extent that we can believe he is resting in a Saviors love eternally .

Humbly submitted ,  
Coley S. Strader



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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## POEM



*I asked God for strength, that I might achieve,  
I was made weak, that I might learn humbly to obey.  
I asked for health, that I might do greater things,  
I was given infirmity, that I might do better things.  
I asked for riches, that I might be happy,  
I was given poverty, that I might be wise.  
I asked for power, that I might have the praise of men,  
I was given weakness, that I might feel the need of God.  
I asked for all things, that I might enjoy life,  
I was given life, that I might enjoy all things.  
I got nothing that I asked for—  
but everything I had hoped for.  
Almost despite myself, my unspoken prayers were answered.  
I am, among all men, most richly blessed.*

—Anonymous Confederate soldier.

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 EDITORIAL
 

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*Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks. Consider her palaces: that ye may tell it to the generation following.*

**Z**ion is the city of our God, in the mountain of his holiness and is the joy of the whole earth to those to whom it is promised as their heritage. It is the City prepared of God for his elect children and where he will dwell with them in all the glory and beauty of his presence when they have ended their earthly pilgrimage here in time. "Out of Zion, the perfection of beauty God hath shined" was declared by David in the

psalms, and this is certainly true as the saints are blessed, from time to time, to behold, by the eye of faith, the glory and beauty of this paradise, after they are born of the spirit and given eyes to behold the kingdom. They are made to long for more evidence of their being a citizen of this City. From that time forward they walk fearfully, by faith and surely the joy and anticipation of realizing the fullness of the reality of dwelling there is the substance of things hoped for, the evidence of things not seen by the natural eye: they are envisioned by the spirit as it leads and directs them in the pathway of life. Surely this is the City that Abraham looked for in his day, and toward which his journey was directed from the time that God called him, told him to leave his kindred and go to a land that he would show him that he would inherit. This is typical of the heirs of promise, in all ages of time, when they are called with a holy calling, turned from their former ways and led in the paths of righteousness where all of the redeemed walk. They are placed on a highway which is called the way of holiness and it leads to the City of Zion; this city of towers, bulwarks and palaces which are all for the security, comfort and happiness of the inhabitants thereof. In this life they behold these wonders and glory in the blessed assurance that they are indeed citizens of this holy City of Zion.

In ancient times cities were walled areas designed for the protection of the inhabitants from the enemies without that they might live in peace, secure and without fear of animals or marauding bands of evil

men that could attack them unaware . Around the walls of the City there were towers and bulwarks , or places where the defenses were concentrated at points most vulnerable to attack , and they gave them the best security and the enemies advances could be most effectively repelled . Surely in this city of Zion these bulwarks are the decrees , the determinate counsel and purposes of God respecting the security , welfare and peace of his children dwelling within and these are made known unto them as they travel along here in time : they are raised up blessed to see and understand from whence their help comes , and realize the fullness of the meaning of the scripture of their being saved and called with a holy calling , not according to their works but according to the purpose and grace of God which was given them in Christ Jesus before the world began .

The bulwarks , towers and strength of this City are surely the doctrinal truths upon which the hope of salvation is based in the heart and soul of those who are blessed to dwell within . They are the scriptures which have been left on record , down through the ages , as inspired men have been blessed to relate their experiences and revelations of the lines of truth which are eternal and yet new every time they are revealed . They are the power , wisdom and mercy of God displayed in the lives of all as they are enabled to walk about Zion and behold the way and manner in which they are hedged in and are safe from the evils that would destroy them without these defenses which surround them . David expressed it this way ,

“ 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 flee from thy presence ? If I ascend 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 .” What joy , and peace of mind belongs to those that are in this position and are given a mind to walk about Zion ; behold the foundations and remember again those things which make you believe in the sovereignty of God ; trust and praise him for all things , the seasons of doubt , trials and fears , as well as the green pastures and the still calm and serene waters that they are blessed to experience in this life . These are the reasons that keep them pressing on to the prize of the high calling of God : the things that are absolute and unchangeable by time or circumstance and are ever new and inspiring each and every time they are experienced .

“ In the beginning God created the heaven and the earth . And the earth was without form and void : and darkness covered the face of the deep . And the spirit of God moved upon the face of the waters . And God said let there be light : and there was light . ” This is the first record that we have of any action or decree of God , and they are still as effective , sure and certain as they were at the time that they were declared ; even so are the bulwarks and towers around the City . This is just as true of all of the decrees of God in subsequent ages

of time and there is no power on earth or in heaven that can thwart, reverse or in any way change or alter them. They have not increased or diminished from that which was announced in the beginning and the faith of the Saints of God is that all of the decrees proclamations and determinate counsels are as effective and sure as these are. The evidences that they receive along the way, revelations of the spirit and records left by those of generations past become, to the believer, a great cloud of witnesses to them each confirming and supporting that, that was before and all bearing the same divine authority and oneness of origin.

“Remember the former things of old: for I am God, and there is none else; 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 of my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: Yea, I have spoken it, I will also bring it to pass; I have purposed it I will also do it.” This one bulwark is sufficient to withstand the strongest onslaught that can be hurled against it and, alone, refutes all of the doctrines of men and of devils. This declaration is made by Isaiah, but, with all the authority of the Godhead who is the creator of all things: the sustainer of all things; the one who formed all things for himself and disposes of them according to his own good pleasure. The lot is cast into the lap and the whole disposing thereof is of the Lord: the one who said, “I form the light, I create

darkness: I make peace and create evil; I the Lord do all these things.” “I have made the earth and created man upon it. I even my hands have stretched out the heavens and all their host have I commanded.” Man in nature can never understand the fulness of these truths but the one who has been made a new creature in Christ can, because unto them it is given to understand the mystery. Those who are so blessed love indeed to walk about Zion and view, from time to time these wonderful mysteries, rejoice in the strength of the defenses, and trust in the security that has been provided for the inhabitants of Zion.

“For as the rain cometh down, and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and prosper in the thing whereto I sent it.” Just as the inhabitants of this city must depend upon the defenses which have been provided for their safety, they must depend upon the same supplier for their food. As a spiritual being they must have spiritual food and certainly the world cannot provide that, neither can the individual themselves. The food is provided, as stated above and it does produce results, in the form of praise and honor to him that sent it. They are made to know, by striving, that they cannot partake of this food at will but must wait upon God to supply it sovereignly as the rain and snow in nature. Moses

taught the children of Israel this lesson in the song , “ My doctrine shall drop as the rain , my speech shall distill as the dew , as the small rain upon the tender herb ; as the showers upon the grasses .”

rain and dew provides the necessary moisture to make the herbs and grasses grow and produce, even so, the spiritual food causes his children to grow in grace and in knowledge of the truths of God , but only as it is supplied from above . They can have plenty of time to sit down and read or meditate upon the spiritual things , but , unless the unction is given that they can rightly divide the word of truth , they cannot discern the things of the spirit . When not given the ability to understand they are made to wonder if their faith is sound but when their understanding returns they glorify God for this precious gift which he has bestowed upon them . They are then glad that these things are not in the hands of man to handle as they desire because they know human nature ; how that it corrupts everything it touches , and how fleeting and transient are its most solemn and determined resolutions . They rejoice in the realization that it is in the hands of God in all cases and that it will be a perfect work , accomplishing his purpose in all things and sure , since he is of one mind , the same yesterday , today and forever . The surety of these cause them to delight in the evidences which they receive , along the way , of the prospering of this work of grace in their life .

“ They which are the children of the flesh , these are not the children of God : but the children of the

promised are counted for the seed .” Oh the gladness and joy that fills the heart of those who are born again as they read the scriptures that speak of the spiritual and the natural man . They realize and understand the man of the flesh from past experience , and now , they are experiencing something new and as they study the scriptures they learn what is happening to them : They realize , not because they read the scriptures they have done that before , but they learn because of the inspiration that they have received from the indwelling of the Holy Spirit in their heart . For the first time the doctrine as set forth in the scriptures is food and drink unto their hungry soul . They read of the experience of , Isaac and Ishmael, Jacob and Esau and others of the lineage of Abraham and see that Isaac and Jacob were not chosen of God because of any integrity or attainment by the individual but solely because of God ’s determining , before they were born , who would receive the blessing . Then they can see that their experience is the same : there is nothing about them that would merit the blessing of God , and yet , in spite of their unworthiness they feel to be a chosen vessel and in receipt of a hope in God and Godly blessings . They realize that the distinction between the elect and the non - elect was made when God set the bounds of the people according to the number of the children of Israel ; for the Lord ’s portion is his people : Jacob is the lot of his inheritance . As one is born of a particular race of people in nature , there is a spiritual race , that is not

visible to the natural eye , that is just as separate and distinct as the natural eye , that is just as separate and distinct as the the natural races and the individual has no more to do in their spiritual citizenship than they do in their natural citizenship . One is just as much the work of God as the other and both stood in the mind of the Most High when he divided unto the nations their inheritance , and the bounds were set according to the number of the children of Israel : even as the walls of the City of Zion were built to secure the elect and separate them from the enemies from without . The bulwarks are the evidences of the strength and power of the security of the city : the high towers are seasons when they are raised up and made to sit together in heavenly places and blessed to view the beauty and perfection of Zion : the palaces must be the places of rest with which the heirs are blessed , along the way , and which enables them , for a season , to be content in their faith and trust implicitly in the , King of the City of Zion , the builder and defender of it .

The foundation upon which the city stands is the finished work of Christ , as he said in his prayer unto the Father , “ I have glorified thee on earth : I have finished the work which thou gavest me to do . ” The hour had come that all that the Father and the Son had agreed , in the covenant before the foundation of the world , must be done to secure the salvation of the elect had been accomplished and the time of the sacrifice had arrived . Either this one grand and glorious event sanctified all of the inhabitants of Zion , or , it did not . If it

did , then they were safe and secure , treasured in Christ before the foundation of the world , for that was when the covenant was made , and time is but a manifestation of the fulfillment of those covenant arrangements ; if not then there are no sanctified heirs of grace , all men die in their sins and eternally separated from God . And why does the whole of prophesy , up to that time point to this event and for what purpose was the ignominious death of the only begotten of the Father ? Nothing in scripture suggests any uncertainty or question of what was required to sanctify the chosen generation , how it would be accomplished or what the final results would be . The work has been finished and the results are still being made manifest in this day and age . As Paul wrote , speaking of God 's telling Isaiah that he had reserved seven thousand that had not bowed the knee to the image of Baal and Paul updated that and said , “ even so then at this present time there is a remnant according to the election of grace . ” As was true then , is true now , the effects of the work that was finished back then is still being made manifest today . This will continue as long as this world stands and until the last one for whom Christ died is brought in .

The full fruition of this work will be realized when this city comes down from God out of heaven prepared as a bride adorned for her husband and God and Christ shall dwell with his people ; they shall spend an eternity in a state of joy and ecstasy that they have never known in this life . Til then , they can but walk , by faith , about Zion and

rejoice in the sure foundation , the bulwarks and high towers that they are blessed to see in their journey through this world of sin and sorrow , as the spirit opens up their understanding that they may view the solid foundations upon which their salvation rests .

In bonds of love ,  
Richard H . Campbell

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CORRESPONDENCE

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Elder Harlan :

Dear Brother ,

I was brought up in a Primitive Baptist Home but that didn't make an Old Baptist out of me , I was just like most other boys , I thought I would get all right , before I died . I could not tell the time that I didn't fear God . I went along as a young man with worldly things . Something happened in my life , I lost all the pleasure of the world . I tried to get rid of it . The longer the worse , I couldn't enjoy my family , my little children . I couldn't sit still , the chair felt so hard , I couldn't sit still . I longed for the deep hollow , none but God could hear . I still tried to ward it off not knowing what the trouble was . I would walk along the path , and feel the shadow of death about me , I have turned to look to see it . I thought the way I felt that I could see it . I got in such a condition that I didn't care what happened to me . I was in bed one night in a deep study , I heard a knock , I thought some body

was working on their car . My mind was taken off my troubles , I wondered what that knock was . All at once it knocked again and I jumped up in bed . Behold I stand at the door , and knock . The first thing that come to me was to call my wife , I did not , It went this way for some time . One Saturday my wife and children and myself went to the store , when we come home it was late , and the wife and children had gone to bed , and I was sitting in the dining room in one of the chairs and it was so hard , it was at the midnight hour , I thought I would go somewhere and try to pray . So I went out , I thought the darkest night that I ever saw . I went in a old garage , and pulled the door shut , and I went up to the front of the car , and fell down on my knees , and I couldn't say a word . I raised up and the travel of Jacob come to me , and his vow . I fell down on my knees and made a vow to my Heavenly Father , and when I made that vow I felt a load move out of my poor heart . My troubles was gone , and gone was all my doubts and fears . When I came out of that garage that was the most beautiful night I ever saw , the moon and stars was so bright , I can only thank God for this . Nothing that I have done to merit it . Sometimes I get very low and that little spot is Bethel , to me . Take that from me and you got all I have .

Elder Allen C . Smith

( See Obituary this issue . )

---

This beloved Sister: Sister Dora A. Smith  
 Born : June 16 , 1905  
 Died : May 12 , 1972

**S**ister Dora was a member of Fair - View Primitive Baptist Church and was faithful to the church until her death . This dear Sister In Hope wrote this memo for her family to have when she was gone , but sorryfully it was not found until her husbands death ; Elder Allen C . Smith , who was the Moderator of the Fair -View Primitive Baptist Church , where both were members . This memo was found by a daughter while straightening up after her father 's death .

Would you please print this memo next to Elder Allen C. Smith's experience that he had written to Elder Harlan and for some reason had not sent out . The children have requested this to be sent in and printed beside their fathers writing . This would be appreciated very much . Thank you for sending me The Signs Of The Times . I enjoy reading it very much . I 'm sending a small donation of \$15.00 . You have been very kind to me and I pray God 's Blessings upon the Editors : Elder J . R . Williams and Elder Kenneth R . Key . I Hope and Trust the God of all Power will guide your hands in printing this book . I hope and trust this writing will be a blessing to all that read it . Thank you , a Sister in hope and a member of the Fair - View Primitive Baptist Church .

Sent in by Gracie E . McClure

In the name of the Holy Father I pray he will guide me and take the

leading charge of my heart and mind to write something that will be edifying of his word . And humbly hope that it will be of some comfort to Gods people . I have thought for sometime that when God caused me to rejoice in his name and with my heart so full of his love that I would try in my weak way to write something that might be of some comfort to his little flock . For he says fear not little flock , for it is your Fathers good pleasure to give unto you the Kingdom .

So you see dear ones in Christ , behold the Kingdom lies within you . So God has set up his Kingdom in the hearts of his people . And we have done nothing on our part to merit his good Graces . It is all of him and he says you have not Chosen me but I have Chosen you . So you see he has done the choosing and he also says know ye not that it is the goodness of God that draweth thee to repentness and no man cometh unto me except the Father that sent me draw him . And all that the Father giveth me shall come unto me . So you see this has nothing to do with chance , it is God 's word and it is Sure . And he says my word SHALL NOT RETURN UNTO ME VOID .

Work out your own SALVATION with fear and trembling for it is God that worketh in you both to will and to do of HIS OWN GOOD PLEASURE . And we are commanded to love one another even as God loved the church , and gave His Life For It . And when we are mingled together we can feel that love flow from heart to heart and breast to breast . So let us strive to love one another for love begets love and GOD IS LOVE ,



without His Love in my heart and life I don't feel at times I could carry on, as there is so much trouble and strife in this world. But He has promised never to leave us nor to forsake us. I have found it to be True. So many times in my life that when I had to face trouble that seemed too grievous to bear. He is always there to help me and see me through. I walk through the valley of the shadow of death and I will fear no evil. For thou art with me; Thy rod and Thy staff, they comfort me; Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

A SOUL IN HOPE OF ETERNAL LIFE.

Sister Dora A. Smith

Elgin, Ore. 97827

May 21, 1989

Dear Sister Hastings;

**R**emembering that when you visited us in Yakima, Wn. last year you ask that I write you. I shall now make an attempt knowing that the Lord must be in the matter or it will profit nothing.

In reading the scriptures oftentimes one word will leap forward from the verse and take possession of our mind and by the grace of an almighty God, we are, with great joy, allowed to see more deeply into the mystery and the beauty of his word. Such, I hope, has been my experience in reading the following verses.

Gen. chap. 2 verse 8. And the Lord God planted a garden eastward in Eden: and there he put the man

whom he had formed. In the planting of this garden, to this writer's understanding, lies the basis of all things predestinated by our creator God. Cause produces effect and God is the cause of all causes, whether they be primary or secondary. Even the direction that man must face was predetermined before he was placed in the garden, for the garden was planted eastward.

In man's being placed in the garden, that was planted eastward, he was so placed in a natural sense looking forward to a new day when with the rising of the sun comes hope of rain or warmth to bring forth abundance from the earth in order that these natural bodies might be nourished; but moreover in a spiritual sense man's face was set to the east looking to the coming of our Lord and Saviour Jesus Christ who was to come in the flesh and lay down his life for the redemption of all who were created in Christ Jesus from before the foundation of the world.

This was the explanation of all God's people who were born under the law dispensation for they were given the promise that the redeemer would come and save man from his sin by laying down his life for the redemption of all whom God had chosen out of the world. Some seven hundred years before his coming into the world, Isaiah states, Chap. 53 verse 7, he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. The word is instead of shall be surely assures us that in the mind and purpose of our triune God, Jesus has ever stood as the perfect sacrifice for the redemption of those who are

given a hope , for it is written that he who hath begun a good work in you will perform it until the day of Jesus Christ .

By the word of history , we who came into this natural life during this grace dispensation , possess the knowledge that God fulfilled his promise of a saviour , in the form of Jesus Christ , yet we too have our faces set to the east looking to the second coming of our Lord and Saviour Jesus Christ . John chap . 5 verse 28-29 Marvel not at this : for the hour is coming , in the which all that are in the graves shall hear his voice , and shall come forth ; etc . So our hope is anchored as we look to this day knowing that he is the fulfillment of our salvation .

Gen . chap . 3 verse 24 reads ; So he drove out the man : and he placed at the east of the garden of Eden Cherubims , and a flaming sword which turned every way , to keep the way of the tree of life . ( Jesus Christ ) . It would seem from the language of this verse that from the time it pleased God to drive the man from the garden until this present day that the Cherubims and the flaming sword have ever been eastward keeping the way of the tree of life . It is the desire of all who are born of the spirit to , from time to time , feel the presence of our Lord and Saviour within our breasts enhancing our faith and hope for we have all come to know that without him we can do nothing .

It is needful for those who come to this knowledge that they pass under the flaming sword in order that all dross be consumed , that they be killed to the love of sin and that not one glimmer of self righteousness remain . It would seem that the

Prophets and the four Gospels are typified by the Cherubims for we read that the law is our schoolmaster to bring us unto Christ , that we might be justified by faith and that the scriptures are they that testify of me .

( Jesus ) .

Dear Sister , if we are led by the Spirit in this writing give all praise unto the Lord , but if by the mind of man , lay all fault at my door for I have no desire to place a burden upon your mind and heart .

Forgive us for being so slow to write . Give our love to all the brethren .

In Gospel Bonds ,  
Lloyd C . Spikes

---

Monday , May 12 , 1986

Dear Brother Haygood ,

I am sure that in my weak way I can say nothing to lift you either physically or spiritually , but I feel compelled to let you know how very much you were missed among us this weekend . I believe with all my heart that every one of us can truthfully say there is indeed a void when you're not with us for we surely love you and thank the Lord for what you mean to us . How I do hope God in His mercy has blessed you to feel better by now and He will continue to give you strength and health .

The entire weekend was so precious to me , I wish I knew how to thank our gracious Lord for making it possible for me to be there . It is the first conference I've been blessed to

be in , and the first time I've been away from my home for 24 hours since Dec. 7 , 1985 . Oh , how sweet it was ! I have been , and still am , so guilty of taking His blessings for granted , failing even to thank Him as I ought for the wonderful privilege of hearing His blessed word proclaimed on almost every Lord's Day , and to be among those dear precious saints that if not deceived , I love so dearly . When I am providentially hindered , how I do feel led to see my negligence in thanking and praising Him for His great goodness and mercy . Oh , I have surely been pressed down of late , sorely tempted and tried , full of self - pity , so weak , so vile , so prone to sin , indeed I do wonder if I have been born again . But , as Bro . Joe and Bro Jimmy gave me such sweet words of encouragement saying " Be thankful and rejoice that you are made aware of these very feelings , for there is a purpose , and surely it is to strengthen and increase your faith in our all-wise , all-powerful merciful Heavenly Father " , Yes , I surely believe , if I know my heart , that to feel His great love and tender mercy shed upon one so sinful as I , far surpasses anything this world has to offer .

Bro . Jimmy was blessed to speak so sweetly from Eph . 4:32 and Eph . 5 — most of the chapter . How Paul's heart was filled with love for those dear saints and he admonished them to " walk in love , " for as love is surely the greatest element in discussing or interpreting the word of God , surely His people must be filled , by the spirit and grace of God to be kind one to another , forgiving even as God for Christ's sake hath forgiven them . We know that God can and does supply the grace

needed for that closer walk with Him . Thanks be to God who giveth the victory through Jesus Christ our Lord . Oh , how far short I do measure up , how I do fail in so many ways to obey , to keep my eyes and my heart stayed on Him and to thank and praise His great and holy name ! Oh wretched man that I am , who shall deliver me from this body of death ? Surely it is my hearts' desire to feel and to know He is our all in all , " for of Him , and through Him , and to Him , are all things , to whom be glory forever . "

Then , on Sunday Bro . Shannon was surely blessed of God to speak to my heart on patience , oh how I do try to beg for it , I hope the Lord places in my heart that longing to be still and wait upon Him . I know in and of myself I can do nothing but plead for His mercy and grace to guide me as I know I must have patience with my dear little mother who is like a little child and requires assistance with almost everything .

Then Bro . Joe was given from the Lord above to proclaim God's great love and concern for His disciples , as to all His people , in the 14th chapter of John . He knew what He was facing , the great sacrifice He was to make , or to be , for His people , yet He was not concerned for Himself , but for them — No self - pity ! Oh , to be humbled and made submissive to whatever task is set before us for His grace is sufficient , and to know that in this world we shall have tribulations , but Paul says " if we suffer , we shall also reign with Him " . Is anything more precious to us than that blessed sweet hope that when this life is over we shall be at rest and peace with Him for ever

more !

Bro . Haygood , please remember me , tho I 'm so unworthy of even your thoughts , may you be given to pray for me . And if I know how to beseech our great Redeemer I pray , if it be His will to restore to you health and strength . May His blessings continue to be upon dear Sister Haygood and all of your sweet family

With love in Christ I hope ,  
Cloma McLaughlin

Dear Elder Haygood ,

I got a letter from Sister Cloma and she said that you were not doing too well . You 've been on my mind and the Lord provided me with some time so I thought I 'd attempt to write you .

I heard a sermon entitled " The Groanings of Encouragement " taken from Romans 8 : 18-27 . I felt very uplifted after hearing the text expounded . ( I have one of Daddy 's old Bibles and the pages in Romans are almost worn thin . This book was one of his favorites . ) It started out by stating that a child of God is on a pilgrimage or journey — strangers and pilgrims . Abraham only built altars and owned a grave . 1 Peter 2:11 " Dearly beloved, I beseech you as strangers and pilgrims , abstain from fleshly lusts, which war against the soul . " Sometimes this journey through life can be extremely difficult . Naturally speaking , we would think that the child of a king would have an easy life of luxury . " And if children , then heirs ; heirs of God ,

and joint - heirs with Christ ; if so be that we suffer with Him , that we may be also glorified together . " Rom . 8:17 . This is completely opposite in the spiritual realm . A child of the King is so united with Christ that he must to some degree travel the same path . Christ 's path was one of great suffering so our suffering should not surprise us . " That I may know Him , and the power of His resurrection , and the fellowship of His sufferings , being made conformable unto His death . " Phil 3:10 .

There are two grounds in the text for great encouragement . . . the glory to come and the ministry of the Holy Spirit . Romans 8:18 . " For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us . " There is a great disproportion between any sufferings when compared to the glory to come . The sufferings are not even worthy to be compared on an imaginary scale or balance . Groanings cry forth from creation for there is a curse on it . Even it is looking forward to the glory to come . The child of God groans within waiting for the redemption of the body . ( verbalized in Rom . 7:24 ) There will be a conflict ( Gal 5 :17 ) throughout the life of a child of God . We now have the first fruits - foretaste pledge of what is to come — a present work within us ; yet , the redemption of our body is yet to come . " Who shall change our vile body , that it may be fashioned like unto his glorious body . . . " Phil . 3:21 This should occupy our thoughts . Our sufferings are but transient and momentary . We should think upon the day of liberation — the expecta-

tion of glory to come . Glory is coming so we should be patient and not discouraged as we suffer here . Hope looks to the future . The fullness is yet to come . We look forward with certainty to that which is to come with eager patience . It is of great encouragement to know that the Holy Spirit intercedes . He knows our needs and comes to our aid with groanings . God has provided us with two intercessors — Jesus at the right hand and the Holy Spirit who dwells within each child of God . His prayer is perfect — according to the will of God . “ Now unto Him that is able to do exceeding abundantly above all that we ask or think , according to the power that worketh in us , ” Eph . 3:20 . What great security we have in Him !

The oppositions and trials should not be of discouragement to us because of the work of the Holy Spirit and because of the future hope which is a certainty to come .

I can 't relate all that was said , but it caused me to meditate some on this blessed glory . I do hope to see you this weekend .

With Love ,  
Judy

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 8 / 89  
IT EXPIRES WITH THIS ISSUE .

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ARTICLES

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CHURCHES I HAVE SERVED  
BY  
O . K . TENCH

FORWARD

*It won 't be too long that my voice will be silent and my service shall end . Not for any glory that 's due me , for by the grace of God , I am what I am . If in my life or ministry , someone has felt to have been benefited . . . Give God the praise . Perhaps , after I am gone , someone might like to know what I believed and where I served .*

I was born January 23 , 1911 . My parents were Isham F . Tench and Sallie L . “ Campbell ” Tench . I was the third of seven children . My life was like most poor boys . I went to school until I was thirteen years old , barely finished the seventh grade . In 1926 , my parents sent me to Ferrum Training School which was very religious at that time . The first night I was there , we were told to go to our rooms and pray and if our roommates refused to report to the authorities and they would take care of them . At that time , I thought everybody there but me was a Christian . I felt to be such a sinner that I was afraid to try to pray . On Sunday , the only Sunday I was there , we had to go to church . It has been fifty eight years ago , yet I can close my eyes and see that scene . The president sitting inside of the round railing during the service and a

group of students kneeling around the outside. This service I witnessed there caused me to want to leave the place more than any other thing. I felt that I would be forced to engage in this worship. So after six days, I came back home. My mother was very disappointed. As time past, I still have serious feelings about my soul. At a revival meeting, the old minister said, if we would give him our hand or join the church, the things that caused us to sin or our unworthy feelings would be taken away. So I went up with others that were joining. I remember one lady saying to me... Kinsey, I am glad you have joined the church, you have always been a good boy. Down in my heart, I knew it wasn't true. The next day I was miserable, now I had become a hypocrite.

I thought maybe when I was baptized, maybe I would feel better, but this also failed to give me relief. Then I thought when I take communion, I'll feel better. After the one time, I was so condemned... I never took it again. One of the members said to me, you must have done something wrong, yet he would get drunk and still take it. I still went there, but took no part in the service. I started to dance, but never really learned how. But then I began to be miserable on the dance floor.

One Sunday, on the outside of the church a boy said that the Bible said, "Jacob have I loved" and "Esau have I hated" and I disputed it but he told me where to find it. I found the scripture and began to read and had never read before. I found that the bible taught election,

but I wasn't in it. There became a great conflict in my life. It seemed that there were two of me — one was against the other. I began to talk of the bible to anyone who would listen. I really didn't know who believed this doctrine. But when I went among the Old Baptist, I could detect a difference in their preaching and others. In my mind, I could see each of them building as if it were a house of logs. The difference was the Old Baptist finished it and topped it off, while the others always left it unfinished, as if I had to finish it. I could find no comfort in this doctrine. Also, when I began to talk on the scripture, someone would say, if they didn't believe it, "That's Old Baptist Doctrine". Others who believe it would say, "You are going to preach". I began going down to Old Chapel Church to hear Elder Stegall and I found comfort in the gospel of grace. But I became afraid if I kept going, I was going to join. One Saturday afternoon when they had services down there I had a great conflict of mind, I decided to take the mule and plow that afternoon. I got about half way to the field when something caused me to rush the old mule back to the farm and get ready as quickly as I could and go to church.

In the year of 1930, something very drastic happened to me. I think for a few days, I was very disturbed in mind. I left home on a T-Model Ford car and went to Roanoke. As I think of those days, I have a very hazed memory. I found myself staying just a few doors from the Old Baptist Church. On a Sunday, I went into their service. It seemed I had

just found a home . However , I did not join that day . But since that day , I have never doubted that the Old Baptist is the true church . These were the depression days , but I got a very poor paying job and worked there a few months . I was satisfied just to go to church for awhile . But one day , Elder J . P . Helms was preaching about the shepherds hearing the angels , saying glory to God in the highest , peace on earth and good will to men . I couldn't keep my seat , I went up and was received in the church . I didn't know anyone there and they didn't know me . They asked me about being baptized and I told them I had been baptized . They said , they didn't accept that , so I left then and came home . After a few weeks I became anxious about it and asked Elder Stegall to baptize me . One cool morning in May , he baptized me , and something was left there that hasn't bothered me since .

I had my membership at Old Chapel . Then I became impressed to preach , and Elder Stegall encouraged me . I went with him to meetings . We went to Town Creek Church and stayed all night at Dock Davis' home . They had a service at someone's home that night and we went . Several preachers preached and I couldn't hold back any longer , so I got up and tried to talk a few minutes . I really don't remember what I said . Elder Stegall was very kind to me under this burden . At times at Old Chapel and Bethel where I was known , I tried to preach without much liberty , until one Saturday afternoon at Old Chapel . It seemed to me as I began to talk , the words flowed to me and the most pleasant sensation I had ever had . The members rejoiced with me . And

me a fool , thought . . . Now I have learned how and it is so pleasant and easy . In my folly , I thought now that I had learned how — I'll dress up tomorrow and come here and really preach .

I believe now the Lord had a lesson for me . The next day it rained so hard nobody went , and it was six months before I had liberty any more . Now after 50 years , I know that I can't preach , unless it's given to me at the time . In the year of 1937 , I was ordained . That year I was called to Union Church . I went the first time on the first Sunday in October 1937 . I had married on Friday before .

In the year of 1938 , I was called to Weatherford , which I am still serving . After six years , I gave up Union Church because of the lack of interest of the members . I had concluded that the Lord had not called me there . In the year of 1946 , I was called to Chapel Church , where I am still serving . In 1947 , I was called to Springfield , where I am also still serving . In 1952 , I was called to Malmaison Church and am still serving there . I think sometimes I am greatly blessed to have these churches .

I was quite a bit younger in the year of 1937 , and I would like to recall some of the pleasant memories of the past when I started to Weatherford . There was a little boy named Raymond Goad , just three years old who came with his parents and often sat with his grandfather . I saw him grow up to manhood . In the meantime , I baptized his grandfather and his mother . After he had sown his wild oats , I baptized

he and his wife , Phyllis , and his sisters Mabel and Dianne . I shall never forget going with Raymond and Phyllis home one day for lunch . We sat down to eat and I felt impressed to encourage them to join the church , they both began to shed tears . The next month , they were received . After a few years , Raymond was burdened to preach . We think he has a great gift . Most of the old members who were there at Weatherford in 1938 have passed on . We now have about 50 or 60 . One Sunday , I baptized 12 . Some of them went to Springfield , some went to Malmaison and some to Weatherford . We have good attendance . A lot of young people , boys and girls bring their friends , which we appreciate .

In the year of 1946 , after I had served Chapel Church several years as the Pastor , Elder Stegall had been absent serving Roanoke Church . After he resigned , they called me to serve . We now have 18 members , as the older ones pass on , others come in . I baptized 5 on one Sunday . We have good attendance .

In 1947 , I was called to serve Springfield . Elder Stegall 's health had failed . Several years ago , Elder Denver Simpson felt impressed to preach , and is now serving as co-pastor . Under his leadership , the building has had many improvements such as new pews , and an addition with tables and bathrooms . I couldn 't name all the members I have pleasant memories of . I think often of brother Louis Willis , a deacon who I baptized — the most

spiritual man I ever knew . Some times , it seems I can hear him say " Amen " when a preacher says something that he loved . Another member , Raymond Dalton , a deacon who carried mail until retirement . Before we had telephone service up here , when I needed to conduct a funeral at Gretna , many a night have I heard a car drive up to my yard , and maybe I had already gone to bed , but I 'd come to the upstairs window and he 'd call brother Tench . . . They want you to hold a funeral service many of them I didn 't know .

I wonder how many funerals I have had , and tried to remember them a few years ago , but after 4 or 5 hundred , I knew I couldn 't remember them all . I baptized a young man named Melvin Shelton at Springfield , who was impressed to preach . After a period of time , he went to another church and now he is their pastor .

In the year of 1952 , I was discharged from Roanoke Church where I 'd been supplying .

Upon receiving a letter from Malmaison Church , I went and have been going since . I have many pleasant memories of things that have happened there . Years ago , a lady came to me and said , I am a member of the Methodist Church — they are good friends of mine , but I am not happy there , and I want to join Malmaison . I advised her to go there and tell them just how she felt and then to come back . I thought if she was sincere , she 'd be back . She took my advice and came back with the blessings of her former



friends . I baptized her and she became a faithful member until she died .

Time and space will not permit me to mention all the members and memories . But sister Kate Dodd , who passed away two years ago , was a person to someone who knew her , you just couldn 't forget . She was clerk at Malmaison for many years . She had her place to sit and she said what she thought . She attended long after her body told her she wasn 't able to . If one tried to help her , she would say , " Get out of my way " . I can still close my eyes and look to the left of the pulpit and see her sitting there looking like she was asleep , but she wasn 't .

Sister Mattie Williams who passed away several years ago , had her place that she always sat . When we built the new church , she found the same geographical location in the new church that she had in the old one and sat there . She was facing from the pulpit about the center of the left row of pews about the third pew from the front . She was very kind to me and faithful to the church . It has been a pleasure to baptize two of her sons , Julian and Burnell and the daughter , Naomi . After brother Julian joined the church , he 'd write me rich letters . I asked him if he was impressed to preach , he denied it . But it was like fire shut up in his bones , he couldn 't resist it . He is now co-pastor at Malmaison and is serving other churches . Brother Burnell Williams is a deacon at Malmaison and song leader — one of the best that I know .

I regret that there isn 't space

enough to mention all the members of these churches we 've tried to serve . But I 'd like to mention the deacons who have taken much of the load and responsibility off of me and are such a blessing to the churches .

As an overseer which an elder is called to have faithful deacons to council with is a great blessing . The deacons at Malmaison are Burnell Williams and Richard Stegall . At Springfield , Homie Dalton and Walter Hamlett . At Weatherford , Stafford Houston and Marvin Brumfield . At Chapel , Clay Brown and Fred Murphy .

I don 't know how long I 'll live or how much longer I 'll be needed at these churches , but I have no ambition other than to finish my course in the service that I feel to be called to .

The following is a circular letter I wrote to the Association .

**TO THE MESSENGERS AND ELDERS  
THAT COMPOSE THE PIGG RIVER  
PRIMITIVE BAPTIST ASSOCIATION  
AND TO OUR CORRESPONDENTS —**

Greetings :

According to the law of averages , this will be the last circular letter , I shall ever write . So we might call it a farewell address .

I implore you that we might make this a time to associate , rather than to legislate and all that is within us seek to keep peace . May this association never attempt to Lord over the churches that it is composed of . May it not interfere with the internal affairs of our Sisters ' Associations . Above all , let us remember that we too are frail .

Let the beautiful words of the Bible — grace , patience , longsuffering ; forbearance , forgiveness and charity , which is the love of God rule in our hearts . When we add all the good sermons , all the sweet fellowship , all the good meetings , and the precious memories of days gone by , and subtract peace from it , we have nothing left .

The time is soon coming when our voices will be silent . The earth will claim our bodies . The mourners go about the streets , because man goeth to his long home . ( Ecclesiastes 12:5 ) .

Let the peace of God rule in your hearts , to thee which also ye are called in one body ; and be ye thankful . ( Colossians 3:15 ) .

O . K . Tench  
December 1984

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## THE WOLF AND THE LAMB

*“ The wolf also shall dwell with the lamb , and the leopard shall lie down with the kid , and the calf and the young lion and the fatling together ; and a little child shall lead them . ”*

**T**here is a view prevalent among many that this prophecy is a natural phenomenon that will come to pass before the end of time . According to this view , the natural wolf will actually feed beside the natural lamb and cause it no harm . We know that the wolf is a natural-born enemy of sheep . It kills sheep and devours them whenever possible . We also know that God is sovereign and does whatsoever He

will . Certainly , therefore , He could bring this to pass in nature if He so purposed . However , Isaiah is prophesying concerning God ’ s people and His spiritual work within them .

“ The wolf also shall dwell with the lamb . ” The wolf is spoken of in the scriptures as being ravin . This is one who preys on another and devours him ; who seeks to kill and destroy . Jacob “ Benjamin shall ravin as a wolf : in the morning he shall devour the prey , and at night he shall divide the spoil . ” Christ said “ Beware of false prophets , which come to you in sheep ’ s clothing , but inwardly they are ravening wolves . Ye shall know them by their fruits . ” The wolf scatters the sheep and seeks food by its own labors . It is the natural enemy of the lamb .

Carnal man is a ravin wolf . “ The carnal mind is enmity against God : for it is not subject to the law of God , neither indeed can be . ” Therefore , it is the enemy of the spiritual man . The fleshly or carnal nature of man cannot keep the law of God , has no interest in spiritual things , and indeed is vile and wretched . Dear brethren , is your fleshly nature as the wolf ? If not , you are far beyond me . For I am as the hymn writer wrote , “ I am so vile , so prone to sin , I fear that I ’ m not born again . ”

In contrast to the wolf is the lowly and meek lamb . Sheep must be cared for by a shepherd . They do not obtain food and water by their own labors . Rather , they must rely on their shepherd . Psalm 78:52 , “ But made his own people to go forth like sheep , and guided them in the wilderness like a flock . ” St . John 10:4 , “ And when he putteth forth his

own sheep , he goeth before them , and the sheep follow him : for they know his voice .” David said of his shepherd , “ He maketh me to lie down in green pastures : he leadeth me beside the still waters .”

Christ is the lamb that dwells within his people . When John saw Christ , he said “ Behold the Lamb of God , which taketh away the sin of the world .” He stood a lamb slain from before the foundation of the world . There are many types of him as the Lamb of God ; but when we behold him on the cross , we see him “ brought as a lamb to the slaughter , and as a sheep before her shearers is dumb , so he opened not his mouth .”

Now , the wolf and the lamb dwell together . Being opposites and enemies , they are in conflict and warfare . The wolf did not and could not of its own volition decide to dwell with the lamb . Two natures so opposite , how could they possibly dwell together ? You know that your carnal nature or wolf is vile and sinful and will do anything . You were , by nature , children of wrath even as others . How , then , did this wolf dwell with the lamb ?

Matthew says the birth of Christ was on this wise . Mary , being a virgin , was overshadowed by the power of God and the Holy Ghost came upon her . This was a virgin birth in that it involved no works of the flesh . It was by grace only . That birth is experienced by everyone of God’s elect . The wolf and lamb now dwell together . The power of God that overshadowed you enabled this wonderful event to take place as He had given Isaiah to prophesy centuries before .

“ And the leopard shall lie down with the kid , and the calf , and the young lion and the fatling together .” A leopard is covered with spots . We , too , are covered with the spots of sin . We can no more change our sinful condition than a leopard can change its spots . A leopard is swift and watches for the weak to feed upon . In the revelation that Christ showed to John in the Isle called Patmos , John saw a beast rise up out of the sea and it was like unto a leopard . This beast was the works of the flesh rising up out of the sea of humanity . You will notice that it came up out of the sea . It did not come down from heaven . Kid means young or child as does calf , young lion , and fatling . The child of grace is set forth here . The leopard shall lie down with these together . In other words , when grace is manifested in you , it causes you to become as a little child and your self - works cease . You have entered into a rest that is for the children of God . When you enter into that rest in Christ , you have ceased from your own works . David said “ the Lord maketh me to lie down in green pastures .” In order to feed upon the green pastures of the gospel , you are made to lie down or cease from your works .

Christ said “ Suffer little children and forbid them not , to come unto me : for of such is the kingdom of heaven .” “ And Jesus called a little child unto him , and set him in the midst of them , and said , Verily , I say unto you , Except ye be converted , and become as little children , ye shall not enter into the kingdom of heaven .” You , as a child of the heavenly King , are dependent upon

the Lord to feed and water you with the gospel , to clothe you with his righteousness , to lead you in the way of truth , and to give you understanding . You no longer rely on works of the flesh , for you found that way leads to death and destruction . You have a rest that surpasses all understanding . The leopard now lies down with the kid , the calf , the young lion , and the fatling together .

“ And a little child shall lead them .” Isaiah also prophesied that “ unto you a child is born , unto you a son is given .” He was speaking of a certain people — unto you — a child is born . This is the same child he was prophesying about that shall lead you . When the wise men were brought out of their country , they were following a star . The scripture doesn ’t say how many wise men there were , though the world says there were three . These were a type of God ’s elect that were being led out of their own countries into a land they had not known . They were led from their own works to grace or rest as was Israel when Joshua led them into Canaan . These wise men were being led by a star . A star so high and so bright and yet only they could see it and follow it . Only they were given this wisdom . A king and his learned men of the day wanted to find this child to destroy it . Yet they could not see nor discern this star to follow it . It was a type of this little child that was , in fact , leading them to a certain place . They could not follow this star until the child was born unto them . This child was the lamp unto their feet , and the light unto their path . This child led them to a manger wherein was laid a babe wrapped in

swaddling clothes . This child born unto you was wrapped in the decrees and purposes of almighty God . He was born under the law and made obedient to it that he could fulfill it for you who are called by his grace . You unto whom this child was born . Swaddling clothes set forth that this child was made flesh that he might suffer , shed his precious blood , and die . These wise men were led to this place to see this wonderful truth . This child was laid in a manger where the animals feed . This was an appropriate place because his people are brought to this place to feed upon him . You are led by this little child that is born unto you . These wise men were given a wisdom that was not of the flesh , but of the spirit . Once these wise men experienced the birth of this child , they could not go back the same way they had come . Instead , they went a different way . Once you experience the birth of this child , you cannot go back the same way you came . This child leads you a different way from that time forward .

Elder Cleo D . Robertson

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### MOVED OR MOVING ?

To assure you of getting your “ Signs ” and without missing any copies , be sure to inform us of any change of address .

Editors

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MEETINGS

SMITH RIVER ASSOCIATION

**T**he Smith River Association will be held, the Lord willing, the first weekend in September at Laurel Creek Church in Floyd County, Virginia, beginning on Friday at 11:00 a.m. The dates are September 1, 2, and 3rd.

The church is located on St. Rt. 608. From Floyd take Rt. 221 east to Rt. 612 turn left. Follow Rt. 612 approximately 5 miles turn left on Rt. 673 follow Rt. 673 to Rt. 608 turn right on Rt. 608 follow to church. From Roanoke take Rt. 221 West to Rt. 610 turn right. Follow Rt. 610 approximately 5.8 miles turn left on Rt. 673. Stay on Rt. 673 to Rt. 608. Turn right on Rt. 608 to church. From Christiansburg turn off of Rt. 11 and Rt. 460 onto N. Franklin Street at the court house. N. Franklin changes to Rt. 615 and at Pilot, Va. Rt. 615 changes to Rt. 612. After you pass Gearhearts Garage Rt. 612 turns right. Follow Rt. 612 to Rt. 673 turn right on Rt. 673 to Rt. 608. Turn right on Rt. 608 to church. Watch for association Signs.

We invite all lovers of the truth to come and be with us.

Hale Terry, Clerk

PSALM 118 : 1

*O Give thanks unto the Lord ; for he is good : because his mercy endureth for ever .*

CONTRIBUTIONS

FOR JUNE 1989

Mrs. Charles Stewart, NC .... 7.00  
 L.W. Nichols, VA ..... 2.00  
 Mrs. Letcher Smith, FL ..... 12.00  
 Mrs. Grace Manly, FL ..... 5.00  
 Miss Reidy Pickral, VA ..... 50.00  
 Mrs. Martha Newnam, NC ... 2.00  
 Horace E. Walker, VA ..... 3.00  
 Glen Slate, VA ..... 5.00  
 One that Loves book, TN ... 10.00  
 Don E. Ferguson, CAN ..... 2.00  
 W.W. Odom, FL ..... 2.00  
 Mrs. Betty M. Nutter, MD .... 5.00  
 Mrs. Julia R. Garner, NC .... 2.00  
 Mrs. Ruth Clark, ME ..... 2.00  
 F.J. Plaster, VA ..... 2.00  
 Mrs. Mary Stanfield, VA ..... 2.00  
 Robert Miles, FL ..... 5.00

PSALM 118 : 17

*I shall not die , but live , and declare the works of the Lord .*

OBITUARIES

MAMIE BROWN HUDSON

**W**e at Gill's Creek Church have lost a lovely Sister in Christ, Sister Mamie Brown Hudson. It seemed so suddenly she was taken from us. She was at meeting on the second Sunday in February, and called to rest on Wednesday of the same week.

Sister Mamie was born April 2 , 1913 , the daughter of Lee Taylor Brown and Cordaia Bell Brown . She passed from this life on February 15 , 1989 . Her survivors are four sons , John Hudson , Arney Hudson , William Hudson , and Mike Hudson . One daughter , Ruby H. Spicer , nine grandchildren , and six great grandchildren . Three sisters , Marie Davis , Reva Hutcheson , and Lamona Clark .

Sister Mamie united with Gill 's Creek Primitive Baptist Church on February , 1949 . She loved the Church and meeting with the many brothers and sisters at church and in her home . She also loved the Doctrine of God our saviour . Her gentle and kind way made her be one to know her was to love her .

Her funeral was conducted at Lotz Roanoke Chapel by her Pastor Elder Larry Hollandsworth . She was laid to rest in Blue Ridge Memorial Gardens in Roanoke , Virginia to await the second coming of our Lord . We feel our loss is her eternal gain .

Elder Larry Hollandsworth , Mod .  
Sister Annie Dent , Clerk

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#### WILLIAM ALBERT LESTER HUDSON

**O**n February 18 , 1989 our dear Brother , Deacon William Albert Lester Hudson was called to rest .

On June 7 , 1899 he was born the son of Brother Bernard O . Hudson and Sister Emma Cora Lee Perdue Hudson .

He was married to Audrey M . Brooks . The Lord blessed them with sixty - seven years of marriage . To this union was born three children , two sons Calvin C . Hudson and Carlton Lee Hudson and one daughter Hazel H . Lowell , seven grandchildren .

He is survived by four sisters , Mrs . Mae Divers , Sister Hattie Dalton , Sister Maggie Simpson , and Sister Ernie Flora .

Brother Albert loved the Church and his brothers and sisters in Christ Christ . He united with Gill 's Creek Primitive Baptist Church on August 14 , 1949 and was baptized by Elder Posey L . Plybon the same day . He was appointed assistant clerk on September 9 , 1950 , ordained a Deacon on December 12 , 1953 , and appointed Clerk on February 11 , 1956 .

Brother Albert was loved by his Brothers and Sisters in the Church , by his dear family and by his many friends and neighbors .

We miss him at Gill 's Creek Church , but we feel our loss is his eternal gain .

His funeral was conducted at Arrington - Bussey Chapel by his Pastor , Elder Larry Hollandsworth . He was laid to rest in High Street Cemetery , Rocky Mount Virginia , to await the second coming of our Lord .

Elder Larry Hollandsworth , Mod .  
Sister Annie Dent , Clerk

## ELDER ALLEN C. SMITH



Allen C. Smith .

Brother Allen was born Jan . 2 , 1903 and died Feb . 28 , 1989 , making his stay on this earth 86 yrs . , 1 mon . and 26 days . We feel our loss is his Eternal gain , our deepest sympathy goes out to his family and may they be comforted by God's Love and words of comfort is our prayers . Although there is a deep void in this writers heart .

I 'm made to rejoice in this because he had a hope in an all wise , all Powerful , and Merciful God .

He was a firm believer in Salvation by Grace and not by man 's works , he had a hope that when he awoke that he would be liken unto Christ's Glorious body , and be taken on the wings of Gods Love to that Celestial City , Eternal Heavens , whos builder and maker is God .

He became a member of Noami Primitive Baptist Church in 1949 and was ordained an Elder in 1952 . He moved his membership to Fair- View Primitive Baptist Church in 1963 , when it was built . He was faithful to his God and to the Church , standing on the Writings that are recorded in Holy writ , and speaking with him concerning the Scriptures , he made

you search yourself . Although we mourn at his passing , let us also rejoice in the Lord , who doeth all things well .

He was married in 1923 to Dora Young , who preceded him in death . To this marriage was born seven daughters and one son . One daughter precedes him in death and at his passing he leaves to mourn , six daughters and a son , 23 grandchildren , 33 great grandchildren .

Services was conducted at his Church by this writer and was layed to rest beside his wife at Tyler Mountain Memorial Gardens , W . V .

Written by Request of Church .

Resolved ; One copy for Church records , one copy for his family and one to be sent to , the Signs of the Times .

Elder Ronald K . Crouch , Moderator  
Brother Okey K . McClure , Clerk

## HARRY GARVINE TROUTT

**O**n February 24 , 1989 it pleased our heavenly Father to call from our midst Brother Harry Garvine Troutt .

He was born August 6 , 1909 in Sumner County , Tennessee to the late Coley Troutt and Ruth Atkerson Troutt . On September 1 , 1944 he was married to the former Rosa May Hershman who survives . In addition to his wife , he is survived by one son , Garvine Troutt , Norfolk , Virginia , two sisters , Rena Neel , Durango , Colorado , Kathleen Williams , West-

moreland, Tennessee, one brother, Bishop Troutt, Westmoreland, Tennessee and one grandchild. He was a retired loom fixer from Dan River, Inc., Danville, Virginia with thirty years service.

Brother Harry was received into the fellowship of Dan River Primitive Baptist Church on March 27, 1977 and was baptized on April 10, 1977 by his former pastor, Elder D.V. Spangler. He was a firm believer in salvation by grace. He loved his church and was faithful to attend the meetings regularly until his progressive illness prevented it.

My family had known him for many years. We especially appreciated him for all the nice things he did for our parents before us. He was a good neighbor and was well respected in his community.

Funeral services were held at Dan River Primitive Baptist Church on February 27, 1989 by his pastor, Elder Kenneth R. Key and Elder Paul Lamb. His body was laid to rest in the church cemetery under a mound of beautiful flowers there to await the second coming of our Lord. May his family be blessed to see that although they miss him greatly, their loss is his eternal gain.

Humbly submitted,  
Connie M. Page

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#### JOHNNIE HARDING WALKER

**A**s we have had taken from our midst, brother, Deacon and dear friend, Johnnie Harding Walker.

He was born January 28, 1922,

the son of Brother Johnnie Milton Walker and Geneva Adkins Walker. He was married to Myrtle Pagans Walker, to this union was born two daughters, Sister Judy Walker Wimmer and Gloria Walker Stone. After her decease he married Sister Ruthie Dudley Walker, to this union was born one son, Mark Allen Walker. He was blessed with five grandchildren and one great grandchild. He is also survived by six sisters, Sister Lona Doss, Sister Esther Dillon, Matilda Amos, Rachel Jefferson, Nancy Lee, and Jane Carter, two brothers Brother Jack Walker and L.M. (Billy) Walker.

He joined Gill's Creek Primitive Baptist Church the second weekend in November, 1962 and was baptized by Elder P.L. Plybon.

He was ordained a Deacon on May 11, 1968 to an office to which he served well. The good Lord blessed Brother Walker to walk softly before his brothers, but to uphold to the order of the Church, and to the Doctrine of the Salvation by God. He was blessed in prayer and to serve his office as a Deacon in accordance with the scripture. We miss him at Gill's Creek Church and the many other places where the Children of the Heavenly King assemble.

He passed from this life on January 12, 1989. His funeral was conducted by Elders Denver Simpson, Clarence Stone and Larry Hollandsworth. He was laid to rest to await the second coming of our Lord in Franklin Memorial Park. We feel our loss is his eternal gain.

Elder Larry Hollandsworth, Mod.  
Sister Annie Dent, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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### *If I Knew*

*If I knew how to thank Him  
For my very breath of life  
And for His care keeping me  
From a world full of strife*

*If I knew how to thank Him  
For my first and second birth  
That taught me very early  
His merits and this worth*

*If I knew how to thank Him  
For fellowship with His sheep  
The joy of Churches visited  
And His Blessing our faith to keep*

*If I knew how to thank Him  
For His son and precious blood  
The full expression of His love  
That binds us safe to God*

*If I knew how to thank Him  
For a hope so pure and strong  
For tender mercies and handfuls of  
purpose  
I have reached as I humbly press along*

*If I knew how to thank Him  
For His suffering on the cross  
For His tears, persecution and death  
That I would suffer no loss*

*If I knew how to thank Him  
For His life after He died  
Fulfilling a will when all things end  
We shall with Him in Glory abide*

*If I knew how to thank Him  
For but just a few of these  
Or more of His Blessings my heart  
knows  
I would be forever on my knees*

Elder C.B. Davis, Jr.

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### EDITORIAL

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Elder C.B. Davis, Jr.

**I**t is with a great feeling of unworthiness that I agreed to be on the staff of this much loved paper. I trust that God blesses me to adhere to the old way and uphold the principles set forth in the Prospectus of The Signs of the Times. I feel a weakness in the attempt to write for the wisest people on earth and my prayer is that God will direct my mind and pen. May He bless us who write and you who read with patience and understanding.

In Bonds of Love,  
C.B. Davis, Jr.

Dear Ones In Christ,

I have been asked by several to write what I see in a few verses of The Word. I will attempt to do so with fear. I shall not be able to convey the fullness of beauty and therefore come short of my endeavors and be open for much criticism.

In the 24th Chapter of Genesis the third and fourth verses read — “ And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell.” “ But thou shalt go unto my country and to my kindred and take a wife unto my son Isaac.” This was the command of Abraham to his oldest servant. We might note here that Isaac was born to Sarah when she felt she was beyond age for such. Sarah laughed when the Lord told her she would bring forth a son, thus the name Isaac in the Hebrew tongue means “ laughter”. Let us here remember that the Lord told another that she would bear a son and she ( Mary ) also thought it impossible for she said “ she knew no man.”

I feel this servant is typical of God’s ministers who are not told to go to the world ( Canaanites ) to seek The Bride but to go to His people. I’m sure this servant began in great fear the journey set before him as we ( if I might include myself ) go with much fear and as he, with a prayer in our hearts. We must consider he was going to a place that he had not gone before and to visit a people he didn’t know.

The prayer in the heart of this

servant was that when he reached a certain well he would rest and seek water for himself and his camels. We note there were ten camels thus seeing the ten laws that in essence were conveying him ( and us today ) through Christ . For we each know the command of the master is perfect and just . He desired of God that a damsel would meet him at the well and give him water and also his camels ( this water typical of communion embodies the law as well as the servant and bride ) . He saw his prayers answered in the person of Rebekah meaning flattering or to please and gratify .

Rebekah went down and drew water and gave the servant drink and also his camels . How often do we receive of the church something that refreshes us along the way ? He asked her who she was and she replied she was the daughter of Nahor , brother of Abraham . She surely typifies the church who is truly related to Christ through His blood for it is His blood that makes us all relatives in spirit .

The servant relates to Rebekah his business ( as we do also ) to the church , and she told him there was room in the house of her family and also room and provender for his camels . We find always when the will of God is manifest that our prayers are answered and there is room and sustenance .

The servant and Rebekah leave the well and go to meet her people . This servant states his business to her family and tells them of his prayer and how he surely feels it is answered . There is no doubt or fear now ( as it was in the beginning ) for

he sees the journey has prospered . God 's true ministers can feel the journey has been worth it all when they can feel for a few moments that truly there is communication between them and the House of Faith .

Let us now behold what it is all about . This servant states that his master ( God ) is rich ( verses 35 & 36 ) and hath given his all to his son Isaac ( Christ ) and he must have Rebekah return with him to be wife to Isaac . We as servants cannot carry you to Christ but we can indeed tell you where He dwells and that He is rich , in mercy , love , compassion , any and all things needed by the church ( bride ) .

We note that Rebekah is a virgin and as Mary , said she had known no man . The church cannot be adulterated because it is preserved in the blood of Christ . It knows no man ( worldly ) as its designer and are we not glad this is truth ? We know that she ( the church ) is virgin because she has the love of and love for He who rules all . She has not ; and cannot be polluted by the cunningness of the mind of man . Thanks be to God she shall remain virgin until the wedding is performed before the Throne of God .

Rebekah 's family is concerned about her going and asks that she remain ten days at least . We see again the ten laws which must be gone beyond in order for the Master and Bride to come together ; thus Christ fulfilled such that we may meet him some day . Her family is told so and that they must leave as soon as possible . We say to you of God 's love that Christ waits today for the coming of the Bride and the same

feeling of longing to go , fills the heart of the Bride .

The servant and Rebekah make their journey together ( God 's ministers and the Bride are truly traveling together ) going to a home the Bride hath not seen . I feel that sometimes ministers see through a glass darkly that home and encourage the Bride along the way . The journey is often hot ( Satan is along ) and dry ( thus we thirst ) and there are storms that except for God 's grace would cause us to flee and seek shelter . We have been taught , however , that we already are sheltered underneath His wings .

They now approach home and Rebekah sees walking in a field a man and asks of the servant who he is . We know who He is for as we have seen Him ( spiritually ) walking the fields of Grace with handfulls of purpose we feel sure we shall see Him walking the fields of Salvation and Deliverance . The servant tells her it is the husband to be and with joy she alights from the camel ( the law ) and leaves worldly goods and the servant to meet this man face to face . My dear ones we shall leave everything here before we approach the One whom our souls lovest even the body of flesh that has carried the spirit all the way until death .

We as mortal beings cannot comprehend the joy and ecstasy Rebekah surely felt as she ran to meet her husband to be . It is my prayer that we who are on a journey like unto this one ( with which we can relate ) will surely see our Savior in the realms of Glory and there know Him as the true Son to whom the Master ( God ) gave the wealth of

salvation . He now in being the Husband , hath given wealth as inheritance and a home of glory where we shall dwell forever .

Now my dear readers if you find there is merit in my thoughts give the Master all the praise for I am but a lowly servant . If you find fault and do not agree then blame me for it is because of my weakness and not the Master 's .

Elder C . B . Davis , Jr .

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*CORRESPONDENCE*

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September 23 , 1976

Dear Brother and Sister Barron ,

**A**s I sat here in my hospital room this morning , my mind was called to remember you dear sweet people who believe in salvation by Grace and Grace alone . How few we are that believe that God does all the saving and we do all of the sinning . But we know that God said only a few would be saved according to the election of Grace . Dear one , how I long to be with you this weekend but it is not in the arrangement of the Great God who rules all thing . I do hope and pray that you will have a sweet association in peace and love . Hoping the elders will be used to the maximum of their gift , knowing that if they are , then Jesus Christ will be preached and the believers will be comforted . What a blessing it is to hear Jesus Christ preached as the saviour of those given Him by the Father , also ,

what a joy it is to poor wayfaring strangers . If I had the strength , my desire would be to shout His blessed name from the housetop for what He has done for poor undone sinners which I am chief . How sweet the name of Jesus sounds in a believers ear .

Dear one , pray not for my natural sickness but pray that God will have mercy on this poor sinner and will lift his mind up above this low ground of sin and sorrow . My natural condition is not good but God moves in a mysterious ways His will to perform . What ever happens it is for the good of God 's people and He will not put more on us than we are able to bear . What is death but the door way to heaven for them that love God . How sweet it is when we are made satisfied to God 's will even if in the time of death . Only the children given to Sweet Jesus are ever satisfied with anything in this life . How glad we are that God has done everything for our salvation !

Be not concerned as those without hope but be comforted in what God does because He does everything well . Fear not for this one , for as the Apostle Paul had yet to preach the Gospel at Rome , so does this one if not deceived because of sin that dwells in me . That 's the surety that God has given me concerning my natural condition . Yes , this morning ( 5 a . m . ) as I write to you my thoughts are how much sweeter it would be to with Jesus than to stay on this earth . Yet , how sweet and what peace I feel this morning just as if sweet Jesus had visited me and lifted me up from my trouble and sorrow . I feel just like Paul did , I

hope , when he was lifted up into the third Heaven . I cannot tell the comfort and peace that I feel this morning . How I long for that feeling to last the rest of my life but knowing it will soon fade away as we cannot live on the mountain all our life but must go again to the valley . Then , we must suffer again because of our sinful nature .

The best the doctors know now is that I am not getting enough blood to my heart which means that some of the arteries are closing up . This can be fixed by taking medicine if the arteries are not too bad , if too bad then an operation will be required . The doctors are going to run several more tests before they will know what to do .

I hope this finds you feeling as well as usual . I know that you all are happy to have Sister Mary with you at this association time . She is so sweet and so much help . Forgive the writing and spelling and remember this sinner when at the throne of Grace .

In love ,  
Elder G . D . Shipman

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IT IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 9 / 89  
IT EXPIRES WITH THIS ISSUE .

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*PSALM 2 : 11*

*Serve the Lord with fear , and rejoice  
with trembling .*

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## CHURCH OF OUR FAITH



### UNION PRIMITIVE BAPTIST CHURCH

**N**one of the present members of Union Primitive Baptist Church remember when the church was established, and her records were destroyed by fire on March 20, 1943. The church was organized about 1885, or soon thereafter, in a school building called Oak Grove, and she was called by this name for many years. None of the members remember when her name was changed to Union. The old building was torn down and the present building erected in 1949.

The names of her pastors, as remembered, were Elders Tom Nash, Tom Evers and Woody Smith. Records on hand show that Elder R. W. Rhodes was called in 1914. Elder E. J. Lambert was called in 1942 to serve jointly with Elder Rhodes. In 1945 Elder Rhodes was called for as long as he should live. In

1946 Elder W. A. Spear was called to serve with Elders Lambert and Rhodes, and in 1947 Elder John Lee Smith was called. Of these Elders only Elder John L. Smith is still alive at this date.

Elder David E. Turner and Elder George W. Jones, both members of Union Church, are her present pastors. Brothers John E. Smith, Frank Pilgreen and C. C. Wilbanks are her present deacons.

Union Church is located in Union Parish, Louisiana, just South of Marion near the community of Linville.

Meetings are held each third Sunday at 10:30 and on Saturday before at 2:00 P. M. All lovers and seekers of the truth as it is in Jesus Christ are invited to come worship with us. Communion services are held in May and September.

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 ARTICLES
 

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## ISRAEL

**A**ccording to my understanding of the Old Testament scriptures, the ethnic origin of all races, living in the world today, is traced directly to one of the three sons of Noah: Shem, Ham and Japheth, the order of their respective ages. Gen. 6:10. Abraham's national lineage is traced directly to Shem, the son of Noah. See Gen. 11 verses 10 and 26. The ethnic origin of the Gentiles is traced directly to Japheth, one of the three sons of Noah. Read Gen 8: verses 2 and 5. Thus, we have proven here by the scriptures that the Jews have their natural origin in Shem and the Gentiles have their natural origin in Japheth. I could enter further into the natural posterity of Ham, another son of Noah but do not feel that it is expedient to do so at this point.

The Jews were God's chosen people under the worship of the law in the prophetic or second dispensation of time. God made a covenant with Abraham saying, "God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Gen. 28:4,14. Paul

confirms the above in Hebrews 6:13, "For when God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee."

The scriptures tell also of the origin and early history of the Jews. Abraham, the father of the Jewish people, not only believed in God but he also worshipped Him. "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." James 2:23. "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. Abraham, his son, Isaac, and his grandson, Jacob, are known as the Hebrew patriarchs, or fathers. They lived, as best that I can tell from the scripture, about the year 1900 B.C. Jacob, who was also called Israel, had twelve sons. They were Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. All living Jews today are the descendants of one of these twelve sons. The twelve Tribes that later made up the Jewish people all descended from one of the above named Israel's (or Jacob's) sons who are the literal forerunners of the Jewish people. That is why the Jews are sometimes called the Children of Israel, or Israelites.

God's believing, elect or chosen people were made manifest in the first dispensation of time, as verified by His blessing of faith to these following names patriarchs: "By faith Abel offered unto God a more

excellent sacrifice than Cain , by which he obtained witness that he was righteous , God testifying of his gifts .” Hebs . 11:4 . “ And Enoch walked with God : and he was not ; for God took him .” Gen . 5:23 . “ By faith Enoch was translated that he should not see death ; and was not found , because God has translated him : for before his translation he had this testimony , that he pleased God .” Heb . 11:5 .

As far as I am able to tell from the scriptures , there was only one race or nationality of people who lived in the first dispensation of time . This race of people was wiped out or destroyed in the flood or deluge of water when Noah , his wife , their three sons and three wives were spared from the waters of destruction . Noah and his family ( eight souls ) were of this race and all mankind today , regardless of race or nationality , must be descended from them and ultimately from Adam and Eve , our first parents .

God has had His chosen , elect people in the world since the beginning of time . This fact exists because they are His Seed , the Lord Jesus Christ who was with His Father when He made His everlasting covenant with His Son in the Counsel hall that was held in the annal of eternity . The Apostle Paul pinpoints this seed as follows , “ Now to Abraham and his seed were the promises made . He saith not , And to seeds , as of many ; but as of one , And to thy seed , which is Christ .” Gal . 3:16 . As we have just pointed out above , they were here in the first dispensation . Concerning them it is recorded , “ For until the

law sin was in the world : but sin is not imputed when there is no law . Nevertheless death reigned from Adam to Moses , even over them that had not sinned after the similitude of Adam ’s transgression , who is the figure of Him that was to come .” Roms . 5:13, 14 . While the Oracle of God ( His order of Divine Worship ) was not made manifest until after the flood , we must remember that His Seed was here prior to that time since He has declared , “ Nevertheless He ( God ) left not Himself without a witness .” Acts 14:17 . The people of God , His Seed in Christ , have ever been identified by one glorious hall mark . This is the one , true , original faith . Job had the same faith that identified Noah , as well as Abel , Seth , the Apostle Paul , even down to the last heir of promise . True faith is the gift of God ’s Spirit .

In order that the oracle of God ( God ’s Order of Divine Worship , given under the law , that culminated in the establishing of the Church by Jesus Christ ) , could be delivered and set up , God appointed that the identification of His Seed must be designated , set apart , marked clearly and made manifest here in the time world . This identification and designation of this Spiritual Seed is first mentioned in Roms . 9:7 . “ For they are not all Israel , which are of Israel : Neither , because they are the seed of Abraham , are they all children : but , in Isaac shall Thy Seed be called . That is , They which are the children of the flesh , these are not the children of God : but the Children of the Promise are counted for The Seed .” As we have already pointed out , Abraham was first .



Then Isaac was the child of promise, not Ishmael, Isaac's half brother. It was recorded in Sarah's language after she saw Ishmael mocking Isaac, when she said unto Abraham, "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." Gen. 21:10. The transposition of The Seed, therefore, was passed from Isaac to Jacob on that memorial night just before the break of day, as Jacob wrestled with the Angel of God at ford Jabbok. This Man or Angel (in the scriptures the counterpart is called "Man") told Jacob, "Thy name shall be called no more Jacob, but Israel for as a prince hast thou power with God and with men, and has prevailed." Gen. 32:28. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved." Gen. 32:30. From this point henceforth, Israel has ever halted upon his thigh. In all ages of time, wherever that name has been bestowed, that nation or people has been preserved and their life, although persecuted severely at times, has continued. No amount of persecution and trial could destroy them.

It is to be pointed out in a specific manner that the Seed of Promise (Christ), the Son of God, who was with His Father as the Word in the counsel hall of eternity, was not to Ishmael, Isaac's half brother, nor was it to Esau, Jacob's twin brother. All of the posterity or natural descent of Ishmael and Esau today persecute Israel and her friends. This involves a perfect hatred involving an irreconcilable enmity to the extent of

killing and murder with violence. The best of my determination places the posterity of Ishmael and Esau in the Arab or Islamic World. The Arab or Islamic world (like the Jewish world is known as Semitic because Arabic is a Semitic language. Arabic is closely related to the languages of the ancient Assyrian, Babylonians, Hebrews, and Phoenicians. Of these peoples, the Arabs and the Jews, descendants of the Hebrews, are the only important Semitic groups who have kept their ancient language and some of their old customs. In today's knowledge a Semite (both Jew and Arab) is defined as one who is a descendant of Shem, son of Noah. He is a member of a Caucasian race now chiefly represented by the Jews and Arabs, but in ancient times included the Babylonians, Assyrians, Phoenicians and others.

According to scripture, Abraham left his home in what is known now as northern Mesopotamia and traveled to Canaan, the area today that is known as Palestine. This area includes present day Lebanon, Israel and a portion of Syria and Turkey. He and his descendants lived there for many years. These descendants included Isaac and Ishmael, Jacob and Esau, and their respective generations. Following this, as we are all aware, many Israelites journeyed to Egypt, a nation today that falls into the Arab world. The Bible tells us that Jacob's sons sold their brother, Joseph, into slavery in Egypt for twenty pieces of silver. The Egyptian Pharaoh, or king, favored Joseph and made him ruler over his

( Pharaoh 's ) house and gave him second command in the Egyptian kingdom . Later , when a famine struck Canaan , Joseph forgave his brothers ( who had sold him down into Egypt ) and brought them and his father to Egypt .

For many years the Israelites prospered and lived well in Egypt . But later a king " who knew not Joseph " ( See Ex. 1:8 ) made slaves of the Israelites and forced them to build large cities and palaces in Egypt . God spoke to Moses in the burning bush , saying , " I am the God of thy father , the God of Abraham , the God of Isaac , and the God of Jacob . ( Note : Sic - He did not say the God of Abraham , Ishmael and Esau . ) And Moses hid his face ; for he was afraid to look upon God . And the Lord said , I have surely seen the affliction of my people ( Israel ) which are in Egypt , and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians , and to bring them up out of that land unto a good land a large , unto a land flowing with milk and honey . " Ex . 3:6 , 7 , 8 .

According to the predestinated purpose of God , Moses , the devout leader and teacher of the Israelites , led them out of Egypt in the 1200 's B.C . This movement is called in the scripture , The Exodus . The Israelites wandered in the wilderness between Egypt and Canaan for forty years . It was here that they received the Ten Commandments ( or the law ) at Mount Sinai ( through Moses , a type of Christ ) during this period . The reception of the Ten Commandments of law verifies and identifies

the Israelites as God 's chosen people in the second dispensation of time . The Ten Commandments and the order of worship that God gave the Children of Israel to be used in the tabernacle contained the Oracle of God ; this pattern and order of divine worship of His chosen people sufficed to Him with the sundry types of offerings in the tabernacle until the Gospel order was established at the beginning of the third dispensation of time by Christ Himself . ( By Oracle , I mean to say the medium by which God reveals hidden knowledge or makes known His divine purpose ; also , the place where the revelation is given . ) All of these things ( worship under the law ) pointed to the first coming of the Lord and Savior Jesus Christ . As God has given us faith now to believe that Christ has already come , they were given the identical same faith then to believe that He would come . God has never granted but one faith and that to one people . Moses died alone on Mount Pisgah , and his tomb remains unknown until this day ( God buried him , according to scriptures ) so that no man could worship him or his tomb or final resting place in this time world .

From this point The Seed , the mark of the true church of God , was interposed upon Joshua . Before Moses died , he chose Joshua to succeed him , saying , " Be strong and of good courage ; for unto this people shalt thou divide for an inheritance the land , which I swore unto their fathers to give them . " Joshua 1:6 . Joshua led the Twelve Tribes back into the same land of their fathers . This " land of their

fathers" was the same land that God had spoken to Abraham many years before and from where Joseph and his father, Jacob, had departed into the land of Egypt. The Israelites probably had become established back in Canaan by about 1200 B.C. Here the Canaanites, Philistines, and others fought them for many years. Other attacks came from the neighboring kings of Edom, (the descendants of Esau, Moab and Ammon). The Israelites fought repeated wars with these people, who worshipped idols. God interposed upon Israel during all of this time The Seed (Christ, by faith) as David told the Philistine Giant, "Thou comest to me with a sword and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee." 1st Sam. 17:45, 46. Such faith, as expressed here, can only be the kind that is the Gift from The Seed, the Lord and Saviour Jesus Christ. We will say that they (the Patriarchs of old, even King David) believed in and also worshipped the Absolute God of Heaven, who only holds all power in His blessed Hand.

Following Joshua's day, God called such devout servants as Gideon, Samson, Deborah (known as Judges) through whom He led the Israelites. But to meet the many dangers that threatened them, the Twelve Tribes united to form a kingdom. They wanted a natural king to rule over them. The devout Prophet Samuel warned the people against

forming a monarchy (a government which retains a natural king as its titular head), but finally gave in to their wishes and they chose Saul as king. The people honored Saul for his bravery, but found that he lacked wisdom and steadiness. In time, they turned from Saul to young David, a shepherd boy, who had killed the giant Philistine warrior Goliath. As we are all well aware, when Saul died in battle, David became king, whose throne was later inherited by David's son, Solomon.

After the Israelites returned from Egypt through the wilderness, into Canaan, the land that God said flowed with milk and honey, a city was begun there that later was to be named or called Jerusalem. King David well chose this city about the year 1000 B.C. as the capital and chief city because it did not lie on any major trade routes. It was also high and difficult to attack. This little city in that day lay on top of a region of broken hills in the Highlands of Judea. The city is actually 2,618 feet above sea level. Here in this little city, David chose the site for the Temple which Solomon, his son, later built. We will refer back to the subject of the Temple at intervals in this article.

When Solomon died, political and economic troubles arose among the Israelites and the kingdom became divided. According to scriptures, Solomon's son, Rehoboam, increased the heavy taxes upon them and ten of the tribes broke away and set up an independent nation in the north. They chose Jeroboam as king, and called them-

selves the kingdom of Israel . The two remaining tribes , Benjamin and Judah , formed the kingdom of Judah in the south . The citizens of this kingdom were called Judeans . Joseph , the espoused husband of the Virgin Mary , and the Virgin Mary were of this group . Bethlehem where Jesus was born , was in the kingdom of Judea . The word " Jew " comes from this name , " Judea ."

Continuing on down the line , following the unbreakable chain , link for link , following the path of The Seed , the lineage of faith among the Israelites , God raised up such venerable prophets as Isaiah , Jeremiah , Amos , Hosea and others to stand upon the watchwall of Zion for the heirs of promise among them . With fearless honesty , they faithfully declared the Word of God , crying out and aloud , sparing not , reproaching the people and rulers for their wickedness . These prophets declared that the true and living God is the God of all creation , the God of all mankind , Ruler and Creator of all things , not just the God of the Jews only . It must be pointed out that true church of God in all generations has possessed this same faith and believed this identical doctrine or truth .

The Babylonians conquered Judah in 586 B.C. and destroyed the first Temple in Jerusalem that was built by Solomon . They took and carried away some Jews as captives , but left many in Judah . It was during this time of the Babylonian captivity that Daniel was cast into the Den of Lions and Shadrach , Meshack and Abednego were cast by the Babylonian King , Nebuchad-

nezzar , into the burning fiery furnace . Because Daniel would not bow to the edict of Darius , another King of Babylon , " he ( Daniel ) went into his house ; and his windows being open in his chamber toward Jerusalem , he kneeled upon his knees three times a day , and prayed , and gave thanks before his God , as he did aforetime ." Dan . 6:10 . Here is another mark of The Seed . God 's people ( as in the case of Daniel ) have never compromised this doctrine or truth and they have always been made to look to Jerusalem , the church and her glorious Head , the eternal God , when under the threat of their lives and heavy persecution . Immediately after this time , Daniel was cast into the Den of Lions , because of his belief in the law or oracle of God . See Daniel 6:5 .

The Jews spent many years as captives in Babylon . In reading the Book of Ezekiel , he prophesied that someday they would return to their homeland . From the best I can determine it was in the year 538 B.C. that Cyrus , the Persian Emperor , did allow the Jews to return to Jerusalem and to rebuild the Temple . This (second) Temple ( with the remnant of the " Wailing Wall " in Jerusalem today ) was completed about the year 516 B.C. Following this time , God raised up the prophets , Ezra and Nehemiah , and others , as His true prophets among Israel .

This brings us down now to the time just before the birth of the Lord Jesus Christ . It was at this time that two very rivalistic religious groups became active in Jewish life . The Pharisees ( like all Armenians today )

felt that religion must grow and be interpreted . Spiritual revelation was disavowed . They claimed to believe in the resurrection of the body , but believed it had already passed or transpired . They began to make new laws and rules for daily living , as they thought , based upon the Old Testament scripture . These laws ( man - made ) were to be just as binding as the written law in the scripture . Another group , the Sadducees , bitterly disagreed with the Pharisees , and accepted only the written law . The Sadducees openly denied the resurrection . They refused to recognize the so - called new laws of the Pharisees as binding upon them . Both groups were very self - righteous in their attitude , and were very hostile toward one another .

Now it was during this time that Jesus was born . Their own internal quarrels weakened the Jews . All of these things were in the predestinated purpose of God , and only fulfilled His divine and holy will before the world began . The Jews had now become into a very high - minded , natural proud , high , lifted up state of mind and vanity . Jesus said concerning them , “ Except your righteousness shall exceed the righteousness of the scribes and Pharisees , ye shall in no wise enter into the kingdom of Heaven .” Matt . 5:20 . He also said , “ Beware of the leaven of the Pharisees and of the Sadducees .” Matt . 16:11 . Pompey , a Roman army general , had captured Jerusalem at this time , and the Jews had to accept Roman rule . Jesus told Pilate , the Roman governor , when asked if he was a king ,

replied by saying , “ Thou sayest that I am a king . To this end was I born , and for this cause came I into the world , that I should bear witness unto the truth . Every one that is of the truth hearest my voice .” John 18:37 .

They ( the Jewish Pharisees and Sadducees ) accused Jesus of sedition and other unlawful acts under their new system of laws and had Him brought before Pilate who ordered His crucifixion because he ( Pilate ) found no fault in Him . The Pharisees and Sadducees said , “ We have a law , and by our law He ought to die , because He made Himself the Son of God .” John 19:7 . They used one of their newly made , man - made laws to indict Jesus . They were completely unaware of the meaning of two scriptures that Jesus had quoted them . One is found recorded in Matt . 24:2 . “ See ye not all these things ? Verily I say unto you , there shall not be left here one stone upon another , that shall not be thrown down .” He spoke of the forthcoming destruction of Jerusalem and the second Temple by the Roman army . In another place He spoke these words , “ Destroy this temple , and in three days I will raise it up . Then said the Jews , Forty and six years was this temple in building , and wilt thou rear it up in three days ? But He spake of the temple of His body .” John 2:19 , 20 , 21 . He referred to His own resurrection from the dead . They had no idea or thought as to what He was talking about .

Another scripture that He told them ( these unbelieving Jews ) is found recorded in II Peter 2:22 . “ For

it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Peter had reference here to the Oracle of God, the worship that God had given them under the law that came by Moses. It was not the truth they departed from but from the "holy commandment" (the law) that Peter was referring to. They had never known the truth to have departed from it. After the resurrection and ascension of Christ to glory, the conflict between the Jews and the Romans increased to the point where the Jews finally revolted in the year A.D. 66, but the Romans defeated them. The Romans captured Jerusalem in A.D. 70, and destroyed the (2nd) Temple, as Jesus had told the Jews would take place in the above quoted scripture because they had come to the point (by the Oracle of God being removed) that they worshipped the building rather than the meaning and significance for which it had been established. In this awful destruction of Jerusalem and the Temple by the Romans, the Jews were scattered to the four corners of the earth into every nation of the globe. From that date A.D. 70 until May 15, 1948, almost 1900 years, they were called "the Scattered Nation." After World War II, many of them immediately returned back (according to God's predestinated purpose) to the same land where

Abraham had first dwelt approximately 3,846 years earlier and had been one of the first there to believe God, the same land that the Lord told Moses that He would bring them, "unto a good land a large, unto a land flowing with milk and honey." Exodus 3:8. God called this land "Canaan for an everlasting possession." See Gen. 17:8.

It was on May 14, 1948, that Israel declared her independence when the state of Israel was established. The United States was the first country to recognize Israel. On that date, Arab armies from the Islamic countries of Syria, Egypt, Lebanon and Transjordan (now Jordan that then controlled that part of Jerusalem that has the "Wailing Wall" of the old Temple) invaded Israel, intent on crushing the new nation. Saudi Arabia and Iraq (both Arab countries) also took part in the fighting. Little Israel (as little David's case compared identically when he faced Goliath) was desperately short of arms. But the Israelis drove the Arabs out of Galilee, the Negev, and a strip of land connecting Israel to Jerusalem, as well as other areas of Palestine. There are many now living today in this generation that witnessed this milestone in the history of the world, perhaps, unaware as to the great impact upon the history of time and the future posterity of mankind. Every battle in which they have since been engaged with the Arab nations they have won, as God blessed them anciently. They had now come back home to Canaan's land, the identical same one that God gave Abraham and the children of Israel nearly

5,000 years ago . Thus , we have fulfilled , the prophecy of Simeon when he held the Christ child in his arms , “ This child is set for the fall and rising again of many in Israel . ” Luke 2:34 .

Tel Aviv was made capital , where the seat of government is now located instead of Jerusalem , the old capital . The old , original capital , Jerusalem , could not be made the capital at that time since the Arabs still controlled a portion of the city , including the main landmark , the vestige of the ( 2nd ) Temple , the “ Wailing Wall . ” Thousands of years of neglect had turned much of Israel ’s soil into wasteland . The returning Jews drained the swamps , sank wells , and planted forests . Land once worthless became fertile again . Cities and towns were built through out the reclaimed province . The industries , built these cities and towns , are today some of the most advanced in western Asia . It is to be noted and pointed out that seldom , if ever before , in history has a people worked with such energy to build a modern industrial nation on the ruins of the past .

Before I proceed further with this article , I would like to point out a few facts about the current ( to - day ’s ) status of Jerusalem . In their taking back of their homeland it was in the Yom Kippur War in 1973 that the Israelis did not stop at the order of cease fire ( as in 1967 ) , but continued until they the whole of Jerusalem , and even Hebron . The last portion of the area taken by Israel called the Golan Heights was another step in the fulfillment of prophecy .

With regard to Israel retaking the whole of Jerusalem in 1973 , they retook land that had not been in their possession for nearly 2,000 years . After that defeat by the Romans in A . D . 70 , the Roman Emperor who had succeeded Pontius Pilate ordered , as we have said , the destruction of the temple . Only a portion of one wall of the old Temple ( the second Temple ) remains standing today . It is called the “ Wailing Wall , ” because many Jews have never ceased to mourn the destruction of Jerusalem and the temple that took place in A . D . 70 . They ( the Jews ) had not been allowed to pray there since A . D . 70 until 1973 , a period of almost 2,000 years . This temple reaches back to the days and time of King Solomon , son of David .

When the Jews were scattered to the four corners of the earth in A . D . 70 , after the destruction of Jerusalem and the Temple , and before the crucifixion of Christ , the blindness of the Jews that the Apostle Paul spoke about in Romans 11:25 had already begun . “ Blindness in part is happened to Israel , until the fullness of the Gentiles be come in . ” All of this was predestinated to take place in order for the scripture , as found recorded in Song of Solomon 8:8 to be fulfilled . “ We have a little sister , and she hath no breasts : what shall we do for our sister in the day when she shall be spoken for ? ” To my understanding Solomon here had definite reference to the Gentile church . The Gentiles , who had previously been looked upon as dogs ( a people altogether of a filthy , unclean nature ) for hundreds of years , were now the fa -

vored people of God and continued to occupy this status for the nearly nineteen hundred years that followed when the Jews were scattered from nation to nation. The Oracles of God were given to them ( the Gentiles , Japheth 's descendants ) ( God 's ordained worship ) , after the fall of Jerusalem and the destruction of the Temple . " He came unto His own , and His own received Him not . But as many as received him to them gave He power to become the Sons of God ." John 1:11 , 12 . The application of the following scripture follows : " Then Paul and Barnabas waxed bold , and said , It was necessary that the Word of God should first have been spoken you : but seeing ye put it from you and judge yourselves unworthy of everlasting life , lo , WE TURN TO THE GENTILES ." The Gentile dispensation by way of divine recognition , began at this point and lasted until the beginning of World War II . It was at this point of time that the Gentile 's fulness came in and ended , as I shall describe below .

In all of their sundry ( many , many ) persecutions and their wanderings from country to country , their many trials , throughout the ages of time and many generations the worst was yet to come . In this I have to believe that ( according to God 's predestinated purpose ) , they paid their final debt for their participation in the crucifixion of their own King , the Lord of Glory , the Lord and Saviour Jesus Christ . I am given to believe that the fulfillment of the prophecy as recorded in Malachi 4:1 , was fulfilled from 1940 to 1945 during World War II . This war marked

one of the most vital turning points in the history of time . " For , behold the day cometh , that shall burn as an oven , etc ." During the 1930 's , Adolf Hitler and the Nazi party in Germany made anti - Semitism , or hatred of the Jews , an important part of their program . Hitler blamed the Jews for Germany 's many problems in the years after World War I . He repeated his falsehoods so often that the German people believed them . Before World War II ended in 1945 , the Germans had slaughtered more than 6 ,000,000 men , women and children of the 10,000,000 Jews in Europe . He had huge furnaces built in Auschwitz , Poland , and other nearby places , where many of this number were gassed to death , in shower stalls where they ( the Jews ) thought they could take a clean shower after riding for days on cattle trains when being sent to various German concentrations camps during the war . When they cut on the shower valve instead of getting water , they got poison gas . Then their bodies were burned to annihilation . He killed them so fast that he did not have time to bury them . Destroying them in this manner was his only alternative . 500 ,000 of them ( or more ) starved to death in concentration camps of eastern Europe . Thus ended their exilement of 1,900 years . Don 't tell me that enough persecution will not reunite any nation . The Jews commemorated this holocaust in Jerusalem during the summer of 1981 . I watched it on World News T.V . in June , 1981 , when they lit thousands of candles to commemorate the memory of those that had died at the



hands of Hitler's slaughter .

I would like to point out that during this period of 1,900 years from A.D. 70 to A.D. 1940, during their exilement the nation was not without an occasional true believer or witness in the Lord Jesus Christ and the true church. A case at point was the incidence of Elder Benard Greenwood. He was a German-Jew, a native of Germany, born in Weener, East Friesland, Kingdom of Hanover, on September 23, 1827. (Some of you may have his book entitled, *The Dealings of God With a Labourer, or The Experience of Elder Bernard Greenwood.*) He came to this country (The United States) in the 1850's. HE was shown the truth and united with the Old School or Primitive Baptist in the State of Ohio. He moved to North Carolina in the 1880's and for a short while, lived at LaGrange, N.C., where he preached for the church there and also nearby at our church, Mewborn's. My grandmother Turnage heard him preach on several occasions. His photograph today hangs in the pulpit of Sandy Grove Primitive Baptist Church (Black Creek Association of North Carolina) Nash County. His body rests in the Maplewood Cemetery, Wilson, N.C., where he lived or resided until his death. My grandmother Turnage told me that on one occasion he had an appointment to preach in the courthouse in Snow Hill, Greene County, N.C. at night. Some of the local Jews, who were merchants in that town (and who knew of his natural origin or identity) went out to hear him also. After the service was over, when the crowd had come

downstairs from the courtroom where he had just preached, these Jews accosted him in a corner in the hall to one side where they loudly and angrily conversed together in the Hebrew Language. She said it got so hostile in sound that it appeared the matter would come to blows. However, it did not, the conversation soon died down, and the Jewish merchants moved on out. Elder Greenwood came over to where his brethren had been standing to one side in awe and with much concern as to his safety. Elder Greenwood exclaimed emphatically to them "they did not like my Jesus, they did not like my Jesus," seeing the wonderment on his faces. We can see, therefore, that even during the period of time when the Gentiles were God's favored, while the Gospel Church was nucleated among them, there were true, occasional believers among the Jews. Likewise, there will be a scattering (only a small remnant) of true believers now and in the future time left to this time world among the Gentiles. This small remnants of Gentiles believers will be however, true followers of the Lamb. I do believe that we will never again see throngs or multitudes standing on the foundation of the true doctrine, as many of us saw 50, 75, 100 or 150 years ago, and as was seen in the early days of the Federal period of the History of the United States of America, 1776 - 1840. His return to the Jews accounts for the falling away or decline in membership, the the breaking down of fellowship, and decline of interest today in our churches. May we be reminded that

for those years prior to the Revolutionary War, the signing of our Declaration of Independence and those years that followed, at least 70 percent or more of the people in America, that professed religion, were pure pre-destinarian in their faith and belief. Now, ask yourself what is that percentage today? (Yet, today the Armenian doctrine has never been more prolific.) Bitter persecution in England by King Henry VIII and Queen Mary, Mary, Queen of Scots, or better known as "Bloody Mary" had brought pure hearts to America.

Back in the days that followed the Revolutionary War and for all of those years that comprised the 19th century, and even up through the years that immediately preceded World War II, our country, the United States of America, had a government that was relatively free of corruption. Since 1950, the corruption in our government here, as well as England, and other Gentile nations, has reached proportions that would have been unbelievable to our grandparents and forebears. A crime record with no previous comparison, debts of nations, unrest and turmoil convince fully this unworthy writer that the fulness of the Gentiles has come in. Violence in or among society in general in our own nation here has reached the point that we (ourselves) can scarcely believe what we see and hear with our own eyes and ears. The corruption in government (even this year, 1986-87) has been beyond all reasonable proportions in the latter. The Lord told Daniel, "O Daniel, shut up the words, and seal the book

even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:14. We are definitely living now in the time of which Daniel prophesied. Scientific knowledge has tripled in the past two decades with many nations of the world now possessing the Nuclear bomb or the potential and capability necessary of obtaining and making it. Yet, since the ending of World War II, the United States has won no clear cut military victory anywhere. A truce was signed to end the Korean conflict and a withdrawal settled the Vietnam War. (The invasion of Grenada by the U.S.A. in 1984 was a skirmish only and was not a battle as such.) On the other hand, ISRAEL has won every battle that it has fought or in which she has been engaged, since 1948.

Many of us are aware of the deadly conflict that exists today in the Middle East. There is not a nightly international news program on television but what this grave conflict between Israel and her neighboring Arab (Islamic) countries is not mentioned. There are, no doubt, many, many people, that have wondered what this conflict is all about and the reason or reasons that have caused this conflict to erupt into violence, war and bloodshed from time to time in the past several years. This conflict is going on now at this very time.

In the year A.D. 70 when the Jews were scattered to the neighboring countries of the world, being displaced from their God-given homeland of Canaan (today known as Palestine and/or Lebanon), their land was vacated. The neighboring Arab Countries, descendants of

Ishmael and Esau, moved into the area. For nearly 1900 years these Arabic nations occupied this area. They established their homesteads, villages, towns and cities. From a natural standpoint the Arabs had lived on these premises long enough (1900 years) to feel that the land belonged to them. They may have had a natural (silent) right of possession or ownership, but they had no eternal right because, according to scripture, God had promised this land to Abraham, as we have already said, about 5,000 years earlier. When the appointed or predestinated time came for them to reoccupy it, they did, as they had always done, two times previously. Both nationalities are of the seed of Abraham, but one is designated in Romans 9:7 as CHILDREN OF THE PROMISE while the other is designated as "the children of the flesh." Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Issac." Gen. 21:10. There is no way possible for these two nations (Israel on the one hand and the Islamic or Arab world on the other) to ever live or reside peacefully together since the scripture says, "Jacob have I loved, but Esau have I hated." Romans 9:13. This conflict is further widened today with the United States supporting Israel while Russia is supporting Syria, an Arab country, with Russian made rockets on Israel's border, aimed at Israel. A compromise could soon take place but hostilities will not cease.

The Arab or Moslem world today day often called the Arab bloc, stretches from the Atlantic Ocean (of West Africa) to the Persian Gulf.

It includes all Arabic-speaking people of Ifni, Morocco, Algeria, Tunisia, Libya, Sudan, Egypt, Jordan, Lebanon, Syria, Iraq, Kuwait, Saudi Arabia, Bahrain, Oatar, Trucial Coast, Oman, Aden, Yeman, with cultures extending into Iran, India, Afghanistan, Pakistan and Indonesia. Islam is the religion taught by the Prophet Mohammed in the A.D. 600's. Mohammed was an Arab who was born in Mecca in A.D. 570. He believed that he had been sent to destroy the idols of the heathen Arabs and to teach them to worship his god. He preached that there was only one god. Allah, and that he, Mohammed, was Allah's messenger. Those who today believe in this god, and accept Mohammed as his messenger are called Moslems, from the Arabic, meaning those who submit to him. Ayatollah Khomeini of Iran, a name familiar to many, falls into this category. Islam, today, is one of the world's largest religions, having more than 400,000,000 followers, located in the above named countries. To worship any God other than the true and living One would be Paganistic in principal, according to my humble judgment. Their places of assembling are not referred to as "church," but "mosque" or "minaret."

It was in 1978 or 1979, that President Carter held what was known as the "Camp David Summit" conference at the presidential retreat, Camp David, Maryland, in which he attempted to bring together Israel and the Arab world together through the means of Egypt's President Sadat, and Begin, Prime Minister of Israel. (Sadat was later assassinated in 1980, as I recall, in

Cairo , Egypt .) This was an effort to halt the work of the Palestinian Liberation Organization ( commonly called the PLO ) whose objective today is to regain the land that was lost to Israel , as we have already pointed out . With all due respect to President Carter , had he known and understood the scripture , he would not have wasted the millions of dollars from this country that were promised to Egypt . Man cannot reconcile that enmity which God has said will never be reconciled . It has been said , “What God has done is done forever .” I do not believe that any man can change the intent of those ( just quoted ) words . The compromises of men , when against the command of God , will end in failure . The “ love of God ” and the “ hate of God ” are permanent and Unchangeable . See Romans 9:13 .

Today , at this very hour , the two Arab ( Islamic ) countries known as Iran and Iraq are and have been interlocked in a fierce war since 1980 over the area known as the Persian Gulf through which flows more than 50 % of the world 's oil and petroleum supply . In this conflict the United States through the Reagan administration has backed Iran through the secret supplying of arms and munitions to that nation while Russia has done the same for Iraq . Out of this country 's ( the United States of America 's ) participation in that conflict has recently arisen a government scandal of our nation 's government 's secretly selling arms to Iran and giving the proceeds of such sales to the contras , freedom fighting soldiers in Nicaragua , against the Russian backed Nicara-

guan government called the “ Sandanistas ” with profits from such sales being yet unaccounted for . Here again , our country , the United States of America , is helplessly hooked into and involved with “ Gog ” and Magog ” against its determined aim and goal of swallowing up and destroying Israel .

Even in today 's world news , we hear and read where President Ronald Reagan on October 8 , 1986 , sent a Bible , during the time of this scandal of Hashemi Rafsanjani , second in command of Iran under Ayatollah Khomeini , with the following inscription : “ And the scripture , foreseeing that God would justify the heathen through faith , preached before the gospel unto Abraham , saying , In thee shall all nations be blessed . ” Galatians 3:8 . This verse refers to Abraham who is the common ancestor of both Moslems and Jews . Moslems know Abraham as Ibrahim . Jews trace their ancestry through his son . Ishmael , as we have already pointed out . I mention this incident only to point out the fact that even our president , Ronald Reagan , is partially aware of what is now taking place in the world , as it relates to scriptural or Bible prophecy .

In closing this article , I quote this scripture from Jesus' own language in Matthew 19:30 . “ But many that are first shall be last ; and the last shall be first . ” The first and the last and the last and the first are synonymous in meaning . They are the same in every sense of the word . The first here has reference to Abraham , the lineal forbear of Christ , from whom He descended through Judah , the son of Jacob . The last are those , the

descendants of Abraham, Isaac and Jacob and the twelve tribes, who have now reoccupied Jerusalem after a period of exilement for nearly two thousand years. All of this according to scriptural prophecy and the foreknowledge of God.

In all of their wanderings for the past 4,000 years from that promised land that God said unto Abraham, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," they have now returned for the last time. Three times during this period of time (the past 4,000 years), based upon information in this article, have they been displaced from this arland, but they will go no more out until the second coming of their King. They could not receive Him the first time because of the predestinated decree of the establishment of the Gentile church. "He came unto His own, and His own received Him not, but as many as received Him, to them gave He the power to become the Sons of God." John 1:11, 12. Paul said concerning them. "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; HOW MUCH MORE THEIR FULNESSNESS." Romans 11:11, 12. Let us not forget this scripture, "And so all Israel shall be saved." Romans 11:26.

In their (the Jews's) fulness was the coming back home to their

ancient home, Jerusalem, of which they now control in its entirety. This brings us down to the final fulfillment of the prophecy that John saw in Revelation 21:1, 2, as follows: "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. And I, John saw the holy city NEW JERUSALEM, coming down from God out of heaven, prepared as a bride adorned for her husband." In the first resurrection of the just, her corruption will put on incorruption, her mortality will put on immortality. These are the number that was the seal of the living God, "an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. 7:2, 4. John then pointed out another number in addition to the "one hundred and forty and four thousand," whom he said "sang a new song," and their number is "ten thousand, and thousand, and thousands of thousands." This is that number that he said "no man could number, of all nations, and kindreds, and people, and tongues, who stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:9. In this manner was included the Gentile church.

When NEW JERUSALEM, the happy, eternal home for which His weary pilgrims now long for finally comes, there will be a new Temple within it. John tells us what it will be "And I saw no temple therein: for the LORD GOD ALMIGHTY and THE LAMB are THE TEMPLE of it." Rev. 21:22.

So with the fulfillment and final

consummation of all things now at hand when Gog and Magog , Islam and Atheistic Communism ( or Russia ), come up against little Israel , as has been prophesied in Ezekiel 38:18 - 22 , with all of their vast technology, superior nuclear bombs, missiles, ultra modern naval combats , combat troops ( because of Israel's God-given impediment or block to those Arab nations which control the Persian Gulf out of which flows 50 percent plus of the world's oil supply), they will be no more than Napoleon , Hilter , William the Conqueror and Alexander the Great and other who eventually met their respective dooms . Since the beginning of time men have set out to conquer the world , but God has disallowed the fact since He has said of Himself , I am " King of kings and Lord of lords." No man or set of men, nation or group of nations , will He ever allow to take complete control of the earth and world . Time will end before such takes place .

Before the end of time , Gog ( Islam ) will give its power over to Magog ( Communism ) in a final endeavor as the means to accomplish this end when Communism ( of Russia ) would destroy Israel and take control of the world's greatest source of oil supply in the Persian Gulf area of the Middle East . This is verified by the scripture , " And the beast which I saw was like unto a leopard , and his feet were as the feet of a bear , and his mouth as the mouth of a lion : and the dragon gave him his power , and his seat , and great authority ..." Revelation 13:2 .

The intervention of God ( yet to be made known ) will destroy Gog

and Magog or Islamism and Communism God will impute His terrible fire , brimstone and hailstone in the final destruction of the world . I suggest again that you please read Ezekiel 38:18, 22. " If God be for them ( Israel ), who can be against them ?" Romans 8:31. HIS SEED among both Jews , Gentiles , and all nations out of every kindred and tongue and people and nation will be raised in the first resurrection . Those who are alive and remain at His coming shall not prevent those who are asleep . The dead in Christ shall rise first and those who remain shall be changed in a moment , in the twinkling of an eye at His second coming ! Read 1st Thess . 4:13 - 18. Those whose names are not found written in the Lamb's Book of Life will be cast into the lake of fire and brimstone that burneth forever and ever . Rev . 20:10 . " Behold , He cometh with clouds ; and every eye shall see Him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him . Even so , Amen." Rev . 1:7, " Lift up your heads ; for your redemption draweth nigh." Luke 21:28 . " Surely I come quickly , Amen Even so , come Lord Jesus." Rev. 22:10 . To that last heir of promise who will witness this indescribable sight , what a glorious thing it will be ! Faith then will become sight and hope a blessed reality , for ISRAEL , God's children who will go no more out for ever .

J . M . Mewborn  
January 29 , 1987

We would like to thank Elder J . M . Mewborn for his permission to reprint this Editorial from his publication " Zion's Landmark ."

MEETINGS

SOUTH OUACHITA ASSOCIATION

**T**he South Ouachita Association will be held, the Lord willing, on Friday, Saturday and Sunday, September 22, 23 & 24, 1989.

Union Church, located about five miles Southeast of Marion, Louisiana, will host the association. All lovers of the truth are invited to come and be with us.

Ned Barron,  
Association Clerk  
318-778-4217

MOVED OR MOVING ?

To assure you of getting your "Signs" and without missing any copies, be sure to inform us of any change of address.

Editors

PSALM 19 : 7-9

*The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.*

*The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.*

*The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.*

CONTRIBUTIONS

FOR APRIL 1989

- Joe L. Hamrick, Jr., TX ... 12.00
- Y.W. Wade, WV ..... 2.00
- Mrs. Lois E. Cloud, NE .... 10.00
- In memory Mrs. Lucille Bradley ...
- Mrs. Lucille Bradley ..... 20.00
- John J. Monroe, IL ..... 2.00
- Raymond Oxley, WV ..... 7.00
- J.O. Harrod, AR ..... 2.00
- Harold T. Clayton, NC ..... 5.00
- Tommy & Hazel Ford, TX ... 12.00
- Mrs. Janie Fanning, AL
- In memory Eld. W.D. Griffin ... 50.00
- Mrs. Harry Payne, VA ..... 5.00
- In memory Eld. W.D. Griffin
- A Friend ..... 100.00
- Song books given Signs .... 56.00
- Lloyd Chance, TX ..... 10.00
- Bordeaux Primitive Baptist Church
- Memory Eld. W.D. Griffin ... 100.00
- Howard Griffin, KY
- In memory of Dad ..... 50.00
- Eld. John T. Wingfield, VA ..... 2.00
- Mrs. J.D. Neely, AR ..... 2.00
- Dolphus Hall, FL ..... 2.00
- Mrs. W.C. Sutherland, VA
- In memory Marvin J. Clay ..... 20.00
- Mrs. E. C. Thompson, NC .... 15.00
- Eld. Oliver Allen, NC ..... 5.00
- Mrs. Lelah R. Hill, CA ..... 2.00
- Ms. Katherine Houchins, VA ... 2.00
- Mrs. Mary Phillips, TN ..... 12.00
- Buford E. Thompson, VA .... 2.00
- A Friend, MD ..... 2.00
- Ballard & Sarah Barker, VA
- Memory Eld. W.D. Griffin .... 50.00
- F.L. Shortt, VA ..... 2.00
- Mrs. Mildred W. Hanks, VA ... 10.00
- Hugh Knight, Jr., NC ..... 7.00

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*OBITUARIES*


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## RESOLUTION OF RESPECT

**I**t has been our Heavenly Father's will to remove from our midst, another of our Dear Sisters in Christ, Josephine N. Dodd on May 21, 1989. She was born April 14, 1907, daughter of James Lee Nuckols and Nannie Myers Nuckols.

Sister Josephine joined Strawberry Primitive Baptist Church the first Sunday in September, 1937 and was a faithful member, always attended her meetings as long as she was able. She had been a patient in the Roman Eagle Memorial Home for many years and was always interested in the welfare of her church. She was a firm believer in salvation by Grace and was Church Clerk for 32 years.

She was married to Elder W. R. Dodd in 1948. He died August 26, 1962. She leaves to mourn her loss one sister, Edith N. Williams of Rocky Mount and a number of Nieces and a nephew.

Her funeral was held at Townes Funeral Home Chapel by Elder Julian Williams and interment was in Highland Burial Park to wait the Resurrection Morn when her Lord calls His children home. May the Lord bless the family and reconcile them to His will.

The Lord giveth and the Lord taketh away, Bless his holy name.

Written by  
Sister Gertie C. Holley,  
Church Clerk

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IN MEMORY OF  
BRO. HUBERT HURST SIMMONS

**D**ear brethren, we the members of Sandy Level church of the Pigg River Association are deeply saddened to report the death of our dearly beloved Brother Hubert Hurst Simmons.

Brother Simmons was born April 27th, 1911 — entered into rest July 2, 1989. Preceded in death by his wife, Survived by one daughter, two grand daughters and one grandson.

United with Sandy Level Church, March 15th, 1987. He was a very faithful and loved member of the church. He believed and trusted in his God, while leading a very quiet & peaceful life. He will be sadly missed at Sandy Level Church by all of the members & friends.

Written in love and fellowship,  
Elder Clarence Stone, Asso. Mod.  
Odessa D. Brown, Clerk  
Rt. 1, Box 286  
Union Hall, Va. 24176

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## CORRECTION

This is to correct an error on page 177 of the August 1989 issue of the Signs. In the fifth paragraph of the letter written to Sister Hastings, it reads: This was the explanation — It should read: This was the expectation of all God's people who were born under the law dispensation for they were given the promise that the redeemer would come and save man from his sin by laying down his life for the redemption of all whom God had chosen out of the world.



# Signs of the Times

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Route 1, Box 420 Keeling, Virginia 24566

## GOD'S ONE

*When the way seems sad and dreary  
My friends do not despair  
For though we feel worn and weary  
Beyond the trials of darkness One is there*

*When tempted, forsaken and despised  
Be strong — yield not to fear  
For though Satan has his plan devised  
In spite of that theres One to care*

*When pathways seem O'er clouded  
And obstacles stand ever near  
Fear not of being re-routed  
There is One who the way will clear*

*When years have taken their timely toll  
And we wonder if the end is near  
Thanks that tho endless ages roll  
There is yet One who is dear*

*When sundown comes and life does cease  
Shed not a mournful tear  
There is that everlasting peace  
The joy that One is near*

*Then someday when life comes again  
And in Glory we can appear  
There without struggle, age or pain  
We 'll be with Christ — the One — forever*

C.B. Davis, Jr.

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Brother Hobert Willard	

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## EDITORIAL

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*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.*



Elder R. H. Campbell

**T**he Apostle Paul, in his epistle to the Churches of Galatia is setting forth as clearly and precisely as he can the fact that he was an apostle of Jesus Christ and God the Father and that the natural man had no part of his becoming as apostle. He wanted them to understand that

the gospel which he preached was of God who created the Heavens and the Earth, and all things that are therein and that man's intelligence could not discern the truth of it but by the revelation of Jesus Christ. The authority of his calling was not the results of any action by man, or any body of men, as was the authority for his mission when he was on the road to Damascus, but rather directly from Jesus Christ the only begotten Son of God; and that there was absolutely no doubt in Paul's mind of the purpose of his calling and the certainty of the results. He wrote many times of the experience of his calling because this was the foundation upon which his ministry was based and he wanted no misunderstanding in their minds that he was assuming any credit for his calling or for the results of his labors for it was all the work of God. He realized that only those who had been called by the same power would believe and understand his words and the seal of his testimony was, that all that he knew of the gospel had come by the revelation of Jesus Christ to him on the road to Damascus and the things he had learned there.

In all of his writings to the various churches and to his brethren he continually referred to his holy calling as being the authority for the doctrine he preached and the reason for his boldness in declaring the gospel to them. He relates the account of his conversion from the Jewish faith to the Christian faith many times and every description of his experience stresses the fact that the power was beyond that of mortal man. Each step in the process from

his falling to the ground hearing Jesus and being blind when he opened his eyes was a very private and personal experience with him and , he alone , was aware of the change and the extent of the change that was wrought in his heart . Only he experienced the power of the spirit and then instant dramatic separation from the things that he had formerly believed to the new creature that he had become as a result of this change . This was what he was referring to above and for the remaining days of his life he went forth in the power of the spirit telling all who would listen of this wonderful transformation from the man of the flesh to the new creature in Christ and the joy and love that he experienced in the service of God and in fellowship with his brethren .

In writing of this calling to the church at Ephesus he explains it this way . " Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power ." Always ascribing the reason for the change to the glory of God . This same sovereign and holy calling is experienced by all of the heirs of promise , here in time , and qualifies them to receive and understand the gospel preached by Paul , as he refers to them in his epistle to the Church at Corinth , " them that are sanctified in Christ Jesus , called to be saints ." This calling is not given to cause them to be heirs of promise , or , to see if they are , but rather to make manifest in them that they are and to enable them to fellowship those of like precious faith : to manifest their sanctification from

the world and worldly things unto the spiritual realm and the blessings of the redeemed ; revealing unto them and the church that they are one of those who were chosen before the beginning of time among the Lords portion .

None of those of record in the scriptures came to Christ and offered their services or believed in him until there was a manifest calling from God to them : Then they were all made willing and did serve him but always expressing their own unworthiness and insufficiency . This is true in the experience of the heirs of promise in this day and age : they are saved and called with the same holy calling and yet feel their inadequacy and many tend to hold back and fear to respond to the calling because of what they see in themselves . This is true of all , but , if only those who did not realize their unworthiness came forward there would be none to witness to a work of grace in their heart . They will say , in private conversation that they have been made to believe that they have a hope in eternal life and yet can 't come forward and express it to the church for fear that they are wrong .

If what I have experienced is a work of grace in my life , and all of my hope is based on the fact that it is , I was made to realize from the first that there is nothing good in the flesh and that the flesh is not qualified to make the decision for the new creature that is born of God : therefore if the work is of the spirit , it is making manifest the new Creature , which is qualified to come forth and ask for a home among the saints of God . The Church does not accept

members on the basis of any personal goodness on the part of the applicant , but rather on the basis of the observed perfection of the work of grace which manifests itself in their Countenance , their walk and their careful , fearful conversation when talking of spiritual matters . Therefore those who feel to have a hope in things spiritual should discuss the reasons for their hope with their pastor , deacon or some brother who they feel will give them the benefit of their experience and knowledge , and ask for advice and respond to that advice . It will be based on their love for you as a brother and from a prayerful concern for the welfare of Zion . Such advice will never , be based on a desire for members , friendship or kinship or for any reason other than their knowledge of the individual and evidence manifested by them of a work of grace in their life . This will be true because the one called on for advice of this nature realizes the solemn responsibility that is being placed upon them by the inquirer and the knowledge that God is witness to their reply and their motivation .

Some will say that man should not presume to give such advice but Paul did , Peter , Ananias and Phillip did . Aqrilla and Priscilla took Apollos aside and expounded to him the way of God more perfectly . Are there any scriptures that indicate that God 's ministers , deacons or members are any less qualified today that they were then ; is not the same God still calling and qualifying them today as then ; are not the same duties laid upon them in the same manner and for the same purpose ? There are still

those who inquire today , as they did on the day of Penecost . " Men and brethren , what shall we do ?" And just as those in that day , they deserve an answer and sound advice . The only ones who are qualified to give this sound advice are those who have been saved and called with a holy calling and experienced a work of grace in their heart . They then are qualified to advise others , who are coming along the way , of the things they have learned so that others may profit from their experience . Is not this the reason the scriptures are left on record , for others coming along the way . This in a sense is what Paul is saying to the Galatians . I certify you brethren that the gospel which I preach is not of man but is given of God to me by revelation that I might pass it on to others coming along the way , that they might know the path that they will tread and the things that will comfort them in life and enable them to follow along in the footsteps of the flock . This is what one is doing today as they advise others coming along behind them , facing the things that they have experienced .

These things are not done lightly but fearfully , prayerfully and in total dependence upon the one who has called us and trusting that the occasion was presented to make us live the faith that we profess to believe . We should always walk and act by faith trusting that He who has called us will qualify us to do those things that we encounter in our journey , and do them in the way that will reflect our calling and manifest that it is of God . Just as the scriptures teach that God will not

suffer us to be tempted above that we are able , he also will not place a trial or burden upon us that we cannot bear . We can do all things thru Christ who strengthens us , as Paul said when he got to Rome , “ So as much as in me is , I am ready to preach the gospel to you that are at Rome also .” This was his response to the revelation of Christ to him and this should be the response in all as they face trials and afflictions in this life ; do all things trusting that it is of God , never doing nothing about it from fear that he is not . This is walking by faith . A labor of love is never in vain , even when it doesn ’t accomplish what we expected because it manifests the spirit that dwells within and all who see this will understand and appreciate the effort and respond in love and fellowship for the attempt .

Paul said the gospel is the power of God unto salvation and the things to which we are referring is this power working in the lives of the children of God and leading them in the paths of righteousness . This was the power that worked in the life of Paul in his writing to the churches and in the lives of the apostles as they went forth from the day of Pentecost , suffering persecutions , imprisonments and all manner of trials and sufferings for the cause of Christ . We are not called upon in this age of time to endure these things but this power should be made manifest in our lives in the things that we do and the things that we stand ready to do if need should arise . The cause of Christ should be the most important thing in our life and all else revolve around it , and it will be

this way to those who are taught not by man but by the revelation of Jesus Christ .

In bonds of love  
Richard H . Campbell

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CORRESPONDENCE

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Brethren ,

I don ’t know if the Lord will bless me to tell you some of my experience of Grace that I hope was given to me by God . There is one verse of scripture that has been on my mind for several days . It reads , “ Yea , though I walk through the valley of the shadow of death , I will fear no evil .” This scripture is very beautiful . There is a lot of meaning in it , if one can only be blessed to tell it . A shadow occurs when an object is intercepted by light . I believe the shadow of death is upon us when every child of Grace has been brought to the knowledge of the truth as it is in Christ Jesus . We have done nothing to cause any of this to be . I believe this shadow of death is fixed and arranged by the Lord Jesus Christ before the foundation of the world . No one is able to make a shadow without a light . You can be out in the yard in the sunshine and you can make a shadow , but that is not the shadow under consideration . It is the shadow of the Holy Ghost . I feel it must be hovering over one when God sees fit to call them from this world . I believe from the depths of my heart , that shadow will take them to a resting place until the time

that God has appointed to come back to the face of this earth. He will then gather His bride, that shadow, which is none other than the light of the Glory of God. The Spirit of Almighty God shining down upon a poor weak sinner's soul brings them to the knowledge of the truth as the gospel has been shown to them.

The gospel of Jesus Christ has been preached throughout all ages and through every generation of people that has been born into this world, as well as into future generations. That same shadow of Jesus Christ will shine upon them that are His. He has called, chosen and elected a people before the foundation of the world. If I know anything, it is a gift of God that has been stored up in His storehouse of mercy. Everything is of God and everyone He shed His blood for on Calvary's cross belongs to Him.

We all know when He was nailed to the cross and hung between Heaven and earth, He was hung between two thieves, one on His left and one on His right. I can't help but believe it was the one on the right whom He spoke to and said, "Today shalt thou be with me in paradise." Luke 23:43. I believe every child of God whom He calls out of this world, He will gather them up in the sweetness of His love. And, will take them to that eternal home to forever be with him.

Jesus Christ knows all things. We cannot acquaint Him with anything, for what is today has already been in the mind and purpose of God and it will continue to be His will.

Sometimes I try to pray, not for my will to be done, but the Will of God. I also pray He will reconcile me

to His Will, however it may be. Whatever suffering and punishment is mine, I hope to do it while in this world. Although, sometimes I feel I'm not of this world we live in but that spiritual world that God has prepared for us to be in.

The Bible speaks about a world in a world and a wheel in a wheel. I believe we are living in this world that we see with our natural eyes but, sometimes I feel that we are not of this world. One must be shown just what they are by nature and what they must be by the Grace of God before the spiritual things are revealed to them.

These scriptures are beautiful. They are used from time to time, but will never wear out. I've seen bibles when they were worn pretty bad, but the gospel of Jesus Christ was still being preached and will be as long as this world stands. The gospel feeds the hungry souls. The bread that flows from the throne of grace feeds our souls and makes us rejoice and even brings tears to one's eyes. It is so much joy and happiness just to get a little crumb. Sometimes I go to meeting and that little crumb is all I get. Other times I go and my cup is like David's, it runs over with the goodness and mercy of Almighty God. He is the only one we have to look to. To keep us out of that dark pit and miry clay, and keep us from burning forever. We have a hope in our faith to keep us pressing on up toward the mark of the prize of the high calling, as it is in Jesus Christ.

I wish I knew how to tell my feelings, but I can't tell you anymore

than God blesses me to . I feel sometimes I must tell you how the Lord has blessed and been with me all the days of my life . To show you the works of man , the doctor told my mother I would not live very long as a child . Man only knows what God has given him to know . He didn't give our life to any man . God gave us life in this world and we hope He will give us life in the world to come . We can't get beyond our hope . It matters not the experiences of grace He has given us , but oh what joy it is when we are blessed to feel the grace and joy of His mercy . He is one that is full of love and mercy all the time . We just feel that love a little bit here and a little bit there . As Elder Gold Travathan used to say , " just enough to keep us a beggar , but not a stealer ." These things are more precious to the human being that has been called , I hope by the Grace of God , than all of the money in the whole world . What good would it be to us if we had all of the money in the world and our souls were cast into that lake of fire to burn forever and ever . We can't change God's Will , because He is not a changeable God . He is the same yesterday , today and forever more and changes not .

I would love to talk about my Jesus and what He has done for me through the years I have been here . Part of the time I did not know anything about a Lord and Saviour Jesus Christ . I was not brought up in a home to know about the Church or to know about God . But thanks to Him , I was born into this spiritual world at His time I hope , as well as all the other saints of God , if I'm one at

all . He died for His people and descended into the heavens to be with His Father that the Comforter would come back to be with us and to comfort us in time of need . He promised us our needs , not our wants . Certainly God is not one to back out on His promises . God does not change His promises and they will stand forever . He has never made a mistake and has never done anything wrong . It is no way we can change Him . I would like to change a lot of my ways and I'm sure those who believe in the Old School Baptist doctrine and believers in Christ feel the same way . It is not impossible with God , but there is nothing man can do to inherit the Kingdom that was prepared before the foundation of the world . It is all going to take place just the way He has ordained it to be . There is an appointed time for one to be born naturally in this world and an appointed time for one to be born spiritually .

Nicodemus did not understand how he could be born again . He wasn't born again naturally , but born of the Spirit of God and brought into the light of the Glory of God . I have already expressed what I believe concerning the light . It is the most beautiful light I have ever seen , especially when it shines into my soul and protects me from dangers seen and unseen . I believe every child of God must experience this sometime or another . Before they can experience this or know anything about Him , they must be of the Spirit of God . If they are not in the spirit , it won't be anything but the flesh talking and God knows I don't

want to praise man for any of it . I would desire to praise my God and to thank Him for the many blessings He has bestowed upon me all the days of my life . I don 't know of a man of any race that is old enough , large enough or has enough knowledge for me to look to or worship and to beg to have mercy upon a poor sinner such as I am . I will never live long enough to praise Him for the many blessings He has given me in the years I have upon the earth .

God has been wonderful and good to us all , as He allows that light to shine . It says , " let your light so shine that others will see it ." When that light shines in one , they don 't have to be told to look for the light . They can see the manifestations of the Glory of God shining in one 's heart and soul . Yes , everyone who felt they were being called to stand before God 's humble poor , especially myself , felt they could not do it . They ran from it . I want to tell you I ran from it as long as I could . I ran until I had nothing else to run from or to . I had nothing to hold on to because all of my tools and timber had been taken away . I had to beg God for mercy on this poor sinner . To be looked down upon and to have that seed of grace planted into our heart and soul , is all any child of God ever wants . This makes us believe and know there is a true and living God who has watched over us all the days of our lives . He has led us about in this world .

How wonderful and beautiful it is to have One we can look to , One we can praise , both night and day , for as long as we live . It is a blessing that the God of heaven has prepared a

place for His children and when that appointed time comes . He will return declaring time shall be no more . This world is going to be destroyed , but thanks to the blessed God of Heaven that I have in my heart from time to time , I can feel the presence of Him along life 's journey .

The greatest love that has ever been mentioned , or will ever be , is the love Jesus Christ has for His bride , for which I hope I am a portion of . I believe everyone He has chosen , feels that same way . I don 't think I am getting off track of what the children of God believe . We don 't have anyone else to look to nor do we have anyone else to beg to for mercy . He is a merciful God and has been to me . He has poured out His love and grace into my heart and shed His blood to cleanse me of all my sins , I hope . He took all of my sins upon Him as He hung between heaven and earth and the blood ran down and covered the whole bride . Without Him we can do nothing , but with Him we can do all things . It is through and by Him that I can ever think of you dear ones .

I think of you even when there is a great distance between us . We commune in the Holy Spirit when our minds are joined together even though we are miles apart . We think of the great fellowship we have been blessed to share . We have only one to praise for it and that is Jesus Christ . How good and wonderful it is that our minds are centered upon God from time to time . It 's not all the time that we can feel the presence of Him . Then it is nothing but , the flesh and nothing but a carnal mind . Thanks to the good Lord , we have



Him to look to and to worship .

The good Lord is the One who has taught me these things and no one else . He has taught me to know He is all powerful . I beg unto Him for my brethren the world over , as well as myself , to bless us to walk in the spirit . To walk in that straight and narrow way that leads to life everlasting . It is only two ways , narrow is the way which leadeth into life , and few there be that find it . And broad is the way that leadeth to destruction , and many there be which go in there at .

The non - elect will follow the broad way , which leads to destruction , but my God I hope , knows I don 't want to be there , but if I were not chosen by Him before the foundation of the world , I will never see Heaven and immortal glory . If I 'm not carried to Heaven , I won 't see that final resting place where the hymns of joy will be sung forever and ever by the saints of God . But , if He did choose me and called me in this way , certainly I will be gathered with the whole bride .

The Lord of Heaven has done all things for me . He has done these things in His way , not mine . Our ways seemeth right unto man , but leads to destruction . There is no peace found , except through the Lord Jesus Christ . Through Him peace fills our souls with rejoicing felt into the very depths of our heart . Our heart leaps for joy , just as much as John did in his mother 's womb before he was ever born into this world . John was made to leap for joy before he ever saw light or darkness on this earth .

When darkness covers the face

of the earth , the light will shine through and darkness comprehends it not . It shines in the way and purpose God has fixed it to shine . No man can do these things . It is out of the reach of man 's hands . They cannot do them , I have tried . I remember one time I was at an association in the mountains . It was a cold Sunday morning and the stand was in the yard . I had just been liberated to speak to God 's people with truth , love and peace , I hope . All of the ministers , except the one speaking and the moderator , had left the stand to get warm . I went to my car , which was warm from the sun . I saw the brother coming and I had to do like Jonah . I ran , or at least slid down in the seat . The brother passed by the car , but something within me made me open the car door and let the brother know where I was . That was the work of God , not the work of man . Neither was it the work of old Satan , but the work of the Holy Spirit that is put into us . The brother took me by the arm and led me back to the steps that led into the stand and left me . I walked up to the bookboard and all I had to preach on ( if it was preaching ) was Jonah . I told of how similar my life was to Jonah 's . Even when I was given a hope in Christ Jesus , these things were still like Jonah , I still ran from it all .

I did not know about the sweetness of the Lord and Saviour Jesus Christ until He came into my heart and led me about in this world . Not in the way I would go , for the way of man only leads to destruction , but Jesus Christ leads us in another way . He laid out our lot that we would trod

before we were even born in this world . I believe we will walk every step of the way that has been set forth for us to walk . How wonderful it is that He is coming back for His saints , and I truly hope I am one of them . His blood that was shed covered the whole bride , no more and no less . It will not be one to slip in , because He knows His sheep and another they won't follow . They will go in the way God has fixed for them to go . They will be singing the hymns of praise in that world that has no end . It will be the family that will never break up .

We know of family reunions , naturally speaking , when some couldn't be there . Some were sick , some had passed away , and other things . But , in the spiritual family reunion , everyone will be right there on scheduled time . One will not be late or one too early . The Lord Jesus Christ is coming back for one purpose and that is to gather His bride that was given to Him by His Father .

I know I don't feel worthy of writing these things and maybe I shouldn't try . Maybe I should leave it to the brethren who can write and explain the scriptures to the people better than myself . I feel I can't explain them like I feel them , but I would desire to do so . It is my heart's desire that when I am called upon to speak , I will preach Jesus Christ . The One that comes to His servants and uses them as His mouthpiece to speak words to feed some hungry soul that is gathered in the Holy Spirit of Almighty God . I must close at this time , but I desire to say if I am a brother or servant of God's , it is because He has done the

choosing and the calling . Truly from the depths of my heart and soul , I don't feel worthy to even be among you . I try to thank my God from time to time , that He has blessed me to live a few years with what I believe to be a portion of God's children . He has taught them something that man cannot . Man cannot teach another man about the Lord Jesus . They can tell someone about Jesus all they want to and as long as God will bless them to do so , but they can't declare His name to the non - believer ; it must be to the ones who believe in God . As I have already said , I feel to be just a little brother , but hopefully a part of that bride .

Just a little brother in Christ , I hope . May His name be praised for it all .

Elder Henry C . Jones  
Rocky Mount , N . C .

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### PSALM 71 : 1 - 5

*In thee, O Lord, do I put my trust: let me never be put to confusion .*

*Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me .*

*Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress .*

*Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man .*

*For thou art my hope, O Lord God: thou art my trust from my youth .*

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*VOICES OF THE PAST*  
"he being dead yet speaketh"

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October 15 , 1903

By B.L. Beebe

**PSALMS XL . 1-3 .**

**H**ow wonderfully the psalmist was moved upon by the Holy Ghost to enable him to write the experience of every child of God through all ages. The Scripture cited above reads : " I waited patiently for the Lord ; and he inclined unto 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 put a new song in my mouth , even praise unto our God ."

The expression , " I waited patiently for the Lord ," we do not think means to imply that the psalmist waited perfectly contented and in a passive state , for the Lord , for if he had he would not have cried to the Lord , and the Lord inclined his ear to his cry . The sense in which the word patiently is here used seems to mean endurance , as it is said of Job being a patient man , yet he was very restless and complaining , and so it is with every subject of grace ; they wait with patience for the Lord when they endure temptation , and look to the Lord for deliverance while they wrestle with doubts and fears , and groan under a sense of the sin that dwells within them , and cry unto the Lord , or as the Scriptures express it , " The Spirit maketh intercession for them with groanings that cannot be

uttered ." When trials come upon the saints , and they are overwhelmed with afflictions , how the tempter torments them with the suggestion that they are not truly a child of God or they would be more submissive , and say at all times , " Thy will be done ," and thus wait patiently for the Lord . But , dear child of God , if you were able to do this you would be perfect , and you would have no trial of your faith . God gives you this precious faith , and trials and temptations are given that you may have demonstrated to you the value or power of this faith to sustain you through it all . If you had not the trials you could never know the sustaining power of this faith . When the Scriptures speak of the trial of your faith , it does not mean that God wants to learn how much or what kind of faith you have , for he knows without any tests , but to show to you the strength of that faith to sustain you through all the fiery trials that may try you . Then , " Beloved , think it not strange concerning the fiery trials which is to try you , as though some strange thing happened unto you ."

" He brought me up also out of an horrible pit , out of the miry clay ." This Scripture is nearly always misquoted the horrible pit of miry clay , but it reads , " The horrible pit , the miry clay ." Then the miry clay is the horrible pit , and this miry clay , to our mind , is the flesh . Isaiah says , " We are the clay , and thou our potter ," and Paul says , " Hath not the potter power over the clay , of the same lump to make one vessel unto honor and another vessel unto dishonor ? " This is the clay that David calls " an horrible pit ." And every heaven -

born child can say with David , This flesh , or carnal nature , is indeed an horrible pit , for through painful experience they have learned when they have been left to themselves they immediately begin to sink in this miry clay , and the more they struggle to get out , the deeper they sink . Sometimes in our efforts to free ourselves from self we make strong resolves to do better and be more faithful , and work ourselves up to great confidence in self to put down self . But alas , we find at last we are deeper in this miry clay of confidence in the flesh , and all our good resolutions were but trusting in the arm of flesh . Then after the Lord has suffered us to wallow in this miry clay long enough to show us our utter helplessness to extricate ourselves , and we have lost all confidence in the flesh , and are made to cry unto the Lord , then , and not till then , are we brought up by the Lord out of this horrible pit . If our deliverance depended on anything that we must do when we are sinking in this miry clay , how hopeless would be our condition . We must be brought with David to cry , “ Save me , O God , for I sink in deep mire . ” A man sinking in deep mire is bound to struggle , and although he can see that the more he struggles the deeper he sinks , yet he cannot cease until he becomes utterly without strength . Thus the quickened child of God , when his eyes are opened to a view of his own condition , sunken in sin and fleshly lusts , immediately goes to work to get out of this horrible condition , and does not doubt at the commencement but what he can of himself climb out of the horrible pit , but poor

creature , he soon finds that he is in an utterly helpless condition , as far as human efforts go . And when all hope and confidence in self is gone , then he is prepared to receive the salvation of the Lord , and when delivered he will ever after say with David , “ The Lord brought me up out of an horrible pit , out of the miry clay . ” But he does not simply take his chosen ones up out of the miry clay , and then leave them to take care of themselves , but he sets their feet upon a rock , and establishes their goings . Some brethren seem to think that after the Lord once takes his elect out of the miry clay , he then leaves them to establish their own goings , but it was not so in David ’s case , for the Lord set his feet upon a rock , which rock , to our mind , is his fixed determinate counsel , or his predestination . It does not say he placed David ’s feet upon the Rock , or we would know it meant Christ , but it says a rock , which implies other rocks , which we know could not be the case if this rock meant Christ . Besides the balance of the sentence , “ established my goings , ” seems to imply that the rock was the “ established goings , ” for the word and is supplied ; in the original it reads , “ set my feet upon a rock , established my goings . ” Then , after this wonderful deliverance , and firm establishment of his goings , well might David sing a new song . But take notice , David was not permitted to compose this new song , for it distinctly says the Lord put it in his mouth . What was this new song ? Was it Lord , thou took me up out of an horrible pit , and placed spiritual blessings before me

to be obtained through my good works? No, for that would be plunging him right back into the horrible, the miry clay from which he had so graciously brought him up out of, but directly to the contrary, this new song was praise to God, not only for the deliverance, but also for placing his feet upon a rock, and establishing his goings. And many shall see this glorious manifestation of the power and mercy of our God, not in David's case only, but also in their own experience. And may we not hope, dear reader, that we have been made to see this truth, and experienced in our own souls the deliverance of which David writes? And may it be the pleasure of the Lord to place our feet firmly upon the rock of his fixed purposes, and enable us to trust that he has established our goings, and put the new song in our mouths, "even praise to our God."

B. L. Beebe

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### THE GROANING CAPTIVE'S DELIVERANCE

*"O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Romans vii. 24, 25.*

**T**hat a mercy it is for the Church of God that the Apostle Paul was inspired by the Holy Ghost to leave upon record his own experience! And not merely to leave

of it a scanty fragment, but to draw it out in that complete manner which we find in the seventh chapter of the Epistle to the Romans. What a relief it has been to thousands of God's suffering and sorrowing family! What a light it has cast upon the perplexities and intricacies of their path! What a breast of consolation has it been in all ages to God's tried and tempted people, and doubtless will be to the end of time!

The verses that I have read are, as it were, a summing up of the experience traced out in the chapter, and we may notice three points as connected with them:

I. The cry that sin and guilt pressed out of the Apostle's bosom: "O wretched man that I am! who shall deliver me from the body of this death?"

II. The deliverance that he obtained: "I thank God through Jesus Christ our Lord."

III. The resolution that he came to in his own conscience: "So then, with the mind I myself serve the law of God; but with the flesh the law of sin."

The experience of the Apostle here is so pointed and so decisive that those who are ignorant of it in their own souls, have made every attempt possible to subvert it. Some, for instance, have said that Paul did not mean "himself," though he uses the pronoun "I" again and again. Others have said "that it was the conflict in the Apostle's bosom between nature and conscience, before the Lord called him by His grace;" and yet he speaks all the way through in the present tense, thus shewing that it was a present

conflict he was describing . Others have said “ that it was a conflict under the law , before he had received a gospel deliverance .” And yet, in the very teeth of this , he says : “ O wretched man that I am !” not that “ I was .” “ I find then a law , ” not “ I found ” ; evidently shewing a conflict going on within at the very time he penned this epistle . The real source of all these perversions of the Apostle ’s meaning is ignorance of a work of grace in the soul . Being conscious that they have themselves no such experience , and that if these things be true they are wrong altogether , they use every means to subvert it utterly .

1 . But what made the Apostle cry out so feelingly , so piteously : “ O wretched man that I am ! ” ? There were three things that forced this cry out of his bosom .

1 . A knowledge of the breadth and spirituality of God ’s law . This , we find , he declares in vers . 9 , 10 : “ I was alive without the law once ; but when the commandment came , sin revived , and I died : and the commandment which was ordained to life , I found to be unto death .” The entrance of God ’s law in its breadth and spirituality cursed and condemned him . Seeing and feeling his condemnation thereby , guilt forced this piteous cry out of his bosom . Before he was spiritually and experimentally acquainted with the condemnation of the law in his conscience , he was “ alive ” ; that is , he was pleased with his own righteousness , his own duties , his own performances . He did not see that God required truth in the inward parts ; he did not know the purity and holiness

of the divine character ; he did not feel that the law curses for every transgression in thought , as well as in word and deed . The chambers of imagery , with all the hideous monsters lurking there , were not uncovered ; the veil was not taken off his heart ; light had not shone into his soul ; life had not come into his conscience ; and the Spirit of God had not begun His convincing operations within . For want , therefore , of this inward work in his soul , he was alive , because he had never been killed . Now the spirituality and breadth of the law must be felt in every quickened sinner ’s conscience , more or less . How long he shall be under it , or how deep he shall wade in trouble on account of it , God had not defined , and we cannot . But the effect of the law must be known in every saved sinner ’s conscience , and that is guilt ; “ for by the law is the knowledge of sin .” If I have never felt the guilt of sin in my conscience ; if I have never felt trouble of soul on account of sin ; if convictions have never pierced my heart ; what can I know , what can I desire to know of a bleeding Immanuel ? What is His pardoning love , what His atoning blood , what His rich mercy , what His super-abounding grace to unwounded sinners ? Thus , just in proportion as guilt works in the conscience , do we at first long after , and then know , prize and enjoy the mystery of atoning blood and dying love .

2 . But there was another cause that produced this piteous cry out of the Apostle ’s soul , and that was the revival of sin . There was not merely the feeling of guilt on account of sin

past, but there was also the revival and the rankling of sin present. Sin, before the law entered with power into his conscience, lay dormant in him; it was like a viper in the winter—it was there with all its venom, but it was torpid. A man dead in sin, or dead in a profession, is carried down the stream of sin smoothly and insensibly, and like a heavily laden vessel borne along by the tide, he floats so quietly with the stream that he scarcely knows where he is going. Thus, while we were dead in sin, the inward tide of nature's corruption floated us so along into everything evil, that the secret workings of sin were not discerned. Then we were altogether under its power and dominion. But when the law revives sin by putting life into it, quickens it out of its torpid state, awakens the rattle-snake, and it begins to hiss in a man's mind, then he grieves and groans on account of the workings of present sin more if possible than he did from the guilt of past sin. What is our heaviest trial? We all have our peculiar trials: trials in body, trials in circumstances, trials in the family, trials in the mind; various trials we have each to pass through. But are any of our trials equal to what we feel from indwelling sins? Is it not your daily experience (it is more or less mine) to go groaning and sighing before the Lord on account of the working of sin in our carnal mind? Is it not our heaviest burden to have sin so striving for the mastery; that such base lusts are seeking perpetually to captivate our affections; that such evil desires are ever struggling for the victory in our bosom; that such pride

and infidelity, and other abounding corruptions, are perpetually struggling, like a volcano in our breast, to get full vent, and desolate our souls? I am well convinced from soul experience that when sin is felt in its rankling workings in a tender conscience it will bow a man's head; it will make him at times burdened in his soul and distressed in his mind. His daily experience will be, more or less, hanging his head before the Lord, sighing and groaning, and bowed down by the corruptions that work in him, and so powerfully strive for the mastery. And what makes us feel this? The fear of God in a tender conscience. Some men can live, they say, above the world, the flesh, and the devil. Sin is no burden to them; their corruptions cause them no pain; their pride, their presumption, their covetousness, their lewdness, all the workings of depraved nature never draw a tear from their eye, nor force a sob from their heart. Why? Because they lack the fear of God in a tender conscience. Just in proportion to the depth of godly fear, and to the tenderness of conscience before God, will sin be inwardly perceived, inwardly felt, and inwardly mourned and groaned under.

3. But there was another cause that made the Apostle cry out so piteously, "O wretched man that I am!" and that was the inward conflict. He describes that conflict in the words, "For that which I do, I allow not; for that I would, that do I not; but what I hate, that do I." What a picture of that which passes in a godly man's bosom! that he has in him two distinct principles, two different

natures : one holy , heavenly , spiritual , panting after the Lord , finding the things of God its element ; and yet in the same bosom a principle totally corrupt , thoroughly and entirely depraved , perpetually striving against the holy principle within , continually lusting after evil , opposed to every leading of the Spirit of God in the soul , and seeking nothing so much as at any cost and any price , to gratify its filthy desires ! Now must there not be a feeling of misery in a man 's bosom to have these two armies perpetually fighting ; that when he desires to do good , evil is present with him ; when he would be holy , heavenly - minded tender - hearted , loving , and seeking God 's glory , enjoying sweet communion with a Three - One Jehovah , there is a base , sensual , earthly heart perpetually at work , infusing its baneful poison into every thought , counteracting every desire , and dragging him from the heaven to which he would mount down to the very hell of carnality and filth ? Why , surely if there be a holy , heavenly principle in a man 's bosom ( and such there is in every quickened sinner 's heart ) that knows , fears , loves , and delights in God ; and yet to find that in him which is altogether opposed to the mind of Christ , and lusts after that which he hates with a perfect hatred — must there not be sorrow and grief in that man 's bosom to feel such a perpetual and unceasing conflict ?

Now , these feelings which the Apostle groaned under are experienced by all the quickened family . Blessed then be the name of God Most High , that He inspired him to

trace out and leave upon record his experience , that we might derive comfort and relief from it . What should we otherwise have thought ? We should have reasoned thus : “ Here is an Apostle perfectly holy , perpetually heavenly - minded , having nothing but the image of Christ in him , continually living to the Lord 's glory , and unceasingly enjoying communion with Him ! ” We should have viewed him as a perfect saint , if he had not told us what he was ; and then , having viewed him as a perfect saint , we should have turned our desponding eyes into our own bosom , and seen such an awful contrast , that we should despair of ever being saved at all ! But seeing the soul conflict which the Apostle passed through , and feeling a measure of the same in our own bosom , it encourages , supports , and leads the soul on to believe that this is the way in which the saints are called to travel , however rough rugged and perplexing it may be to them .

Be assured , then , if you have never cried out from the depths of your soul , “ O wretched man that I am ! ” you are dead in sin , or dead in a profession . If internal guilt , misery , and condemnation never forced that cry from your bosom , depend upon it , the life and power of God is not in your soul . But if there has been , and still continues , from time to time , this cry in your breast , forced out of it by the pressure of sin and guilt , there is in it a testimony that the same Lord who taught Paul is teaching you .

What is your experience before the Lord in private ? Never mind your



Sunday religion ; that can be put on and put off like a Sunday coat . But what is your private experience ? What says your solitary chamber ? what , your fire - side ? what , your heart , in the quiet depths of it , in solemn moments ? Is there ever a piteous cry forced by guilt , shame and sorrow out of your bosom , “ O wretched man that I am ! ” ? It is something to be brought to feel this , that we are wretched . There is hope for such , there is help for such ; there is a testimony that the Spirit of God is at work in such a conscience , that the Lord Himself is dealing with such souls .

But the Apostle , mark you , was not contented ( who can be contented ? ) with a cry and a groan . Look at the sufferer in a hospital . Is he contented with groaning on his painful bed ? Look at the martyr to raging fever . Is he satisfied with the fever that burns up his limbs , and the anxious tossings of his body from side to side ? No . Does he not want health and cure ? Does he not want something to be done for and in him ? So spiritually . To be satisfied with merely saying , “ O wretched man that I am ? ” looks more like the experience of a hypocrite than the holy experience of a quickened soul . We shall want to be brought out of it ; we shall want the Lord to appear ; we shall want some manifestation of His grace ; we shall want some testimony of His favour in our hearts ; we shall want some deliverance out of it by the Lord 's own outstretched hand , and His bare right arm .

If , then , the Lord the Spirit has implanted that piteous cry in your soul , “ O wretched man that I am ! ”

this will follow as a necessary consequence : “ Who shall deliver me from the body of this death ? ” What , then , was it that so pained this holy Apostle ? It was the body of death that he carried in him ; that moving mass of corruption ; that Behemoth raising up his ponderous flanks in his soul , and trampling down all that was good and gracious in his heart . I have read that the idea is taken from a practice of the Romans of tying a dead body to a living one . And O ! what must have been the sickening sensation of ever feeling the cold corpse close to the warm flesh ; to wake , say , in the night , and feel the dead body tied around the living one , and clasping it in its cold arms ! What a sensation of horror and disgust must the living feel from such a punishment !

Now look at it spiritually . Your new man is warm toward God . There are holy affections springing up ; there are panting desires flowing forth ; there are tender sighs , and longings and languishings after the Son of God in His beauty . And then , linked to it , there is a carnal , torpid , sensual , dead , earthly heart , perpetually surrounding it with its cold , clammy embrace , communicating its deathly torpidity to the soul . Would we pray , would we pour the heart forth in warm desires ? The cold paw of this body of sin and death quenches that rising desire ! Would we believe , and go forth in the sweet actings of living faith toward a crucified Jesus ? Would we in the secret chambers of our heart earnestly seek His face ? The cold , clammy embrace of the body of sin and death chills it all , continually impeding

every upward movement of the spirit, and clogging and fettering every desire of the heavenly nature.

Now, the inward conflict produced by these exercises and perplexities forces out this cry: "Who shall deliver me from the body of this death?" Where shall I look to for deliverance? From what quarter can it come? Shall I look to the law? Oh, no; that curses and condemns me, because I am continually breaking it. Can I look to friends? They may pity and sympathise, but they cannot remove the body of sin and death; it is too fast linked on for them to remove. Shall I go to ministers of truth? I may hear what they say with approbation, but there is something more wanted to remove this chilling embrace of the body of sin and death? Shall I look to the Scriptures? They contain the remedy, but I want that remedy to be sweetly applied: Who then shall deliver me? What refuge can I look to? Whither can I go, or whither shall I turn? From what quarter can help or deliverance come?" See the embarrassment! view the perplexity of an exercised soul! looking here, and looking there; turning to the right hand, and turning to the left. Yet from one quarter only can deliverance come. And thus, when the Apostle was brought here, when he was sunk down to a low spot and anxiously turning his eyes to every quarter to see whence deliverance could come, God blessed his soul with a view of His precious Son. God the Spirit wrought in his heart that living faith whereby he saw Jesus, and whereby there was a communication of the blood and love of the Lamb to

his conscience.

J. C. Philpot

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September, 1936

**D**early Beloved Brethren: — On Wednesday night, September 16th, Elder T. W. Brock and I started for the South Arkansas Association that was held near Fordyce on Friday, Saturday and third Sunday in September, with Mt. Pisgah Church. This Association was divided a few years ago over conditionalism and limited predestination, and as usual in divisions, the numerical strength went to those in error. It looked at the time that they were forsaken, but the God of Israel never slumbers nor sleeps, so from a few they have grown to quite a number of Old Baptists. It was a great pleasure to meet these dear brethren and sisters and hear them talk of the wonders of grace. From this little Association we went on to the South Ouachita Association, held near Delhi, Louisiana, on Friday day, Saturday and fourth Sunday in September. Elder V. R. Harris was the esteemed Moderator of the South Arkansas Association until last year, but God saw fit to call him home last February. In his place Elder John R. Everett was elected, and we esteem him highly for the truth's sake. In this Association we met Elders G. R. Hathcock, J. R. Everett, E. R. Lambert and A. D. Wall. We had never met any of them except Elder Hathcock, as he had been at our Association (Hopewell)

twice . He has been preaching over fifty years and is a wonderful gift . In the South Ouachita Association they have three ministers , but Elder Nash is feeble in health and no longer active . Elder E .K . Evers is the Moderator succeeding him and he is a lovely brother . Elder R .W . Rhodes is an able minister , and has the care of five churches . They , too , have had their trouble with the condition- alists . At this Association we also met Elders R .P . Hendrix and W .J . Singleton , from the Mt . Zion Association , in southern Alabama .

Brethren , let me give you a word of encouragement . Our conditional brethren tell that we are few in numbers and that we are killing our churches with doctrinal preaching . It is true that we are few in numbers , but God will never leave himself without witnesses . In these two associations we found all the able preachers that they need , and , though their churches are small , they are active , and plenty of believers on the outside . In the Hopewell Association we are not fearful of the church dying . If we bring in a large number of people by persuasion we will have trouble , but when they come by the power that added them in the apostles time they are genuine , and will not give the church trouble . Brethren , salvation belongs to the Lord 's people , and is bestowed upon them because of the efficacious work of the Lamb , both for time and eternity . So he keeps the church adorned for the Husband .

With much love to the editors , contributors and readers , I ask an interest in your prayers .

Your little brother ,  
W. D. Griffin

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### MOVED OR MOVING ?

To assure you of getting your " Signs " and without missing any copies , be sure to inform us of any change of address .

Editors

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### PSALM 19 : 7-9

*The law of the Lord is perfect ,  
converting the soul : the testimony of  
the Lord is sure , making wise the  
simple .*

*The statutes of the Lord are right ,  
rejoicing the heart : the commandment  
of the Lord is pure , enlightening the  
eyes .*

*The fear of the Lord is clean , endur-  
ing for ever : the judgments of the Lord  
are true and righteous altogether .*

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### MEETINGS

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#### MINUTES OF THE PRESBYTERY

North Creek Church  
Belhaven , North Carolina  
June 10 , 1989

**A** presbytery was convened at North Creek Church at 1:00 P.M. on June 10 for the purpose of ordaining as Deacon Brother Milton Lupton , such ordination being in accordance with the wish of the church as expressed in the quarterly

meeting of the same date .

The service was opened with prayer by Elder Jesse Foreman . The presbytery was composed of Elders Foreman and J .T . Prescott and Deacons Hassell Allen and Earna Marslender .

Elder J .T . Prescott was chosen Moderator and Brother Tom Thompson was chosen clerk . Deacon Marslender presented the candidate to the Presbytery . Elders Prescott and Foreman examined the candidate and were duly satisfied that he would conduct himself as a deacon in a manner pleasing to the Lord and would put the affairs of the Church above all others .

Elder J .T . Prescott delivered the charge, reading from I Timothy, third chapter , verses eight through thirteen . He spoke also on the special relationship between minister and deacon and the responsibilities of the deacon to the flock . He encouraged Brother Lupton to speak out on church issues even when he would prefer to remain silent , and emphasized the importance of not shrinking back in matters of faith .

Elder Prescott concluded by inviting God 's blessing on Brother Lupton and his family . The service was concluded by the laying on of hands with prayer and the singing of Hymn 322 . Deacon Lupton was then presented to and accepted by the church and the Presbytery dissolved .

Elder J .T . Prescott , Moderator  
Brother Tom Thompson , Clerk

## PLEASANT VALLEY ASSOCIATION

**T**he Pleasant Valley Association will be held Nov. 3, 4, 5, 1989, at Shepherd Fold Church, 815 Little York Road, Houston, Texas. Please call O. P. Murphy, (713) 649-5779, or Marvin Curnutt, (713) 987-1809 if directions or more information is needed.

## CONTENTNEA ASSOCIATION

**T**he Lord willing, the next session of the Contentnea Primitive Baptist Association will be held with Hadnot Creek Church, Carteret County, N. C. on October 7-8, 1989. All who believe and love the doctrine of Christ, truth and grace are invited.

To reach the church from the north and west, travel to Maysville, N. C. and follow NC 58 East to the community of Pelletier which is approximately 3 miles north of Emerald Isle. Turn right at Pelletier Variety Store and locate the church about 1/4 mile on the right. From the south and Jacksonville take NC 24 East through Swansboro to intersection with NC 58 at Cape Carteret, turn left and follow NC 58 West to Pelletier Variety Store, turn left locate the church about 1/4 mile on the right.

Gene Lupton, Clerk  
909 Covert Ct.  
Virginia Beach, Va. 23464  
Phone: (804) 467-5330

**THOMPSON GROVE  
PRIMITIVE BAPTIST CHURCH**

**A**s per precepts and examples as set forth in the written word of God Thompson Grove looked out among themselves and recognized a certain gift . They therefore called for a presbytery to be formed Saturday , September 2 , 1989 at 10:00 at Thompson Grove Primitive Baptist Church , Roanoke County ; for the purpose of examination of this gift , brother Harry Lee Perdue and if found qualified be ordained to the full work and service of deacon .

All Elders of our faith and order present were invited to sit in the presbytery and all deacons were asked to sit together . The meeting was opened by prayer by Elder Willard Cox . Elder Lane Carter was elected as moderator and Elder Thomas Solomon to serve as clerk . Sister Fannie Conner acting as spokesman for the church delivered brother Harry Lee Perdue to the presbytery .

The qualifications for deacon was read as set forth in scriptures first 3 verses , 3rd chapter of 1st Timothy by Elder W.T. Conner and sixth chapter of Acts first verse by Elder Willard Cox . Examinations followed by all Elders present . The presbytery being satisfied as to the qualifications of this candidate proceeded with the laying on of hands and prayer was offered Elder Noel Comer . The charge was delivered to brother Harry Lee Perdue by Elder Junior Conner . He was then delivered back to the church as an ordained deacon .

The minutes of the work of the presbytery were read and adopted . A copy to be placed in the church records , a copy to be sent to the Signs of the Times for publication and a copy to be given to Harry Lee Perdue along with a certificate of ordination .

Presbytery was dismissed by prayer by Elder Thomas Solomon .

Elder Lane Carter , Moderator  
Elder Thomas Solomon , Clerk

**Elders Present :**

Willard Cox  
W.T. Conner  
Junior L. Conner  
Noel Conner  
Thomas Solomon  
Lane Carter

**Deacons present :**

Hassell Hale  
George Conner  
Grey Ingram  
W.R. Bernard  
L. " Callie " Aker  
Hansil Conner  
Woodrow W. Abshire  
C.T. Abshire  
Jessie O. Tyree  
Chester Hagood

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**EASTERN KEHUKEE ASSOCIATION**

**T**ake route 264 east out of Washington , N.C. About 10 miles out the road forks . Take the right fork which will be route 92 through Bath . Route 99 will join with 92 . Follow 99 north , at the first 90 degree turn to the left , North Creek

Church will be on the left .

The Eastern Kehukee Association convenes second weekend, Oct Oct . 7th and 8th , 1989 .

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*CONTRIBUTIONS*

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FOR JULY 1989

W . C . Lake , FL .....	2.00
Eld . C . M . Haygood , TX .....	2.00
H . M . Pullig , LA .....	2.00
George Carter , NC .....	2.00
H . C . Brown , VA .....	2.00
A Friend , NC .....	10.00
Howard Peters , VA .....	7.00
Mrs . Ruth Pittman , NC .....	2.00
Mrs . Elva Spikes , OR .....	7.00
Mrs . A . V . Krewatch , DE ...	18.00
James O . Whaling , OH .....	2.00
Eld . Bernard Moon , AL .....	17.00
Nolan Lanier , NC .....	7.00
Mrs . Lessie W . Tilley , NC ...	5.00
Mrs . Velma Estelle , AR .....	2.00
Mrs . Lucile McGee , WA .....	7.00
Norman Jenkins , NC .....	2.00

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*OBITUARIES*

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**SISTER NANNIE LOU MARTIN**

**W**ith deep regret for our loss we desire to record the passage from our midst of a precious sister in the Lord , Nannie Lou Martin .

Sister Martin was born in rural Patrick County , Virginia on June 9 , 1901 , and was a daughter of the late Joshua Adams and Betty Hancock Adams . She was one of a large

family of children , many of whom were either members of , or believers in , the Old School Baptists in later years .

On December 31 , 1924 , she was united in marriage to the late Forest Biggs Martin . To their union were born eight children , of whom five survived her . They are: two sons , Druie and Johnnie Martin of Patrick Springs ; and three daughters , Mrs . Alvis ( Geneva ) Pendleton of Stuart , Mrs . Henry ( Dorethea ) Ballard of Fieldale , and Mrs . Benton ( Elsie ) Spencer of Collinsville , Va . She was preceded in death by her husband and two sons : Alvis and Mervyn Martin and one daughter , Faye Martin .

Sister Nannie Lou united with Liberty Church by experience the first weekend in June , 1938 , and was baptized by the late Elder Samuel D . Koger , her pastor at that time . She was blessed by the Lord to be a faithful and devoted member for many years , until bodily afflictions struck her down and prevented her from attending any more . Though absent in body , she made it clear that her heart and mind were ever with her brethren and sisters in the church .

After a lengthy illness and frequent hospitalization , Sister Martin died at her home on December 28 , 1988 . Her funeral service was conducted at Liberty Church by Elders John Wingfield and Paul Hopkins . Her many mourners and survivors included one sister , Sister Martha Texas Turner , eight grandchildren , ten great - grandchildren , and one great - great grandchild . She was laid to rest in the Liberty Church

cemetery by the side of her husband , to await a summons one day from the clouds of Heaven .

Although we deeply feel the loss of Sister Martin , we desire to humbly submit to the will of our Heavenly Father in removing her from this troubled world . We wish to make three copies of this memorial: one to be included in our church records , one to be given to the members of her family , and one to be submitted to the Signs of the Times for publication .

Done by order of Liberty Church in conference , the 1 st Sat . in April , 1989 .

Elder John T. Wingfield , Moderator  
Paul Puckett , Clerk

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### NANNIE WASHBURN RICKMAN

In His infinite wisdom God saw fit to remove from among us our precious sister , Nannie Washburn Rickman . Sister Nannie was born to the late Jesse Ben Thomasson and Ellen Eggleston Thomasson of Henry County , Virginia on December 20 , 1903 and died January 19 , 1989 . Her earthly pilgrimage thus spanned 85 years and 1 month , lacking 1 day .

In the year 1920 , Sister Nannie was united in marriage to Climmon Washburn of Bassett , Virginia . To their union were six children , all of whom survived her . They are as follows : four sons , Henry , Gilmer , and Versil Washburn of Bassett and Clarence Washburn of Martinsville ; and two daughters , Mrs . Leonard

( Jewell ) Earles of Martinsville and Mrs . George ( Jean ) Kirby of Bassett .

One the first weekend in June , 1966 , she joined Liberty Church by experience , along with her husband . Both she and Climmon were baptized by the late Elder Bennie N. Clifton . Brother Washburn was later ordained a deacon , and then he died in 1969 . Some time after his death , Sister Nannie was married to the late Brother Sam Rickman of Eden , North Carolina . Sister Nannie was a good companion to Brother Rickman until his death in 1980 .

In her last years , Sister Nannie was much afflicted in body and was confined to her home by the effects of a severe stroke . She was lovingly and faithfully cared for by her daughters until she passed from the scenes of this life in January at Martinsville Hospital .

Funeral services were conducted at Collins Funeral Home Chapel in Bassett by Elders Paul Hopkins and John Wingfield . She was laid to rest beside Brother Washburn in Mount Herman Church cemetery , located near her earthly home . Survivors in addition to her children included three step - children , Mrs . Russell ( Charlene ) McIntosh of Bluefield , West Virginia , Mrs . Elvin ( Burnell ) Haynes of Danville , and Mrs . Clyde ( Mabel ) Haynes of Reidsville , North Carolina ; one sister , Mrs . Doris Gregory of Martinsville ; 15 grandchildren and 23 great - grandchildren .

We feel that the body of Sister Rickman is peaceful resting in the earth awaiting the reunion with her

soul and spirit that shall return at the Second Coming of our Dear Redeemer . We desire to make three copies of this memorial : one for inclusion in our church records , one to be given to the members of her family , and one to be submitted to the Signs of the Times for publication .

Done by order of Liberty Church in conference , the 1st Sat. of April , 1989 .

John Wingfield , Moderator  
Paul Puckett , Clerk

#### BROTHER HOBERT WILLARD

In loving memory of Brother Hobert Willard . He was the Husband of Sister Della Willard who passed away January 9 , 1981 .

He is survived by five daughters : Mrs . Pauline Hamrick , Mrs . Mary ( Trudy ) Cloud , Mrs . Ollie W. Sharp , Mrs . Belva W . Davis , Mrs . Elsie Banks ; One Son : Mr . Lenford Willard ; One Sister : Mrs . Mary B . Webb ; thirteen grandchildren , twenty - eight great grandchildren and five great - great grandchildren .

Brother Hobert was born May 21 , 1897 and was married March 22 , 1923 . He was a veteran of World War I . On September 17 , 1977 he asked for a home with New Bell Spur Primitive Baptist Church and was received with joy . Especially by the writer . He was my first Brother in Christ at Bell Spur Church . He was baptized September 18 , 1977 by Elder Amos I . Hash . On this day

Brother Hobert was the happiest person I have ever witnessed . He was afflicted and had to go on crutches but when he came out of the water the crutches were laid aside as he went through the crowd rejoicing . He was faithful to attend the meetings until his afflictions made it necessary to be confined in a nursing home . He rejoiced in the visits of the Brethren and especially the singing of Hymns and always asked us to sing the unclouded day . I feel that our loss is his Eternal Gain and that his hope is alive and will never leave nor forsake him .

He fell asleep April 6 , 1989 . Death came sudden and his trials , afflictions , and sufferings were over to the praise of our merciful God . May we , friends , family and Brethren , be made to rejoice rather than mourn in saying the Lord giveth and the Lord taketh away . Blessed be the name of the Lord .

His funeral was at Vaughn — Guynn — McGrady Funeral Home , Hillsville , Va. , by Elder Corbin Vass . He is now resting in the Willard Family Cemetery , where he awaits the calling of his Blessed Savior .

Written by one who loved him ,  
Hale Terry

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 10 / 89  
IT EXPIRES WITH THIS ISSUE .



# Signs of the Times

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Route 1, Box 420 Keeling, Virginia 24566

## POEM

### THE SOVEREIGNTY OF GOD

*The Lord controls the flea and gnat  
And every barking dog.  
He rules the flying bird and bat,  
The little pig and hog.*

*Jehovah's power has no end,  
His wisdom is so great;  
His holy will we shall defend,  
There's nothing left to fate.*

*As He has thought, so shall it be,  
His purposes shall stand.  
He is not moved by you nor me  
To change His holy plan.*

*He ever loved the bride of Christ;  
Those chosen in his Son,  
His only Son was sacrificed  
To save them every one.*

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*EDITORIAL*


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## THE LIGHT OF THE WORLD

**W**hat a beautiful picture we perceive when given of Jesus Christ as the Light of the world. This view is not given to any natural man; "for the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned." For one to ever receive a view of this Light he must have the Holy Spirit within: he must be born again. This being the work of the Holy Spirit, man can have no part in it. Man is dead in trespasses and sin

until quickened into life, and we know that a dead man can do nothing. Jesus said, "The time is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." And Paul said, "And you hath he quickened, who were dead in trespasses and sins." Who are these that are quickened? They are the ones to whom Paul was writing; the saints at Ephesus, and 'the faithful in Jesus Christ', who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. (Eph. chapter 1). Until one has been born of the Spirit he has nothing but a carnal mind, and the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be. The eye of the carnal mind is evil. "The light of the body is the eye: if therefore thine eye be single, the whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6: 22 - 23. And men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God! St. John 3: 20 - 21. What a beautiful thought: that they are wrought in God! What a blessing! If we do truth it is because it is wrought in God. We are blessed to do it and in doing it not for doing it. Jesus said, "With-

out me ye can do nothing .” Paul said , “ I can do all things through Christ which strengtheneth me .” If we do anything that is well- pleasing in the sight of God , it is because Christ has been born in us , the hope of glory ; and because God worketh in us to will and to do of His good pleasure .

All of us in times past walked in the lusts of the flesh , fulfilling the desires of the flesh and of the mind , and were by nature the children of wrath even as others . But God , who is rich in mercy , for his great love wherewith he loves us , even when we were dead in sins , hath quick - ened us together with Christ , ( by grace are ye saved ; ) and hath raised us up together , and made us sit together in heavenly places in Christ .

Yes , brethren , we have all walked in the sins of the flesh , and enjoyed it ; for we walked in dark - ness , knowing nothing of the light , life , of righteousness of Christ . But our Saviour came into this low ground of sin and sorrow that we might have life , and that more a - bundantly . ( St. John 10 : 10 ) . And in the first chapter of St. John we read : “ In him was life ; and the life was the light of men . And the light shineth in darkness , and the darkness com - prehended it not .” John was sent to bear witness of that Light , that was the true Light , which lighteth every man that cometh into the world .

Brethren , I believe that you know that the light under consideration is not a natural light as from a lamp or the sun in the sky , but the light of understanding . We read Eph . 5 : 13 - 14 : “ But all things that are reprov - ed are made manifest by the light : for

whatsoever doth make manifest is light . Wherefore he saith , Awake thou that sleepest , and arise from the dead , and Christ shall give thee light .” When Christ called you forth from the dead , alienated state you were in and translated you into his kingdom of light , what was the first thing made manifest to you ? Was it not that you are a sinner ; filthy , black and as vile as anything you have ever seen ? How did you react to this terrible revelation ? Did you turn to law and try to justify yourself by your works ? If you did turn to the law , what did you find ? I am sure that the law condemned you and you were made to know that you are guilty and justly condemned . You felt that if God cast you into hell he would be just in doing so . What a horrible condition to be in , and you could see no way out . All you could do now was to fall upon your knees and beg for mercy . Christ had not yet revealed himself to you as your Saviour : God’s righteousness without the law had not been manifested to you . You went about moaning and groaning day and night , and cried contin - uously for mercy .

Then , in the appointed time of God , the Son of Righteousness ap - peared as your Saviour : your sins rolled away as a black cloud and the day was more bright and beautiful than any you had ever seen . The Son of Righteousness arose with healings in his wings : you were healed , you were cleansed . What a beautiful figure Malachi used to por - tray the Son of God and his right - ousness !

Your cries for mercy now turn to songs of praise and love . You feel to

be the happiest person in the world . You feel that your troubles are now over . But before long you are taken by doubts and fears . Satan begins to work mightily in you to show you that you are only deceived in what you have seen and felt . How can a just and holy God even look upon one as sinful as you know yourself to be ? How can he be just and holy and still justify such a sinner? Not by the law , but by faith . We read : “ But not the righteousness of God without the law is manifested , being witnessed by the law and the prophets ; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe ; for there is no difference : for all have sinned , and come short of the glory of God ; being justified freely by his grace through the redemption that is in Christ Jesus : whom God hath set forth to be a propitiation through faith in his blood , to declare his righteousness for the remission of sins that are past , through the forbearance of God ; to declare , I say , at this time his righteousness : that he might be just , and the justifier of him which believeth in Jesus . Where is boasting then ? It is excluded . By what law ? Of works ? Nay : but by the law of faith . Therefore we conclude that a man is justified by faith without the deeds of the law . ” Your sins have been taken away ; they no longer cover you as a dark cloud or rise up as a mountain . But why are they gone ? You ask . You know you have been unable to do anything to merit his favor . Why should he favor such a sinner as you feel to be ? Satan tells you that you are only deceived , and you are tempted to believe him , and

would if it were possible : but it is not possible . ( See Matt . 24 : 24 ) There may be few or many days of doubting — all being in the purpose of God but He “ who commanded the light shine out of darkness , hath shined in our hearts , to give the light of the knowledge of the glory of God in the face of Jesus Christ . ” Yes , Christ is revealed to you as your Saviour . You are given an eye of faith to see Christ crucified for his chosen people and are given a hope that you are in that blessed people . What a blessing it is to receive this faith and hope ! No man can just reach out and take hold of either , as is taught in other religion , but they must come down from above , from the Father of lights with whom there is no variableness or shadow of turning . “ For by grace are ye saved through faith ; and that not of yourselves : it is a gift of God ; not of works , lest any man should boast . ” “ Now faith is the substance of things hoped for , the evidence of things not seen . ” No man can truly hope for something unless he has some evidence to base that hope upon . Your faith in God is that evidence : it is the substance that hope takes hold upon . Paul tells us : “ For we are saved by hope : but hope that is seen is not hope : for what a man seeth , why doth he yet hope for . ” If we could actually know that we are saved ( as some teach ) and that heaven and immortal glory will be ours when this life is over , what need would we have for hope ? Of faith ? None . And our works will avail us nothing , for no man is justified by the law in the sight of God : but the just shall live by faith . “ And the law is not of faith ; but the man that doeth them

shall live in them .”

You have been born again of the Spirit : Christ now dwelleth in your heart , and Christ is your light . The light that is in you is no longer darkness . Jesus said , “ I am the light of the world : he that followeth me shall not walk in darkness but shall have the light of life .” Little by little , line upon line , precept upon precept the truth as it is in Christ is now revealed to you as you have need for it , and you will believe it . “ And unto you it is given in the behalf of Christ , not only to believe , but also to suffer for his name’s sake .” Worldly religion says that if you will only accept Christ and follow him you can live rejoicing every day . However , you find that this is not the truth . You find that your troubles have really just begun . The sins that never beset you before now become agony that causes moaning and weeping and much anxiety . You suffer trials , tribulations , and persecutions . You had never faced trials of your faith before because you had no faith to try , but the trials of your faith is more precious than gold that perisheth , though it be tried with fire . And Jesus said , Blessed are they which are persecuted for righteousness sake : for theirs is the kingdom of heaven . He also said , Remember the word that I said unto you , The servant is not greater than his lord . If they have persecuted me , they will also persecute you .” Jesus was a man of sorrow , and acquainted with grief . If we walk in his footsteps we must also suffer ; but if we suffer , we shall also reign with him ; if we deny him , he will also deny us . The apostles rejoiced that they were counted

worthy to suffer shame for his name .

Yes , brethren , we shall suffer ; but we can be confident that he will never suffer us to be overcome by the world , for he hath overcome the world . And , “ For whatsoever is born of God overcometh the world : and this is the victory that overcometh the world , even our faith . Who is he that overcometh the world , but he that believeth that Jesus is the Son of God ? ” These things that we suffer seem grievous most times , but remember , “ All things work together for good to them that love God , to them who are the called according to his purpose . ” This Scripture does not say that all things will be good to us , but that they work together for good .

In this new light we see things different . We find that the things we once loved we now hate , and the things that we once hated we now love . Old things are passed away , all things are become new . As Paul said , “ Therefore if any man be in Christ , he is a new creature : old things are passed away ; behold , all things are become new .”

Now may Christ , the Son of Righteousness , dwell in your hearts by faith , and give you grace to know his love , which passeth knowledge , that you may be filled with all the fulness of God .

I realize that I have only touched upon this great and beautiful text , but if God be in the matter it will be enough . May God bless the truth and pardon the errors . May all praise be ascribed to our most holy God .

C . C . Wilbanks

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*CORRESPONDENCE*

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Memphis , Tenn .  
August 29 , 1989

Dear Elder Key :

I discovered I am very late with my dues for the Signs . My mind is a blank , as to writing , so will have to put a check in the mail . I love to read letters to you , even just short ones . I love folks telling what caused them to follow the Primitive Baptist . It is usually what we already know - but each one is told differently - and the cause is always the same . God 's love drew them . I get so hungry to see God 's will working in His children 's heart . It strengthens my hope and gives courage to press on . I love to write or talk of the way ( if not mistaken ) it came to me . Go back in memory and re - live it , or try . Sometimes if the spirit is not in it , I wonder if I imagined it all? But I can't believe that . I believe Satan would like to cause that .

Your Sister in hope ,  
Lucille Young

---

September 28 , 1973

Dear Elder Simpson :

I do hope you both are well this beautiful morning guess all here are well as usual . Sister Lolie

about the same . I am sending you this picture as a token from my heart and my blessed Saviour Jesus Christ . I will never forget that sermon on that quiet beautiful A . M . up in Smith River Association , when you arose to speak , my heart leaped for joy .

I thought that morning , I don 't feel good , why go . Something said go and you may hear something and feel better . I thought of scripture that says wait on the Lord . So I thought when you were speaking so beautiful . Now I see why I came . I looked around to see if anyone looked like I felt . To me , I felt like I was among a flock of sheep . Washed in the blood and made as white as snow . I am so often made to wonder if I am one of his sheep . You know I am poor in education . I am not good on writing , but do hope I am one among the flock , and so often wonder when my righteous judge shall come to fetch thy ransomed people home , shall I among them stand ?

Shall such a worthless worm as I who sometimes am afraid to die , be found at thy right hand . Now do hope to see and hear you speak again some day if it be thy blessed Saviour 's will . Hope you all can visit me sometime .

A Sister in hope ,  
Viola Warley

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION ?  
IF YOUR EXPIRATION DATE  
IS 11 / 89  
IT EXPIRES WITH THIS ISSUE .

June 2 , 1988

Dear Brethren :

**G**od only , knows why or for what purpose I am beginning this writing , or for what purpose it will or will not serve . As for my own self , I can only say — I just felt a desire to write , as a result from my feelings these past several days concerning the greatness and goodness of the three- one God; ( verses) the wholly and complete frailty of mortal man . Which frailty of man ( to me ) is fully evidenced by the fall of the first man Adam , from that good and very good of which God spake concerning His every creation as He looked upon them every one . Now it in my feelings that good and very good of which God saw and spake , ( as concerning mankind) did in no wise indicate or even hint , at man of his own carnal fleshly self being good , as Adam did surely illustrate and prove in his fall from his former sinless condition . But that good and very good was and is in that God had created and made all things to exactness in accordance with His will , purpose and pleasure in and for so having created them all for and to be and do in the first place and throughout all time for this world to stand; and that very good He Himself would work out from it all , to His own praise , honor and glory forever and ever after this time world is passed away and be no more .

Therefore , it is my feelings and belief , ( in being consistent with the above statements ) , that the only good that be in or concerning man of himself , lieth wholly and Holy in

and from whatsoever God Himself worketh in and out and all around and about any and all whatsoever do be and do in all time for this world to stand and eternally thereafter . And so , for any one of mankind to ever accomplish even one good , what be good in His sight , it is God Himself who worketh the entire accomplishment in and through and out of that one ; so leaving mankind absolutely without any right whatsoever to boast of or be praised for any portion of the entire matter whatsoever . Therefore it is my feelings from the very depth of my heart and soul ( if my heart not be deceived ) that the only good ( good in His sight ) whatever has or shall be accomplished during this time world , was and is and ever shall be only by the three - one God and Creator of all time and things whatsoever do be and do or came- to pass or accomplish . So don't speak to me of any of mankind being good or great as if he or she did independently perform any self good or great thing; for I feel so deeply that such is an entire impossibility for any one of themself to accomplish , such praise of man is no less than an attempt at the lowering of God down to the low state of sinful man , or the raising of a man up to be equal to God . May we be kept in remembrance of His greatness , and our self helpless - ness .

Troy G . Shepard  
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Kitty Hawk , N . C .

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 ARTICLES
 

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## GROWING

**A**fter warning of the errors of false teachers and exhorting the saints to diligence, in their spiritual concern, as they look to the day of the Lords return, the apostle Peter closes his 2nd epistle with words of instruction on how the saints are to guard against the ways of the wicked. He desires that they not fall from their own steadfastness, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever."

Before examining the final words of Peter's epistle it would seem helpful to consider to whom it is written. In the 1st verse of chapter 1. We find that it is written to those of like precious faith in Christ Jesus. In other words it is addressed to those in whom the Holy Spirit dwells -- saints of God. There is no evidence that it is addressed to anyone else.

Also in the first portion of chapter 1, it is seen that the grace, that is under consideration, and peace be multiplied, grows by the knowledge that is under consideration. But more directly to the point we see in verse 3 that it is by his power that he has given us all things that pertain to life and godliness. So from the beginning we see that the grace and knowledge that is under consideration in the last part of the epistle are among those things that are said to

be given to his saints. Even so, we are never - the - less told to grow in grace, and in the knowledge of our Lord and Saviour. In a manner of speaking, we are to accomplish or fulfill something that has already been accomplished for us.

If the Lord's people are to fulfill something, or are to grow in grace, what specifically are they to grow in? What is grace? In short grace is the favor, kindness or mercy of God given to undeserving sinners. But if his people are told to grow in it, grow in grace, then grace must go another important step further than stated in the previous sentence. When mercy is received, his people have received unmerited favor. But when God gives grace it goes a step further than mercy. With grace there is an enabling quality -- a quality that fosters spiritual mindedness, and enables a godly walk.

To clarify, a distinction needs to be made here lest it be thought or proposed that natural man receives enabling grace and can do or accomplish something spiritual -- he cannot and he does not. But with the rebirth all things become new. The Holy Spirit indwells and that new creation, that spiritual you that does not sin, that spiritual part of you that has it's identity in God himself, is enabled to prosper in godly things. All the instructions and exhortations of the scriptures are, I believe, given to this new enabled being -- the enabled being that is called you. "The manifestation of the Spirit is given to every man to profit withal." This certainly implies an ability, 1st Cor. 12:7. Again it should be said, it is not of the old man, but of the new



man -- the new creation which is Christ in you .

Some ability to walk the godly walk is certainly implied in such scriptures as Eph . 5 : 31 , 32 “ let all bitterness , and wrath , and anger , and clamour , and evil speaking , be put away from you , with all malice : And be kind one to another , tenderhearted , forgiving one another , even as God for Christ ’s sake hath forgiven you .” Some form of ability is certainly implied by those to whom this was written or the language seems senseless .

The apostle Paul puts this ability in it ’s proper perspective in I Cor . 15 : 10 . “....and his grace which was bestowed upon me was not in vain ; but I laboured more abundantly than they all : yet not I , but the grace of God which was within me .” The point to be made here is that Paul said ,“ I laboured , yet not I but “ God .” In many scriptures , it seems , the latter part ,“ yet not I but God ,” is not said — yet it must surely always be implied .

To grow in grace is then , addressed to you the saint , and yet not to you but to the enabling Spirit of God that is within you — the new you .

With this understanding let us proceed to explore this growth that Peter stressed so beautifully .

Any growth , even in the natural body is made possible only by some sort of feeding . Something is taken within ( eating ) and then by natural processes this brings about growth . A young boy may want to grow . But this cannot be done just by taking thought . It involves taking in food and exercising — things that come natural to a young boy . So it is , I

believe , with spiritual growth . Some spiritual food must be used .

In 1 st Peter 2 : 2 , saints are told to desire the sincere milk of the word ,“ that ye may grow thereby :” This is taking in the spiritual word as a child desires and takes in food . The inspired written word of scripture , the spoken word of brothers and sisters when speaking of spiritual truths , the word of faith which is nigh thee , even in thy mouth and in thy heart ( Rom . 10 : 8 ) and every word that proceeds out of the mouth of God , must be considered when looking at the sincere milk of the word . And this word shall not return unto him void , but shall accomplish that which God pleases , and prosper in those things unto which it was sent — See Isaiah 55 : 10 - 11 .

In making comparisons with a growing boy we should not overlook the fact that a young boy looks up to and tries to immitate his older brother . He desires to grow to be like him . He studies his ways and follows his example . In similar manner we should desire to grow in the likeness of our elder brother Jesus Christ and follow his example . In our growth we should desire to study what he has done , and in so doing rightly divide the word of truth .

If one is said to be a child of God , but does not have a desire to know more of the things of his elder brother , to follow after Christ ’s example , and to feed on spiritual things , make him well . The desire , to know more of spiritual truths and the desire to feed on spiritual things , is more sure to be given to a born again sinner than is natural hunger and curoosity to a growing teenager .

For the partakers of the divine nature, it follows then that they have a spiritual desire, which is given of God, to grow in every grace. Accordingly, in 2 Pet. 1 : 5 - 7 we read "...And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. If these things abound, they prevent you from becoming barren and unfruitful. These are the spiritual things that the spiritual minded will seek after, that make them grow strong, according to the measure of the gift of Christ.

With equal measure to growing in grace, as above discussed, Peter follows with the instruction to grow in knowledge of our Lord and Saviour Jesus Christ. Having knowledge is to know, and his people do have a knowledge, for they know Christ. "... this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. " Then if we be his, and have eternal life, then we do know him in the sense of having a personal acquaintance. But Peter, I believe is speaking of something more or something fuller. To those that already know him as the author of their salvation, Peter tells them to grow in knowledge. This is to recognize Christ for what he is, and to become more acquainted with his works and ways.

Again, this is not for man in his natural state, but for the spiritual man. To encourage the natural man

to such knowledge is foolishness. Why? Because "... the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Rom. 2 : 14, 15. So it is the Spirit that is within that teaches all things — gives his knowledge. Nevertheless, it is the spiritually minded individual, the one that is spiritually enabled and given a spiritual desire, that is told to grow in knowledge.

And there is a need. By the examples given, Peter has shown that it is important that those of like precious faith be able to discern truth from error; to understand that there are false teachers, those that will speak evil of dignities and with feigned words make merchandise of you. Growth in the knowledge of Christ is needful, "... lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3 : 17.

The apostle Paul also points out the need for growth in those persons that should be skilled in the word of righteousness, but are yet unskilled and need milk rather than strong meat. " But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:13, 14. We are thus instructed to go on to greater understanding and to seek after the things of Christ.

You will notice that Paul says, "... by reason of use have their senses exercised .... ". If I understand, Paul is saying to purposefully study the scriptures to gain a greater

knowledge of spiritual things . In 2 Peter 3 : 1 , he writes “ .... I now write unto you ; in both which I stir up your pure minds by way of remembrance . Can you discern when you are “ in the spirit , ” as compared to being more sensitive to natural things ? There are times , I am sure , you feel you can . Then there are time when you are in doubt , or feel sure that you are sensitive only to natural things — spiritual desires seeming to have taken flight . But this is no excuse for not giving thought to spiritual things , nor doing things that seem good . We understand from Ecclesiastes that all thing are vanity in the flesh or in our carnal nature . Both the gaining of wisdom and folly are vanity , yet “ .... wisdom excelleth folly , as far as light excelleth darkness . ” Ecl. 2:13 . So at times it may seem vain or empty to study the scriptures . Yet is it not better to study than to not study ? How often has a poor and empty saint gone to the scriptures , with what seemed to be only mechanical action , or at best following “ duty ” , and be rewarded by the unfolding of untold spiritual beauty that can be taught only by the Holy Spirit . Of course , it is not always so , but this should not deter the children of God from their diligence in a godly walk and a desire to exercise the gifts that are within them , for this too is a part of spiritual growth .

God in his infinite wisdom has given us a need to grow in grace and the knowledge of Christ ; God has given us a spiritual hunger and has given us a desire to feed that hunger ; God has given us the scriptures as one channel through which the Spirit teaches ; God has given brothers

and sisters and ministers through which the Spirit teaches ; God has given exhortations and instructions to his people in many ways and then given them a desire to seek answers and solutions ; God gives answers to his people after he has given them the desire to seek and the instructions to seek . It is all of him who is the author and finisher of our faith .

So we are instructed to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ , and even though the growth is all given by God , it it never the less spoken to his saints “ to do ” — for them to grow . It is done by that enabling Spirit that is within ; the Spirit that gives the desire , that gives the will , that gives the do . None of it , no single point , is any more or any less in the fore - ordained purpose of God than any other — it is all there . He has fore - ordained all things and brings them to pass . Much of it is done by the will , desire and ability he has placed within his children by the Holy Spirit .

Elder Wayman G . Chapell

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### **EPHESIANS 2 : 4-8**

*But 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 , ( by grace ye are saved ; )*

*And hath raised us up together , and made us sit together in heavenly places in Christ Jesus :*

*That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus .*

*For by grace are ye saved through faith ; and that not of yourselves : it is the gift of God :*

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VOICES OF THE PAST

"he being dead yet speaketh"

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**THE GROANING CAPTIVE'S  
DELIVERANCE**

( *Continued from October issue.* )

**A**nd that leads me to the second part of the subject.

II. " I thank God through Jesus Christ our Lord . " Now what did he thank God for? Shall I be missing the Apostle's mind, think you, if I say that he had reason to thank God for his conflict? I do not mean to say that was altogether his mind here. He thanked God for his victory, I readily and cheerfully admit; but had he not reason also to thank God for the previous conflict? Is not previous conflict a subject for praise? Had he not learned lessons in that conflict which could not have been taught him in any other way? You have felt guilt. Was not that guilt a mercy? You have felt condemnation. Was not that sense of condemnation a mercy? You have been purged out of an empty profession. Was not that a mercy? You have had the chaff of self-righteousness and false faith fanned away by the strong north wind of the Spirit. Was not that a mercy? You have sunk so low in your soul that none but God Himself could deliver you. Was not that a mercy? Surely it is. Whatever prepares the soul for mercy, must be mercy; whatever fits the soul for the reception of Jesus must be a mercy; whatever winnows away the dust and chaf of self must be mercy; for it prepares the soul for a blessed

Immanuel. Then we have reason to thank God for every feeling of guilt we have passed through, for every temptation we have been perplexed with, for every tear of contrition that has trickled down our cheek, for every sob of sorrow that has heaved from our bosom. For every feeling of misery, guilt and wretchedness, we have reason to bless His name; for our choicest mercies spring out of them, and our richest blessings are only blessings just so far as these painful exercises have prepared the soul for the enjoyment of them.

But no doubt the mind of the Apostle was chiefly directed to thank God for the gift of His dear Son: " I thank God through Jesus Christ our Lord." Now, if you have followed me in my attempt to unfold the cause of the Apostle's cry, you will see there were three things that produced it. There was: 1. the condemnation of the law; 2. the revival of sin; and 3. the internal conflict between nature and grace. Now, when he thanks God through Jesus Christ, he thanks Him having provided a remedy for each and all in the Person, work and mediation of His only-begotten Son.

1. Look at the guilt of sin. How can we be delivered from the guilt of sin, the curse of the law, its holy condemnation, and its thundering vengeance? By no other way than by the blood of the Lamb, that precious blood which "cleanseth from sin," that only propitiation, that wondrous sacrifice which the Son of God offered on Calvary's tree. There is no other way to obtain pardon; there is no other way to find peace; there is no other mode of enjoying reconcil-

iation with God ; there is no other way by which the law 's thunderings are to be silenced , the curse removed , and the condemnation blotted out . The peace - speaking blood of Immanuel in the conscience is the only remedy for the soul that knows painfully the curse of the law , and the condemnation produced by it .

2 . And so with respect to the revival of sin . What does the revival of sin teach us ? Does it not teach us this ( as the Apostle says , Rom . V . 21 ) : “ Where sin abounded , grace did much more abound . ” How am I to know the superaboundings of grace — the lengths , breaths , depths and heights of dying love ? Must I not know them by finding painfully and personally the aboundings of sin ? Then , just in proportion as I am daily led into a knowledge of the depth of the Fall ; as I feel the workings of sin in my carnal mind , and find how it abounds in me ; just in that proportion only can I know , and value when I know , the superaboundings of grace . It is a mercy , therefore , to know the workings of sin in our hearts . Men may cast their contemptuous reflection on what they call “ corruption . ” But I am sure of this , that in order to prize grace and value Jesus to love Him as “ the chiefest among ten thousand , and the altogether lovely , ” we must know personally and painfully the aboundings of sin and corruption in our carnal mind . The greater the sinner , the greater the saint ; the deeper the fall , the higher the recovery ; the more painful the sensations of guilt that the conscience experiences , the more is the balmy

blood of Immanuel prized . So that not to know corruption in its painful workings , is not to know pardon , peace , or the superaboundings of sovereign grace .

3 . So with respect to the internal conflict . The Apostle saw “ there was no condemnation to them that were in Christ Jesus ” ; that though they were tried and tempted , though they were harassed and exercised , though an unceasing conflict took place in their bosom , yet they were not to be condemned for it , for they were interested in the love and blood of the Lamb .

III . But this leads me to the solemn resolution that Paul came to . Just observe , he had experienced two things in his soul . He had experienced the curse of the law and the blessing of the gospel ; the aboundings of sin and the superaboundings of grace ; the knowledge of himself and the knowledge of Christ . Now the knowledge of these two things brought him , in his conscience , to this solemn resolution : “ So then , with my mind I myself serve the law of God ; but with the flesh the law of sin . ” Does the Apostle mean by these words to justify sin ? Does he intend to say that he was now settled at his ease ? That he had a corrupt nature which loved sin , therefore might sometimes gratify that ; and had a divine and holy nature which loved holiness , and therefore might sometimes indulge that ? That he was sitting at ease in his armchair , comfortable “ established ” ( as it is called ) , and did not trouble himself about the workings of sin in his old man but quietly attend to the workings of the Spirit in

the new ? I cannot think so ; I do not believe that the words contain an expression of contentment . They are rather this : a feeling in his soul that there was no alteration to be obtained in this life with respect to the conflict he had to endure ; that he never was to expect to rise beyond a warfare ; that as long as he lived below there would be in him a body of sin and death — the law of sin working in his members and warring continually against the law of his mind . But it was not a settling down upon his lees ; it was not a mere resting upon the doctrine of the old man and the new ; it was not a throwing away of the arms of spiritual warfare . Not so ; but it was a coming to this solemn conclusion in his mind : “ I have two warring principles within me . ” He did not know it clearly before . It was then opened up to him ; light shone into his soul , and brought him to see that his old man never would be any better ; and therefore that he with his flesh would serve the law of sin , though with his mind he would serve the law of God .

Now let us look at these things . The “ mind ” here means the new nature , that holy principle which God the Spirit implants in a man ’s heart . With this we serve the law of God . This new man is holy , heavenly , pure , and spiritual , delighting in God , panting and seeking after communion with Jesus . It bears injuries , submits to unkind treatment , puts its mouth in the dust , and possesses a measure of conformity to Christ ’s image . Thus the Apostle says , “ I , Paul — I , viewed as a Christian , as a believer in Jesus — I , with my mind ,

with my new nature , with that holy , heavenly principle which God has implanted in my breast , serve the law of God . I acknowledge the Word of God to be my rule and guide . I desire to know His will , and to do it . I seek to obey Him in all things ; I strive to please , to honour , and to glorify Him . His will is my will , His commands are my commands , and what He leads me into , that I gladly perform . ” Now , this is just the spirit and bent of a gracious man ’s “ mind ” of his new nature . Praise , prayer , spiritual - mindedness , love to God ’s saints , desire to walk in Godly fear ; this is the being , the element of the new man . With this mind , or new man , a believer serves the law of God . All feelings of holy reverence and godly fear ; all the actings of faith , hope and love ; all contrition and humility ; all self - loathing and abhorrence ; all desire to know God , to please Him , and to enjoy Him ; everything spiritual , everything gracious , dwells in the new man . And thus we at times feel ( do we not ? ) heavenly things our element , spiritual things our chief joy , the blood of the Lamb our greatest delight , and the Work of God the rule of our obedience . Thus “ with the mind we serve the law of God . ”

But as long as we live in the body we have another principle , quite distinct from it , which the Apostle here calls the “ flesh ” — our fallen corrupt nature , our depraved heart , which ever was and ever will be a sink of iniquity , a sewer , a charnel-house of corruption and incurable depravity . Now , “ with our flesh ” — with this corrupt nature — “ we serve the law of sin ; ” not gladly , that is

another matter . The Apostle does not say that he serves " sin ," but that he serves " the law of sin ." These are different things . To serve " sin ," and to serve " the law of sin ," are very different matters . The internal principle is one thing , external acts are another . The lustings of your heart unto evil , putting into practice those lusts , are two very different things . Sin working in your heart , and sin acted in your body , are quite distinct . The Apostle does not say he serves sin . If we are the servants of sin , we are the children of wrath . " Sin shall not have dominion over you ; for ye are not under the law , but under grace ." But still we " serve the law of sin ," though we do not serve sin itself . The " law of sin " is that internal principle of sin in the bosom ( if I may use the expression ) , " the spirit of sin ," that subtle principle that is perpetually at work , seeking to regain its ancient mastery . Every infidel thought , every blasphemous imagination , every vile idea , every lewd desire , every covetous wish , every rising of pride , every movement of inward hypocrisy , every going out of love to the world , every secret exaltation of self ( and who does not painfully know these inward workings ? ) , are a part of the " law of sin ." This law works in the carnal mind , subtilly insinuating itself into every crevice , and is a law to our flesh , constraining it as a law constrains obedience to its authority , working in our carnal mind in the same intricate way as the blessed Spirit works in the new man of grace .

And this we shall serve to our

dying day . But is servitude a pleasure ? Does the slave hug his chain ? The poor African torn from his native land , and transported across the Atlantic , is he pleased with the hold of the slave - ship ? Is he not pining after light and liberty ? So spiritually , does the Apostle mean that it was his happiness , his pleasure , his delight , to serve the law of sin ? Does he so mean to distinguish the two principles as to say , " I can be happy with God in a chapel today , and happy with the Devil in a pot-house to - morrow " ? Does he mean to say . " I can live in an atmosphere of spirituality one moment , and plunge into a brothel the next ? " No ; there is no such spirit in it . When he says , " I serve the law of sin ," he speaks of himself as one entangled contrary to his own wishes ; torn , like a poor African , from hearth and home , taken captive by sin and Satan , and chained in the hold of the slave - ship , an unwilling captive , a groaning prisoner , who would fain get free , and yet finds the subtle spirit of internal sin and corruption perpetually seeking to regain the mastery over him . Be assured of this , if you can serve sin without sorrow , you have not the Spirit of Christ in you ; you are still " in the gall of bitterness , and in the bond of iniquity ." If the gratification of your secret lusts cost you no pain ; if the workings of your base nature never force a tear from your eye , or a groan from your bosom , depend upon it you are not where Paul was . Servitude is a galling fetter . The iron chain of slavery often enters into the soul , and we never can be happy until we are delivered from the galling yoke .

So that the Apostle , in making this solemn resolution , “ With the mind I myself serve the law of God ; but with the flesh the law of sin , ” does not mean for a single moment to encourage licentiousness . He does not hold out that we may live in sin , and gratify our lusts , and yet be manifestly the children of God . Look at the sixth chapter of Romans , where the whole bent of this argument is against being under the power of sin . But what he means is this : that as long as he is upon earth he will have a body of sin and death ; as long as he is in the flesh he will know the painful workings of corruption ; and he submits to it , looking forward to that happy day when the corrupt body shall drop into the dust , and the soul shall enter into unspeakable bliss , reserved for the family of God .

I would ask in all sincerity ( and may God in mercy apply it to your consciences ) , what you and I know of this experience ? Why is it in the Bible ? Why has God left it upon record ? Is it not that we may try ourselves by it , and thus be brought to the test ? Let us look at the experience of the Apostle , and see if we know it . Look at the three points ; God enable you to see whether you know them experimentally .

1 . What do you know of being a poor , wretched , guilty , miserable sinner ? This is the first thing to be learnt in Christ’s school . You cannot overstep that . You may as well try to read without knowing the alphabet , as think you can know Christ without knowing guilt and condemnation . Then what do you know of this step ? “ O wretched man that I am ! who

shall deliver me from the body of this death ? ” You say you do know it . Blessed are you if God the Spirit has wrought this experience only in your soul ! It will lead on to better things . It will end in brighter things . We must , in Christ’s school , begin with the lowest form , and then be led on , step by step , and line by line , to learn the lessons which the Spirit of God teaches all the ransomed family .

2 . But can you get a step further : “ I thank God through Jesus Christ our Lord ? ” No sweet testimony ? no precious deliverance ? no gracious intimations ? no marks of heavenly favour ? no love to Jesus ? Has His name never been precious to you ? the savour of it never “ like the ointment poured forth ? ” What ! is the Son of God without form and comeliness to you ? When you see Him , is there no beauty in Him that you should desire Him ? What ! no pantings after His sweet presence ? no longings after His manifested favour ? no cries to feel the power of His atoning blood ? no secret pantings in your soul after the discovery of His mercy and grace ? Now , if you know something of this experience , you can say with the Apostle , in a measure : “ I thank God through Jesus Christ our Lord . ” There is a door of escape open . There is a way of refuge from misery , guilt and condemnation . There is a way — the Lord of life and glory , the Mediator between God and man , the Great High Priest over the house of God , He who is able to save unto the uttermost , the ever - living Intercessor , the Friend that sticketh closer than a brother . What ! no faith



in Him ? no desires after Him ? Surely, surely if God the Spirit is your teacher, there is this going on in the quiet depths of your conscience .

3 . Then you will have to come to this resolution : “ With the mind I myself serve the law of God ; but with the flesh the law of sin . ” “ I desire to know His will , and to do it , to submit to His righteous dealings with me , to walk in the light of His countenance , and live under the shinings of His favour . And yet , in all , with all , and in the midst of all , I find and feel a contrary nature , a vile heart of unbelief ; proud , hypocritical , presumptuous , covetous ; a lustful eye , perpetually captivating my affections , ensnaring my soul , and inflicting cruel wounds in my heart and conscience . ” And yet you must bear the burden , endure the load , and look forward to the day of your deliverance . Nay , God in mercy overrules these painful exercises for the good of His people . Where would be your humility , where would be your self - loathing , where would be your contrition , brokenness , and godly fear ? where would be your shame of face and abasement of soul before a holy God , if you did not carry within you these painful testimonies that you are the very chief of sinners , and less than the least of all saints ? Why , you would be throwing stones at everyone from you own little hill of holiness . Therefore , let men say what they will , and let presumptuous professors shoot out arrows of bitter scorn against it , we have reason to thank God for the knowledge of our corruption ; we have reason to bless His name that He has humbled us by showing it ;

and that we have reason to thank Him that He has shed that light into our souls , and given that life in our conscience , whereby sin is , in a measure , ever brought to light , mourned over , hated , and repented of . Thus we shall walk softly before God all our days “ in the bitterness of our soul , ” and thus be neither swallowed up by despair on the one hand , nor inflated with presumption on the other . To walk so is to walk safely . We then come to this solemn resolution : “ I with my mind serve the law of God — that is my element — yet with the flesh I have painfully to serve the law of sin — and that is my misery . To serve the law of God is my joy ; to serve the law of sin is my sorrow . To serve the law of God in my soul is heaven ; to serve the law of sin in my members is a bitter relic of hell . ” Yet all is necessary to make the soul watchful and humble , and teach it the superaboundings of grace over the aboundings of sin ; to keep us little and low in our own esteem , and lay us prostrate at the foot of the cross , “ being determined to know nothing , save Jesus Christ and Him crucified . ”

J . C . Philpot

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#### MOVED OR MOVING ?

To assure you of getting your “ Signs ” and without missing any copies , be sure to inform us of any change of address .

Editors

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## SANCTIFICATION THE EFFECT OF THE CROSS

**T**o be partakers of Christ's crown, we must be partakers of Christ's cross. Union with Him in suffering must precede union with Him in glory. This the express testimony of the Holy Ghost: "If so be that we suffer with Him, that we may be also glorified together" (Rom. 8:17). "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him" (2 Tim. 2:11, 12). The flesh and the world are to be crucified to us, and we to them; and this can only be by virtue of a living union with a crucified Lord. This made the apostle say, "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." And again, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

An experimental knowledge of crucifixion with his crucified Lord made Paul preach the cross, not only in its power to save, but in its power to sanctify. But as then so now, this preaching of the cross, not only as the meritorious sanctification, is "to them that perish foolishness." As men have found out some other way of salvation than by the blood of the cross, so have they discovered some other way of holiness than by the power of the cross; or rather have altogether set aside obedience, fruitfulness, selfdenial, mortification of the deeds of the

body, crucifixion of the flesh and of the world. Extremes are said to meet; and certainly men of most opposite sentiments may unite in despising the cross and counting it foolishness. The Arminian despises it for justification, and the Antinomian for sanctification. "Believe and be holy," is as strange a sound to the latter as "Believe and be saved," to the former. But, "Without holiness no man shall see the Lord," is as much written on the portal of life as, "By grace are ye saved through faith."

Through the cross, that is, through union and communion with Him who suffered upon it, not only is there a fountain opened for all sin, but for all uncleanness. Blood and water gushed from the side of Jesus when pierced by the Roman spear. *"This fountain so dear, He'll freely impart;  
Unlocked by the spear, it gushed from His heart,  
With blood and with water; the first to atone,  
To cleanse us the latter; the fountain's but one."*

"All my springs are in Thee," said the man after God's own heart; and well may we re-echo his words. All our springs, not only of pardon and peace, acceptance and justification, but of happiness and holiness, of wisdom and strength, of victory over the world, of mortification of a body of sin and death; of every fresh revival and renewal of hope and confidence; of all prayer and praise; of every new budding forth of the soul, as of Aaron's rod, in desire, warm supplication, honest confession, melting contrition, and godly sorrow for sin — all these

springs of that life which is his with Christ in God are in a crucified Lord. Thus Christ crucified is "to them who are saved, the power of God." And as He "of God is made unto us wisdom, righteousness, sanctification, and redemption," at the cross alone can we be made wise unto salvation, become righteous by a free justification, receive of His Spirit to make us holy, and be redeemed and delivered by blood and power from sin, Satan, death and hell.

### SANCTIFICATION THE HOLY SPIRIT'S WORK

I shall consider, "the sanctification of the Spirit."

Observe, first, the peculiar force of the word "through"; it is "through sanctification of the Spirit" (2 Thess. 2:13). All the elect of God must therefore pass through sanctification. It is a path not merely into which but through which — through the whole length of which — they must pass; so that as there is no salvation from the curse of the law except through the blood and obedience of the Son of God, so there is no salvation from the inward defilement and inordinate power of sin except through the sanctification of the Spirit. The Bride must stand not only washed in Christ's blood and arrayed in Christ's righteousness that she may lift up her head without sin or shame in the presence of Jehovah; but she must be a partaker also of that "holiness without which no man shall see the Lord." Christ's righteousness is her wedding dress, arrayed in which He says to her,

"Thou art all fair, My love, there is no spot in thee." This is her title and her warrant to heavenly bliss; but she needs an inward meetness, for she must have a queenly heart as well as a queenly robe.

The two are beautifully brought together in those words of the psalmist: "The king's daughter is all glorious within: her clothing is of wrought gold." She is "all glorious within," as well as "clothed with wrought gold." The Spirit clothes her outwardly when He brings near and puts upon her the wedding dress; and the same Spirit gives her her inward glory when He sanctifies her by His special grace. Thus Christ not only "loved the church and gave Himself for it," but also "sanctifies and cleanses it with the washing of water by the Word, that He might present it to Himself a glorious church" — glorious without and glorious within, "not having spot or wrinkle or any such thing" to mar her outward beauty, and to be also "holy and without blemish" so as not to mar her inward glory.

Sanctification, therefore, is as indispensable to salvation as justification. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6:11). Heaven is a holy place. Its enjoyments and employments are all holy. "Holy, holy, holy is the Lord of hosts," is the eternal cry of created angels and ransomed spirits. There must be, therefore, a sacred meetness for this holy employment and spiritual enjoyment communicated to the soul before it can be fitted for those habitations

into which nothing that defiles can ever enter . How glorious must be that place of which we read , “ The throne of God and of the Lamb shall be in it ; and His servants shall serve Him . And they shall see His face ; and His name shall be in their foreheads . And there shall be no night there ; and they need no candle , neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever ” !

That they may thus see His face and ever serve Him in the beauty of holiness was eternally provided for in the covenant of grace . In the same wondrous scheme of eternal love which contrived their salvation , provision was made for the Holy Ghost to sanctify by His indwelling power , and fit them for those heavenly mansions which were prepared for them . He being a divine Person in the Godhead , and as such taking a part in the covenant of grace , engaged , with a foreview of the depths of the fall , to regenerate them , to give them a new heart and a new spirit , to take possession of their soul , and fill them with every holy grace and every heavenly fruit . He thus pledged Himself to breathe into them in their time - state an element of holiness in which they might hereafter eternally swim as in an ocean of purity and love , and without which heaven itself would be to them but a hell . He did not undertake to sanctify their carnal mind , their Adam nature , but to breathe into them a new spirit , a spirit of perfect holiness , capable of expanding into heights and depths of purity and love beyond all conception or description .

J . C . Philpot

**D**early Beloved Kindred : —  
The time for an extension of my subscription to your valuable paper is at hand . While a poor and afflicted people in general . Many and strange to us are the things that are taking place in the world to - day , but , dear , little , wayfaring strangers , the most hurtful to God ’ s little children , who know the joyful sound , to see the wicked ways of man , but nothing can so disturb the sheep as to have one of the fold who has long been following ( seemingly ) in the footsteps of Jesus to join hand in hand with those who would scatter the sheep . However , many of those who have professed a love for the truth , and even proclaimed it , are now becoming so progressive and active that the old ways are by far too strait for them and they are blazing new trails that the Scriptures do not authorize and our forefathers did not follow . I am reminded just now of the words of Christ : “ Without me ye can do nothing . ” O Lord , do teach those poor and afflicted people the vital importance of thy gentle Spirit . Brethren , everywhere dwelleth no good thing . Water cannot of its own power , rise higher than its source , neither can the nature of many be raised into something beyond that nature . Righteousness either comes from God or it comes from the nature of man . Our own works have been tried sufficiently and they only serve to sink us deeper in the mire . They are only filthy rags . Oh the filth and sin that is in the hearts of God ’ s most humble children . I know of no record that those best actions , thoughts and words of the natural man should be so covered up in the

blood of Christ that , that same old man should later ( after regeneration ) show forth the love of God . Dear sin- tossed pilgrim , do you find improvement in your conduct ? Ah ! never ; oh no ! But to the contrary . Daily , hourly , I find myself so prone to wander away to the alluring fascinations of the world .

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

I am very much like one of our precious old brethren in this country : I do hate my sinful ways and mourn and grieve that my hope is not brighter , but I do love those who are just like me . I humbly hope that in some wonderful way , for some reason beyond my comprehension , God has made me to love these dear old begging saints who confess they are yet passive in God 's hands . If obedience is a fruit of the Spirit it is not a fruit of the flesh . If brethren believe the whole man doctrine it would be more consistent for them to say so than to hide behind a smoke screen of two salvations , because to say we merit our blessings in time is to say the old man is improved by regeneration , and of course then the warfare between the Spirit and the flesh is a myth . If obedience comes as a fruit of the Spirit , working in us the things that are well - pleasing in His sight , on what grounds are we to expect blessings for it ? Paul tells us that the love of Christ constrains us ( 2 Cor . V . 14 ) , and Webster tells us that “ constrain ” means “ compel .” The love of God does not lead his children against their will , but they are

made willing to forsake all and to follow where he leads . I do not feel that God should reward his children for living sober , upright lives , but that he has rewarded them and their walking after him is an evidence of it .

Brethren , this is too deep water for just a boy to wade in . I trust that the Lord , if according to his will , will guide his called out children to continue fighting ( and resting ) in and for the dear old principles that have identified Zion for lo these many hundreds of years .

Remember this poor sinner when at the throne of grace .

W . D . Griffin

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## MEETINGS

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### WEST COUNTRY LINE UNION

**T**he West Country Line Union will meet , the Lord willing , fifth Sunday in October at 10:00 a.m. Moons Creek Church will host this meeting but it will be held at Dan River Church , located on highway #700 in the Mayfield community . From Danville , Va . take highway #29 South approximately 3 miles . Exit on #700 and go west approximately 5 miles to church .

We invite all lovers of the truth to come and be with us .

Elder Kenneth R . Key , Moderator  
Sister Ema Sartin , Clerk

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## ORDINATION SERVICE

**T**he Hadnot Creek Primitive Baptist Church, after seeing the gift of Deacon in our beloved brother, Clarence Prescott proceeded in our Conference on September 2, 1989 agreed to call for a Presbytery to examine and if found qualified to ordain Brother Clarence on Sunday, September 3, 1989 at 1:30 a.m. all present gathered back in the meeting house.

All ministers and Deacons present were invited to take part.

Conference was opened with the singing of Amazing Grace and Prayer by Elder Oliver Allen.

Elder J.T. Prescott was selected moderator Brother Melton Houston Clerk.

Brother Clayton Brown was appointed spokesman for the church.

Elder Jesse Foreman was appointed to lead with questioning the candidate Elder J.T. Prescott led with the charge to the candidate after reading from 3rd Chapter; 1st Timothy.

The ordination Prayer with laying on of hands was led by Elder Jesse Foreman followed by Elder Allen and Elder Prescott.

The moderator asked if the church was satisfied with the work of the Presbytery - the answer was yes. Then given the right hand of fellowship by all - Brother Brown then delivered Brother Prescott back to the church as being ordained to serve as Deacon.

Resolved that three copies of this action be made.

CC: Brother Prescott  
Hadnot Creek Primitive Baptist Church  
Publication in the Signs of the Times  
Minutes approved as read.

Moderator Elder J.T. Prescott  
Clerk Brother Milton Houston

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 CONTRIBUTIONS
 

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## FOR AUGUST 1989

William Midkiff, VA .....	2.00
Mrs. Celeste Welch, NC ....	2.00
Eld. Hale Terry, VA .....	2.00
Mrs. N. Hunt, VA .....	2.00
Mrs. W.L. Simmons, VA ....	2.00
Mrs. Joel S. Alexander, AL ....	7.00
Garner Horne, NC .....	5.00
Bruce McIntosh, II, VA .....	50.00
Mrs. Marjorie Cook, TN	
In memory, Sis. Rebecca Moon & Homa Rainey .....	25.00
Mrs. Minnie G. Roberts, NC ...	2.00
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William Vick, TN .....	5.00
Mrs. H.H. Blanton, MS .....	2.00
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Mrs. Ada Campbell, VA ....	10.00
Mrs. Lela Lockhart, MS ....	20.00
Mrs. Lovie A. Thompson, NC ....	
Mrs. R.C. Moore, NC .....	2.00

**PSALM 67**

*God be merciful unto us , and bless us ; and cause his face to shine upon us ; Selah .*

*That thy way may be known upon earth , thy saving health among all nations .*

*Let the people praise thee , O God ; let all the people praise thee .*

*O let the nations be glad and sing for joy : for thou shalt judge the people righteously , and govern the nations upon earth . Selah .*

*Let the people praise thee , O God ; let all the people praise thee .*

*Then shall the earth yield her increase ; and God , even our own God , shall bless us .*

*God shall bless us ; and all the ends of the earth shall fear him .*

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**OBITUARIES**


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**ELDRIDGE LEON GILLIAM**

**O**ur Heavenly Father has called from our midst our dear brother and Deacon , Eldridge Leon Gilliam , April 7 , 1989 . Born June 4 , 1911 , the son of John A. and Rosa Turner Gilliam . Surviving is his wife Bessie Matkins Gilliam , two sons , David Dolian , of Spartanburg , S. C. and Arnold Edward , of Burlington , N. C. and one brother , James Odell Gilliam of Burlington , N. C. , six grandchildren and four great grandchildren .

Brother Gilliam was received into the fellowship of Mebane Primi-

tive Baptist Church , at the waters edge , July 10 , 1937 . He and Sister Gilliam were baptised by their pastor , Elder Floyd Adams and Elder Curry King .

Brother Leon Gilliam was indeed a precious brother , a very quiet man to live with in the church . It was very evident what his belief and convictions were . He was so wonderfully blessed , as Solomon describes , Prov . 15:1 & 16:24 , A soft answer turneth away wrath and pleasant words are as an honey comb , sweet to the soul and health to the bones . Also as I remember him in life , I am reminded of what Jesus said , In your patience possess ye your souls , Luke 21:19 .

Brother Gilliam was also a successful business man who had many friends and our people found him to be , as Paul has said , Gal . 6:10 , let us do good unto all men , especially unto them who are of the household of faith . Many tokens of kindness we received of him . He was a faithful supporter of our church and our association .

We grieve with Sister Gilliam and their two sons , Arnold and David and their families . But how wonderful is the language of Paul in Thes . 4:13 . But I would not have you to be ignorant , brethren , concerning them which are asleep , that ye sorrow not , even as others which have no hope . Do we not witness together with Paul when he said , Titus 2:13 & 2:14 . Looking for that 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 . We believe that Brother Gilliam is sleeping the sleep of those who will never awake to weep .

Funeral services were conducted by his pastor , Elder Burch Wray and Elder Wallis Smith at Rich & Thompson Chapel Sunday afternoon . Interment followed in Pine Hill Cemetery .

Unworthy  
Elder Burch Wray

#### SISTER VERDA MACHESNEY

**V**erda Eva was the fifth daughter and youngest of twelve children born to Elder James B. and Wilabour ( Wood) Hardy . She was born on a farm near Kiowa , Kansas , on January 28 , 1886 .

She was married to Donn L . Machesney on June 2 , 1909 , and together they reared their family of two sons and two daughters . He died in 1945 and her two sons also preceded her in death .

Sister Verda joined the Pleasant Valley Primitive Baptist Church in Kingman , Kansas , in October , 1939 and was baptized by her brother , Elder J . R . Hardy . This church was established by her father , Elder J . B . Hardy , in the early 1890 's .

Sister Verda was held in high esteem as a solid pillar of the church , and held the office of clerk until her health prevented her from performing the duties of clerk . She loved to meet early before services and dis-

cuss the Scriptures with the writer , and since she was so well versed in the Bible , I was careful to speak only on those on which I had been given some light , and very seldom did we disagree . The last Scripture we talked on before her illness was St . John 4:7 .

Sister Verda passed from this vale of tears on August 21 , 1989 in Kingman , Kansas at the age of 103 years , 6 months and 23 days . She is survived by her two daughters , Norma Nichols and Audrey Daggs , both of Kingman , Kansas ; three grandchildren , nine great-grandchildren and two great-great-grandchildren .

Graveside services were conducted at Haviland , Kansas , by her pastor , Elder W . A . Winfrey .

Sister Verda wrote many beautiful poems , and the one enclosed was read at the graveside by her granddaughter .

Written by request of her daughters .

Elder W . A . Winfrey , Pastor

#### **NOT DEATH , BUT SWEET RELEASE**

*This is not death , but a sweet release ;  
So free from all trouble and strife .  
A perfect rest in a Saviour 's peace :  
Jesus , the way , the resurrection and life .*

*For mother is now on the other shore ;  
The place where there is no night ;  
In the loving arms of the God she adored :  
Jesus , the way , the resurrection and life .*

*Our loved one has gone from earth 's maze .  
E'er long we 'll meet her above all strife ,  
And sing together our songs of praise :  
To Jesus , the way , the resurrection and life .*



# Signs of the Times

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## POEM

### Note of Joy

*Oh teach me a song of Heavenly praise  
A verse of joy divine  
A stanza or two of God's just ways  
And of a hope that might be mine*

*Let me sing within my heart  
Of blissful love on High  
A tune of rapture please impart  
That tells we shall not die*

*Sound the voices of one accord  
Of Grace, mercy and glee  
The endless song of Christ our Lord  
That is music sweet from Thee*

*When we lose our earthly breath  
Then no longer can we sing  
But the music of Thy voice from death  
Will tune our souls again*

*Someday an endless song we'll sing  
All the seed of Abraham  
Then all the walls of Heaven shall sing  
Of Moses and of the Lamb.*

Elder C.B. Davis, Jr.

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 EDITORIAL
 

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*For 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 . For we are his workmanship , created in Christ Jesus unto good works , which God hath before ordained that we should walk in them .*



Elder R .H . Campbell

**P**lease read the above scripture again , carefully : now what do you believe about the plan of salvation of the saints of God , and the way and manner that it is accomplished in their lives , that is not addressed in this one simple statement . In fact , it is the simplicity of the scriptures and the candid manner in which the truth is declared that

confuses the wise and prudent of the world . They search for the deep mystical and profound meaning of the written word that they believe requires the supreme intellect of the sages of the world to understand ; when in fact the scriptures declare , “ And a little child shall lead them . ” The above scripture is plain and to the point and does not require a degree in the English language to understand what the apostle Paul is saying here . It is often quoted by people of all , so called , Christian faiths and yet I fear that the quoting of this very basic and solemn fact is as close as many ever get to the truth and the beauty and comfort that is contained in the pages of this book of all books .

The scripture states simply , “ For by grace are ye saved , ” and this places salvation beyond the reach of the natural man , regardless of how intelligent , honest and sincere , or dedicated he may be to his church and the doctrine that they stand for . Grace is the unmerited favor of one entity in this case , God to another , the hell deserving sinner , and it is at the sole discretion of the one who is granting the blessing . If it was due to any merit , or condition met by the one upon whom it is bestowed then it would not be grace , it would be payment , reward or some other manner of incentive arrangement . All upon whom this grace has been granted were , at the time of its manifestation , in nature's darkness and wrestling with the problems of life and striving for the necessities of life in this world or fame and fortune amidst their peers . Then for no reason known by them

they were made aware of the spiritual kingdom and the fact that they were a member of it: made aware of the sin in themselves, the realization that they had been set free from those sins, and where the responsibility for this great change originated. They are made to stand in awe and wonder as they, behold the perfection of beauty that shines forth in Zion from the throne of God into the heart of the recipient of this marvelous and wonderful grace sent down from heaven. It is no wonder, among such, that the song, Amazing Grace, has always been one of the most loved and cherished songs that they sing in their pilgrimage here on earth. They all know it and seemingly sing it with more enthusiasm and vigor than other songs because grace is something that they all know so well and love so dearly.

This grace arrives with faith in the heart of the believer which is the gift that is God's first manifestation in their lives that they are something special, as they later learn, they are of a chosen generation that they should show forth the praises of him who hath called them out of darkness into his marvelous light. This gift, which was God's and inaccessible to them previously is now theirs, and as the song says, "Cannot be wasted, nor mortgaged nor sold," it does not diminish with the using and all of the power of the devil and his angels cannot take it from you, but, neither can you give it or share it with someone else. Each must have their own gift before they can understand what the other is talking about and then they can

share the love and fellowship of these precious things. Just as all of the works of God are sure and certain, so is this gift: it is everlasting through this life and the next. This faith is only replaced by the certain knowledge that each will receive when they enter into the everlasting joy of their God. In this life it will sustain you in all of your trials and afflictions, your doubts and fears and cause you to sing and rejoice with gladness of heart when you are raised up and blessed to sit together with your brethren in heavenly places in Christ Jesus.

To further clarify and support these precious truths to the comfort and edification of the saints of God the writer states that these things are, not of works lest any man should boast: they are not of works, they are of grace. This is especially comforting to the heirs of promise in seasons of doubts and when they fear that it is of the flesh. When they read the experiences of others which so closely parallel theirs, the promise that this is a gift by the grace of God and is not of works, they are comforted in the understanding that the salvation of God's children is his workmanship in the person of Christ Jesus and that it is a perfect work, fulfilling prophecy since the beginning of time. This was what Jesus was referring to when he said, "I have finished the work which thou gavest me to do." If Jesus finished the work of salvation, and he did, then they can all rest assured that as they were created in him unto good works, they will fulfil them to a jot and a tittle because this is as much a part of the plan as the gift of faith by

the grace of God .

Good works is a very basic and necessary part of the life of every child of God because it is through them that the work of grace is made manifest in their lives . If not for the preaching of the Apostle Paul after his receiving of his gift of faith we would have no knowledge of the fruits of the workmanship of God in his life . Except for the writing of Peter , James and John we would not know of the fruits of their labor of love that God had ordained that they should walk in . Good works are the things in the lives of brethren and sisters that we have known in our lives that cause us to remember and love them many years after they have finished their race here on earth with such warmth and joy . It was not necessarily great works that they did that touched us so , but , just little things that spoke volumes regarding that work of grace that was wrought in them : their quiet unassuming desire to do all that they could for the cause of Zion and for the welfare and comfort of the inhabitants thereof .

The Apostle Paul , in writing to Titus spoke much of the things that Titus must be mindful of as he went in and out among the brethren ; the things that he should exhort the brethren to do as they traveled down life 's journey to make manifest that heavenly calling which was God 's gift to them . This included good works which he had ordained for the peace and harmony of the church . He wrote , " This is a faithful saying and these things I will that thou affirm constantly , that they which have believed in God might be careful to maintain good works . These are

good and profitable unto men . " These good works are the ones that the children of God are created in Christ Jesus unto and are ordained of God that they should walk in them . Paul and Titus ' calling and good work was to admonish the church to remember their calling and to manifest it in their walk , and do all things as unto God .

It is very significant that the writer of the letter to the church at Ephesus included the above scripture in the way that he did . It seems that these three verses condense the teachings of the whole letter to these few words . The first two verses cover the plan of salvation and declares that it is all the sovereign work of God without any help from the one saved and not of works , to stop the boastful claims of man . Then the last verse brings in the results of this work in the life of the heaven born soul . It still does not praise man or grant him any credit in the things that follow , but makes manifest the work that was done in the heart , and it does declare that the good works that follow are just as much a part of the whole work as the gift of faith by the grace of God . By including them in the same context it shows that they are inseparable as part of the experiencing of the salvation of God by the heirs of promise as they run with patience the race that is set before them . The works are but the fruits of the spirit which God has given them for this purpose . When viewed in this way , certainly the calling of the ministers of God is to reprove , rebuke , exhort with all longsuffering and doctrine to bring these things to their minds

again that the man of God may be perfect, throughly furnished unto all good works.

In bonds of love  
Richard H. Campbell

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CORRESPONDENCE

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Elder Kenneth R. Key:  
Dear Brother Key:

**M**y reason of a request of me, by an Old School Primitive Baptist Elder who I have spent many precious hours with speaking of the unsearchable riches of the true and living "God" and His free grace and mercy to usward, and the unlimited and unchangeable certainty of almighty power and absolute controll over His every creation at all times and under any and all circumstances. Has persuaded me to submit a little of my writing to you for your consideration, as whether or not to insert it into the Signs.

The writing — In the morning of time for this world to begin its existence, God in His infinite wisdom and almighty power and pleasure, did determine foreordain and absolutely predestinate and confirm of what all things and beings shall be and exactly their every movement, thought, word, action or reaction what would ever be in all time for this world to stand. And so therefore it is an entire impossibility for Almighty God to ever be surprised, disappointed, or in anywise become aware of any new or different thing from that what he fully knew from

before He created this world and the fullness thereof. This God I speak of will receive unto Himself 'only' that what He himself prepared in its entirety; therefore whenever one utters or groans a prayer unto Him for His blessing, that one has already received a blessing from "God" what did enable him to pray in the first place; and just so sure as that true prayer were performed, just that sure is it that prayer will surely be answered, (in God's way of course); for the answer was already prepared even before that prayer were uttered or groaned. You see it was God's work all-the-way from start to finish; He conditioned or prepared that one so he would pray, and in that conditioning or preparation of him to pray, also prepared that one for the receiving of an answer to it. You see this God does not work half or part the way and leave the rest up to another, because He just simply is an all-in-all God. With Him there just simply are no ifs, ands or buts; for with this "God" it just simply is — I will and you shall; "I will be unto you a God" and you shall be unto me a people. No condition there of ifs so and so, just simply a statement of facts. Which are oh so sweet and precious to me from time to time. Oh I am so very glad and I hope thankful unto my God, that He himself is at the helm at all times, and holds and controls all power what be both in heaven and earth, and that no man or men or governments can either hinder, hasten or interfere in any way shape or form with His perfect operation of His government. You see this "all-in-all God" already knows the heart

of every one of mankind; and so it is; we can make God aware of nothing, for yes He knew the end from the beginning, and all things in between. You see mankind can neither think, move about or even have their begin or even exist, without God having first furnished him with all what make that even a possibility. You see by the power of "Almighty God" this world and all its contents were brought into existence, and every moment of its continuation is wholly sustained by that same power. To even think a thought takes strength, strength must derive from a source of power, and in that all power what be is ordained of "God"; so therein settles the whole matter, as to what self ability man may or may not have independent from God furnishings of their every strength for to do anything. So you see there is only "one" in heaven or upon the earth whom we could ever rightly praise or honor for anything whatsoever, that being "The Three-one - God."

For me to believe any less than the above concerning my "God" would be to live in this world without hope; which hope is so very sweet and precious to me.

Your brother in Christ I hope  
Troy G. Shepard  
103 E. Tateway Road  
Kitty Hawk, N. C. 27949

ing it with me. I have her consent to have it published. I am also sending two dollars to pay for our dear old SIGNS OF THE TIMES, for we get much comfort from the good letters it contains.

Yours truly,  
Mrs. W. M. Odom

MURRAY, KY., MAY 1, 1933.

MRS. ESTELL ODOM — VERY DEAR SISTER: — Home duties have prevented me from complying with your request, and my promise, in regard to writing what I hope I have been made to see and feel by divine power. I remember when a girl of writing dear Elder J. M. Perkins a letter and telling him some of my sorrows, or a part of my experience and he published it in the paper he edited at that time, the Gospel News, Mayfield, Kentucky. Dear sister, I was only a girl of seventeen years when first touched by the divine love (power). At that time I could not understand what that power was. I could not then realize it was divine love, the road was so rough, I was out in the wilderness, deep in the mire. It was so dark I could find no way out. I felt to be without love in every respect. I even felt that my father, mother, sisters and brothers had ceased to love me. I had rather be alone than with any one. Well do I remember one cold December morning in the year 1900. It was the last or closing day of our school, and very early in the morning a sad interrupted feeling came over me, I knew not what, and on my way to school I tried to evade this feeling by thinking of our school program, and repeating my numerous parts,

CAMBRIA, ILL., MAY 31, 1933.

**D**EAR EDITORS: — I am enclosing a letter written by dear sister Fannie H. Chester for you to publish if you see fit. It is too good to be put away without others enjoy-

but to no avail . My mind was so confused I hardly would have been responsible for what I might have said . This thought came : One more school term ended ; no doubt before another some of our loved ones may be absent by death , and it may be me . Then I said , No , not me , I am not fit to die . I could hardly take care of my part during the program , for thinking I was not fit to die . After awhile the program was ended , and when the teacher gave her few farewell remarks in a tender and touching way I could then give vent to tears without any special notice of any one . The flowing tears gave a little relief , yet as I walked to my home I was sad , so sad , and had very little to say . I retired very early in the evening and wept until I fell asleep . I arose early in the morning and the gloomy feeling still continued . I said to myself , What is the matter with me ? What can be the trouble ? Why is the thought of death hovering over me so ? I continued in this sorrowful condition for a few days , feeling so badly that I gave up and went to bed . Father and mother came to me and asked if I were sick . I answered by saying , I do not know ; I feel badly . I think it was the next day that they found me very restless , and called a physician , but no relief came . At night I thought death surely was near , and thought , If I should die where would I go ? Lost . Oh lost forever in the ever - dooming hell . Just then I could see my past life and could view every evil , every sin in my life . Oh the vile sinner I was ! I remained so restless that the doctor was called again . Oh sister , I did wish he would not come again , for at

that time I truly did realize he could do me no good . Then came the beautiful words of Benjamin Lloyd :

“ Pity a helpless sinner , Lord ,  
Who would believe thy gracious word ,  
But own my heart , with shame and grief ,  
A sink of sin and unbelief .

Lord , in thy house I read there 's room ,  
And , venturing hard , behold I come ;  
But can there , tell me , can there be ,  
Amongst thy children room for me ?

For sinners , Lord , thou camest to bleed ,  
And I 'm a sinner vile indeed ;  
Lord , I believe thy grace is free ;  
O magnify that grace in me .”

My dear father and mother taught us children to walk uprightly at all times , but in my youthful days it was not altogether their teaching that stopped me : I had a fear of the all - seeing eye that was upon me . One night I was at a Missionary Baptist protracted meeting , when the preacher ended his sermon by trying to get sinners to the altar , or to the mourners ' bench , as they called it . He quoted this to them : “ Submit yourselves therefore to God . Resist the devil , and he will flee from you . Draw nigh to God , and he will draw nigh to you .” I said to myself , Is that Bible ? After going home I searched and found it . I was bothered about it , so the first time I saw Elder Perkins I asked him , What about such Scripture ? He smiled , and said , That is James writing to the church brethren . I proved it to me . So I struggled on in my youthful days , up and down , until the fourth Monday in February , 1901 , when a Primitive Baptist minister came and spent the night with us . The evening he came we were sitting

around the fire and talking on the Bible ( or rather they were, I was only listening ), and during the conversation the minister asked my elder sister if she had ever confessed her sins . No sooner had he asked her and I felt as though my heart was in my mouth , for I was afraid he would question me on the same subject , and I did not want any one to know what was troubling me . I only wanted to hear others talk of how sinners were saved . I was much interested , but hesitated to ask questions . Sure enough , he turned to me and asked if that ever gave me any trouble . I ignored the question and he asked me again . I sat there with my head down and wishing I could sink beneath the floor . The third time he said , Fannie , do your sins ever give you any trouble ? I filled with tears and left the room . As I passed out he said , O child , do not leave us . Just then I preferred to be alone , yet at the same time I was hungry for a crumb from the Master 's table . At night I would creep to my bedroom and fall on my knees and beg God to forgive my many sins . I have lain on my bed at night when I suppose all the family were asleep but poor me . Oh ! the horrid , horrid thought of going down into eternal woe would almost make me scream aloud and tears would flow until I could find no dry place on either side of my pillow to lay my head . By this time all I could say was , Lord , Lord , have mercy on me . But it seemed to me my cries and begging were unheard . I longed to ask some one to pray for me , but was ashamed to do so . I went on in this condition until October , and the association convened with our home

church ( New Salem ). During the meeting we had a great many brethren and sisters in our home , and Saturday night there were eight or nine ministers there and we had quite a meeting . Those who did not preach talked along the line of experience . Oh it was so interesting , the very crumb I was longing for . I shall never forget that precious night . Dear Elder Perkins , who now is sleeping the blessed sleep , preached last , and it seemed to me he must know my feelings better than I did myself . He preached to me . I tried to keep back the tears , but could not . I tried to hide behind others , but he saw the flowing tears and looked me in the face . By this time several were talking , praising God and shaking hands with love . Oh those precious shouts of joy , praising God above everything . Oh listen ! to me just now I can hear those sweet voices singing the sweet praises over in my father 's and mother 's old home . My father was on a sick bed , but he rose up and shook hands with all and was very happy , while my dear mother sat by him . At this time I was sitting on the floor at the foot of the bed , but nevertheless Elder Perkins sought me out and took my hand . I left the room for fear they would hear my cries . The following day ( Sunday ) when the meeting closed and the people were leaving the church grounds , I was standing aside feeling very sad , crushed down with my sins , when Elder Perkins came to say goodbye , with tears streaming down my cheeks I asked him to pray for poor me , and with tears he said goodbye . Sister , he knew my suffering was great . Then sister Lillian and



I hurried to our home , where the good old black woman had dinner ready . Soon many were leaving to catch the train , but I had an opportunity of asking one of the ministers to pray for me . I must say that at that time I could not understand the blessing , but was much shocked at what he said . He said , I feel too unworthy to pray for any one . Now that made me feel breathless , to think that such a sinner as I had even dared to call the Lord 's name . I felt so little , so ashamed , because I had even ventured to speak to him on the subject .

I went on in this condition until the spring of 1902 , when one Sunday morning I awoke with my sins crushing me nearly to death . I felt I could not live longer . I tried to appear busy with something , but slow work it was . I was in the dining- room trying to sweep , but the time came when I could not help crying aloud . Mother and father ran to me , shook me several times , and father said , What is the matter with you ? What is the trouble ? I finally said , O father , the devil has hold on me and I cannot get away from him . They both wept and tried to console me , but I experienced no relief , though I was begging for it constantly . The same day , in the afternoon , as I was sitting on the back porch alone my sins came like mountains before me and I wept bitter tears . I went into the house and got the Bible to see if I could find some passage of Scripture that would give me a little comfort . But oh poor me , everywhere I read it would condemn me , and I said to myself , I cannot bear the suffering any longer . I was afraid

someone would see me crying , so I went into another room and closed the door . I had fully decided to end my life . Then I saw myself doomed for hell and could see no escape . I had thought of three ways to end my life , and as I was sitting there all stooped over with my face buried in my hands , thinking which way would be the easiest and quickest , a calmness came over me . I do not know how long I sat there unconscious of the things of this world , but when I came to myself I was sitting perfectly straight with my hands clasped . The sweet peace I had so longed for had come to me , the grief and weeping had been turned into peace , sweet peace , and I was made to smile for a short while . I felt as though I had been in a deep sleep all these days and had awakened to something new . Everything seemed different . I walked out in the yard and the very sight of the grass and trees was beautiful , the sky was clear and the sun appeared to me to shine brighter than ever . It is impossible for me to express the beautiful and lovely scene . That burden of sin was gone and it never has returned . But other sorrows came . This Adam ( natural ) life came again , doubts and fears came , and I soon began to wonder if I was deceived . Oh the terrible battle I was in . Sister Odom , then I began my work . I thought I would be shown something I had done wrong . I was made to mourn because I was still continuing in my sins , and I made vow after vow to cease sinning . I truly thought I could be good and sin no more , but before I knew it I would find myself doing the same things over again , or rather , something

worse , and I would be much humiliated and would repeat my promise to God that if he would forgive me again I would be good and sin no more . But alas , dear sister , I had to surrender , for there was no good in me . Then I began searching the Scriptures , and I read Luke xviii . 19 , where Jesus said , “ Why callest thou me good ? none is good , save one , that is God . ” Then while searching I came to the epistle of Paul to the Romans , and in the seventh chapter was much encouraged by dear old Paul , an apostle , saying , “ For we know that the law is spiritual : but I am carnal , sold under sin . For that which I do , I allow not : for what I would , that I do not ; but what I hate , that do I . If then I do that which I would not , I consent unto the law , that it is good . Now then it is no more I that do it , but sin that dwelleth in me . For I know that in me , ( that is , in my flesh , ) dwelleth no good thing : for to will is present with me , but how to perform that which is good I find not . ” While reading the fifth chapter of Matthew my heart rejoiced when I read in the sixth verse , “ Blessed are they which do hunger and thirst after righteousness : for they shall be filled . ” Sister , down deep in my heart I was so hungry I was a beggar , and I am a poor beggar still . I remember one cold February evening , I was alone in my warm room reading in the eighth chapter of Luke about the woman who had an issue of blood for twelve years and the physicians could not help her , but rather she grew worse . But when she heard of Jesus she said , If I may but touch his clothes I shall be whole . I , too , felt that if I could

stretch out my arms and hands high enough I would be healed . Oh the great faith has made us whole .

“ Lord , in thy house I read there 's room ,  
And venturing hard , behold I come ;  
But can there , tell me , can there be ,  
Amongst thy children room for me ? ”

Those words were my sentiments . Now a battle came . A desire came to follow Jesus into the liquid grave . But I felt so unfit that should I offer myself to the church I would be rejected . So I battled on until August , 1904 , when I dreamed I was at a meeting of the church , Elder J .M . Perkins was praying , and such a prayer I had never heard . I arose and was talking and shouting while he continued to pray . Then I awoke , but with a stronger desire than ever to be baptized as Jesus was . The following month , September , 1904 , Elder Perkins had an appointment with our church the 7th and 8th , and I attended both days . The first day I was cold and indifferent . Elder Perkins and brother Jim McNeely spent the night in our home , and the next morning these words were flying through my mind : Come ye that love the Lord . I asked brother McNeely if there was a song with such words . He said , Yes . Why ? I said , Oh , I do not know , those words are continually in my mind this morning . A little later I heard him tell Elder Perkins about my asking him . It was soon time to be going to meeting again , but for some reason I felt I would rather not go , but as father had died the 20th of the previous February I felt I must go with mother . We all met and the songs

were sweet music to me . Elder Perkins preached , and told how the sinner was saved . He told me all I had been , told me what I was then , told my longing desire ; he told his own experience and it linked with mine exactly . After a song was selected it was announced that the door was open for the reception of members . Now , sister Odom , some power , whether it was divine or not I cannot say , made this clay form of mine quiver and shake and I was raised up and went forward and gave my hand . By the time I sat down another lady came forward , the song was ended . Then Elder Perkins spoke to me in regard to the church . He asked me to relate to the church in my own simple way the dealings of the Lord with me . I began at the very first , as I have with you , and when I was telling of the calmness that came over me and that I felt as though I had been asleep all those days , brother Perkins stamped his foot on the floor and clapped his hands , and with tears streaming down his face said , Stop , stop , we are satisfied . But , sister , I could not stop , and continued talking until I was satisfied to stop . While I was talking a young man came forward , his face wet with tears , and offered himself . I was received in full fellowship , and so were the other two , and in the afternoon we three were baptized . Oh the sweet relief experience in following Jesus and being buried as he was in the liquid grave , but I cannot tell you how utterly unworthy I feel to be among God 's people , but I am unable to express my feelings . Oh that God will keep me where I belong : at their feet .

I have not told you all , and feel that I could write on and on yet the half would not be told , but I am afraid you will be weary with me , so will close by asking you to pray for your poor unworthy sister , that I may always live to serve the brethren and sisters in meekness and humility .

Yours with love ,  
Fannie H . Chester

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November 3 , 1989

To the Editors of the Signs of the Times :

**D**ear Brethren ( I hope I am one among you ) : I just now read a writing of Elder Beebe's dated June 15 , 1845 . Headed — WHERE IS THE CHURCH , of which I could not ( it seemed to me ) be anymore in agreement with and I feel the same no less applies today than in 1845 . I am copying a portion of it to send to you for your consideration as to whether or not to insert it in the Signs .

Elder Beebe's writing — ( re - member this was written in 1845 . So let us look around and see if we agree that the same applies today ) .

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In order to demonstrate the existence of the church of Christ on earth at the present day , we must find a community of saints corresponding to the primitive pattern , of eighteen hundred years ago — a people whose only beauty consists

in the comeliness which Christ has put upon them — a people saved by the Lord who is the shield of their help and the sword of their excellency, and whose enemies are found liars unto them — (Deut. xxxiii. 29)— a people dwelling alone and not reckoned among the nations, with no governmental patronage from the powers of the world — a kingdom that is not of this world, nor visible to the world, because they are the sons of God; the world knoweth them not because it knew him not — a poor and afflicted people trusting in the name of the Lord — a persecuted people; for if any man will live godly in Christ Jesus he shall suffer persecution. Their names shall be cast out of men, and they shall be hated of all men for Christ's name sake. They are regarded as the offscouring of all things, accused and slandered in like manner as their divine Lord and Master was; for if these things were done in the green tree they shall be repeated in the dry; if they called the Master of the house Beelzebub they will also call them of his household so.

These are only some the outlines of the church of Christ. She is also characterized by her "one Lord, one faith, and one baptism? Her faith is as radically different from that of every other professing people on earth as are her Lord and her baptism. Of her faith Jesus is the Author and Finisher; but that of all other religious bodies either originates with themselves or is derived from the doctrines, traditions, and instructions of men. But blessed is she, for flesh and blood hath not revealed these things to her, but her

heavenly Father has taught her by his Holy Spirit. She is the opposite of all other sects in regard to her food, her appetite, and the source from which all her supplies are received. Others can and do eat their own bread and wear their own apparel; but she must eat the flesh and drink the blood of Jesus. Nothing short of the true Bread which came down from heaven, that kind which Moses never gave, can satisfy her; but her neighbors, or the thorns among which she is situated, do not see why the bread that Moses gave is not good enough.

Christ's Church is a peculiar people, in all respects essentially different from the religionists of this world. She comprises a chosen generation, a royal priesthood, and a holy nation, and shows forth the praises of him who hath called her out of darkness and translated her into the kingdom of his dear Son. The doctrine which her faith takes hold of is that which cannot possibly suit any body else under heaven. And if there be any who have not passed from death unto life, who fancy that they can understand and love the doctrine by which the church of God is distinguished, they are deluded. As none knoweth the things of a man but the spirit of a man that is in him, (for the spirit of man being taken from any man but a dead and unconscious corpse remains,) neither knoweth any man the things of the Spirit but the Spirit. And unless we be born of the Spirit, and that Spirit abide in us, we are as dead to all spiritual things, as the human body is to natural life after the animal spirit has departed. It is therefore,

quite as practicable to teach the tenants of the tombs the English grammar , or any science , as to teach the things of the Spirit of God to unregenerate men . The Church of God , if found at all , will be found in possession of doctrine which cannot be taught by every or any man to his neighbor , saying , know the Lord ; it cannot be taught nor learned in Sabbath schools , or what are called theological schools ; nor can it be derived from reading the bible , or hearing it expounded , even if Paul himself were the expounder , for the natural man cannot receive it ; it is Spiritually discerned . Every organized body of professors of religion who hold a doctrine which they can teach their unregenerate fellow men is a branch of anti- christ ; and the nature and attainableness of their faith proves that they have not the faith of God 's elect , and that their faith stands in the wisdom of men , and not in the power of God . See 1 Cor . ii . 5 . The primitive church acknowledged Christ as the only spiritual King , the true and only Potentate , who only hath immortality dwelling in the light which no man can attain unto . That church cannot now be identified where Christ is not so regarded ; nor is he so regarded by any church , sect , or people who hold that there is spiritual life anywhere else , or that the light in which he dwelleth can be approached . To approach is to make some advance towards the object ; but this no man can do , as the members of the Church of Christ know right well . The true church now , as in her primitive days , depends on God to raise up , qualify , send forth , and sustain the

ministers of the gospel . Those who heap to themselves teachers , having itching ears , are not the church of Christ . To him who ascended up on high , who led captivity captive , and received gifts for men , they look for all the gifts which the Church can need , — to him who reigns , being exalted a Prince and a Savior , to give repentance to Israel and remission of sins , and to him alone they look to bring sinners to repentance and to cause the redeemed of the Lord to return with singing to Zion with everlasting joy upon their heads . To him who opened the doors of death , and rose triumphantly from the grave , who conquered sin and hell , they look for support , comfort , deliverance and victory .

Finally , the Church of our Redeemer is the circumcision who worship God in the Spirit , rejoice in Christ Jesus , and have no confidence in the flesh . ( *End of copy* )

After having read much of Elder Beebe 's writings , it is my deep feelings that surely his Teacher was the very same One who taught John the Baptist , and every other one of His chosen children who have ever truly learned of God 's greatness in all His attributes and absolute consistency .

Troy G . Shepard  
103 E . Tateway Rd .  
Kitty Hawk , N . C . 27949

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*PSALM 91: v . 16 .*

*With long life will I satisfy him , and shew him my salvation .*

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**VOICES OF THE PAST**


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"he being dead yet speaketh"

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**RIGHTLY DIVIDING  
THE WORD OF TRUTH**

*The commandment is, "To study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15.*

**T**he geographer divides the world into continents, islands, seas, lakes, rivers, mountains and valleys; the botanist classifies all vegetables, and reduces them to orders, genera, species and varieties; and so does the zoologist, that these series may be more easily studied. Let the theologian, then, rightly divide the word of truth.

The word of God is such a perfect whole, that we dare not divide it in such a manner as to disconnect one part from another. But we may, without violence to it, say they are distinct, experimental and practical truths, and treat of each in their proper relation to each other. I prefer this division to that of law and gospel as is often made. Although the law and the gospel are distinct from each other, and should be so regarded, yet in Christ they meet in a perfect oneness. The division which I have made was through both the law and the gospel, and distinguishes one from the other when necessary, and brings them together in like manner in perfect agreement in Christ. We do not make void the law by the gospel, nor does the law make void the promises of the

gospel. Romans 3 : 31 .

**1 . DOCTRINAL TRUTHS .** - Doctrine in a general sense, means whatever is taught. In its application to the Bible it signifies the truths therein recorded, and we will see that these may be advantageously divided into doctrinal, experimental and practical truths. We must believe all the truths of the Bible, and by faith acknowledge them; some of them we must experience and have an experimental knowledge of them; others we must practice; thus we may again see the propriety of this arrangement. The word "rightly" in the text, must, if possible, be maintained. Let the word of God be "rightly" divided, or not at all. Improper divisions of it have done much harm.

Having in another part of this work, treated of the Eternal Godhead, to which I refer the reader, I will now take in hand doctrinally, the great subject of God's foreknowledge, predestination and election; not, however, in a methodical, elaborate manner, but according to the best arrangements I may be able to make of scriptural lights for their observances.

How sublime is the thought, that whatever the Lord does, is in strict conformity to His foreknowledge of it; ; that it is in perfect agreement with His eternal purpose concerning it; that it is after the counsel of His unchangeable will; that it is a manifestation of His infinite wisdom; that it is the product of His infinite power. All of which combine to make it right infinitely right as it appertains to Himself, and all other things.

Further, that when God, and

God only existed, He was as fully in the midst of all things, in one sense, as He has been since, or ever will be hereafter. He foreknew all things, could bring up all things before himself as clearly as though they then existed! Hence, so to speak, has God forever dwelt in the midst of all things. Reader, pursue the idea, and God will be glorified in it.

These truths enter largely and unqualifiedly into the great doctrine of man's salvation by the Lord Jesus Christ. The Three divine persons harmonize in it. The Father gives His people grace in the Lord Jesus Christ, before the world began, and elects them in Him; the Son agrees, in covenant, to perform the conditions of this gift; and the Holy Spirit testifies to the things of Christ, while they are One in their impassable Divinity.

The division of the word of God into law and Gospel, is by no means a bad one, but I prefer the one which I have made, inasmuch as it takes in the division as a distinct item. Besides my division is entirely consonant with the believer's relation to the word of God.

1. There are some truths which he has simply to acknowledge by faith, which may be called doctrinal truths.

2. There are some which he must experience, which may be called experimental truths.

3. There are others which we must practice, and may be termed practical truths.

This seems to me to "rightly" divide the word of God.

The first subject that I will take up under the head of doctrine, is the

foreknowledge of God.

The word foreknew is used only twice in the Holy scriptures, but other words are employed to express the same thing. The word foreknowledge is also used twice; foreordained once, and foresaw once.

The word "foreknow," in Romans 8:29, is of great doctrinal import; it teaches us that the foreknowledge of God is not passive, but active, and for predestination, calling, justification and glorification, are all divine acts to be predicated of it. "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. Moreover whom He did predestinate, them He also called; and whom He called, He also justified, and whom He justified He also glorified.

Election may also be predicated of the divine foreknowledge, for Peter says, that the "strangers scattered through-out Pontus, Galatia, Cappadocia, Asia and Bithynia, where elected, according to the foreknowledge of God the Father;" and the gift of all spiritual blessings was made according to divine election, as is plainly taught in Ephesians 1:3-4. Also in this instance of election, expressed by the word "chosen," we see that it is God's foreknowledge, as it was made "before the foundation of the world." We are taught again, in Romans 11:2, that God foreknew the Jews, which is given as a reason why God did not cast them away. Peter says Christ verily pardoned before the foundation of the world. And David says; "My substance was

not hid from THEE, when I was made in secret, and curiously wrought in the lowest part of earth. Thy eyes did see my substance, yet being imperfect, and in Thy book all my members were written, which, in continuance, were fashioned, when as yet there was none of them." Psalms 139: 15 & 16. Again, "Even God, who quickeneth the dead, and calleth those things which be not as though they were." This is God's great and exclusive prerogative, to call up things that are not from the great and hidden depths of His divinity, and speak and act in regard to them as though they were. But the running reply is, God's foreknowing a thing, does not make it so. I ask, shall the Lord foreknow a thing, speak of it, and act in regard to it, and then shall it not come to pass? Many have prayed to gainsay the foreknowledge of God in a variety of ways, which I need not stop to notice, as it is now rather my duty to elucidate it according to the word of God, wherein it is not darkly and obscurely revealed, but plainly and undeniably. I will quote another text strongly in point: "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." Isaiah 46: 9 & 10.

Some suppose that these scriptural truths, when received in their plain significations, destroy the free will and free agency of persons. Now, had the apostle written that it is of him that willeth, and of him that runneth, I would try to protect free will and free agency by all possible

means; but as long as the text reads plainly, that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy, I shall feel more inclined to trace out that mercy, and not give myself so much concern about free will and free agency, as to deny the foreknowledge of God, and His election, in order to protect things which Paul affirms are of no avail in our salvation. So that I have no confidence in the will nor agency of the creature. Man has a natural will, which is controlled by natural things; a spiritual will is born of God in the day of His power, and is controlled by spiritual influences. In the new birth there is a change of will as well as of heart. The old will with a new heart would be like sewing a new piece of cloth to an old garment.

I will now dismiss the subject of divine foreknowledge, as it is treated of more fully in another part of this work, and offer some remarks on divine predestination and election.

There is but little difference between predestination and election; so little that they may be almost used as convertible terms. In my remarks upon the subject of election, I shall contend chiefly for two propositions, which, if proven, will correct two of the most common and hurtful errors on the subject.

1. PROPOSITION. That there is a personal election.

2. PROPOSITION. That this personal election is not on account of foreseen good works.

Both of these propositions admit of plain scriptural proof too plain to be caviled at as it is. What saith the



scripture? Whom He did predestinate, them, the same ones, He also called. Christ says, I know, my sheep. Could He know them in any other manner than that in which they were contradistinguished from all others? In divine agreement with this, are the words of the prophets: "When thou shalt make His soul an offering for sin, He shall see His seed," His elect. Had He not seen them all at that trying time, He would not have been "satisfied," and they could not have constituted that joy which was then set before Him. Isaiah 53: 10 & 11; Hebrews 12: 2.

"In all their afflictions He was afflicted, and the angel of His presence saved them; In His love and in His pity He redeemed them; and He bare and carried them all the days of old." Isaiah 63: 9. Besides they were chosen in Christ and endowed prospectively with all spiritual blessings in Him, before the foundation of the world; and may we not, by all this, see plainly, that He must have known them personally? Any other conclusion would be in palpable violation of the scripture just quoted.

Besides, Christ said, all that the Father hath given to Him, should come to Him. Does He mean the same ones personally, or does He mean others? How can they be those given to Him by the Father, if He refers to others, for He says all of the former shall come to Him. Names relate to persons, and it is said their names were written in the Lamb's book of life. Whose names were written there? Those given to Christ, whom He saw on the cross with joy, when He made His soul an offering for their sins.

Directly in connection with the subject of personal, particular or unconditional election, as it is sometimes called, comes up the subject of the election of believers according to their foreseen good works, which brings me to the second proposition which I promised to prove: That persons were not elected on account of foreseen good works.

God's elect were blessed with all spiritual blessings, according as they were chosen in Christ before the foundation of the world. To what end were they elected, and blessed in this manner? That they should be holy and without blame before Him in love. Where does this holiness come from? Certainly from the spiritual blessings given in Christ; and if so, not from any principle of holiness in fallen sinners, nor could their election have been determined by any good works performed by them, and foreseen of God.

But the objector is probably ready to say, that Peter says we must make our calling and election sure. This is admitted, but Peter was writing to believers and directed them that they should do this, that they might enjoy the comfort of it, by showing forth the fruits of those very spiritual blessings which were given to them in their election. These are evidences of the believer's election, and Peter wanted believers to enjoy these evidences. The unregenerate cannot know any thing about their election until these fruits begin to abound the fruit of election. I Thessalonians 1: 4 & 5. God foresees no good works on the part of His elect until the tree is made good; not until they experience the gift of those

blessings given to them in Christ , by means of which they then perform good and acceptable works , which are the fruits of these blessings , and not the procuring cause of them .

I will now adduce further proof both from precept and example : “ Was not Esau Jacob ’s brother ? saith the Lord ; yet I loved Jacob and I hated Esau .” Malachi 1 : 2 & 3 . Was the choice of Jacob predicated on his foreseen good works ? Let Paul answer . What saith the pen of inspiration ? “ For the children being not yet born , neither having done any good or evil , that the purpose of God according to election might stand , not of works but of Him that calleth . It was said unto her : The elder shall serve the younger . As it is written , Jacob have I loved , but Esau have I hated .” Romans 9 : 12 & 13 .

To contend that the election of believers is determined by foreseen good works amounts to about the same as to contend that our salvation is also . The Apostle says : The election hath obtained it , and in doctrine there can be no difference . Romans 11 : 7 . But we have just seen that the election obtains it through Christ , and not works of righteousness on the part of the believer . It is plain that if grace , which saves , be without the merit of works that election which saves is also without such works ; and if it be by works , it is no more grace , then if by works it is no more election . Romans 11 : 6 .

I will now treat of another subject , which is not always rightly divided : THE LAW AND THE GOSPEL

The doctrine of the law is , do and live ; that of the Gospel , live and do .

And yet in the great affair of salvation they perfectly harmonize in Christ ; in whom the Gospel establishes the law , and the law the Gospel . The law has been satisfied by Christ , and in the Gospel we receive its righteousness by faith , I mean the righteousness of the law . In this there is a practical illustration of their full agreement , so that the blessings of faith and righteousness have not been given contrary to the pure and holy law of God ; but they are given through Christ , who has fulfilled the law . It has no demands where there is no sin ; and Christ has taken away all sin from the believer . Hence we do not make void the law by faith , but on the contrary establish it . But we must establish it in Christ by faith and not by works of righteousness which we have done . Matthew 5 : 17 & 18 Romans 3 : 3 .

God gave man a law which was enjoined as the rule of his conduct and he violated it , and thereby incurred the penalty of death - death of both soul and body . Sin is the transgression of the law , Whosoever committeth sin transgresseth also the law . Thus by the law is the knowledge of sin . Had all the laws given by the Lord to all beings been kept , sin would have been excluded in all worlds . “ By one man sin entered into the world , and death by sin , and so death passed upon all men , for that all have sinned .” Romans 5 : 12 .

How shall man revive from under this curse ? How shall his sins be forgiven ? Not according to a covenant of works , for man is not in a condition to comply with such a covenant . “ By the deeds of the law

then shall be no flesh justified in His sight .” Romans 3 : 20 . The law is good , pure and holy , but the deeds of men are wicked and unholy . In the covenant of works the law was given on the tables of stone , in that of the Gospel , it was to be in- written on the heart , which implies an inward work of grace . The doctrine of a covenant of works , and the doctrine of grace harmonize in Christ . “ The law was given by Moses , but grace and truth come by the Lord Jesus Christ .” John 1 : 19 . But we must notice that grace and truth did come by the Lord Jesus Christ in violation of the holy law of God , which requires full satisfaction for all it violated precepts ; but faith says , according to the Gospel , this satisfaction was made by Christ , and is now mine , just as though I had made the satisfaction myself ! Thus may we in meekness speak through faith . What a mercy , what a blessed privilege ! In all this , we see , that mercy and truth have met together , righteousness and peace kissed each other . Psalm 85 : 10 . The law then has its works , and the gospel its grace ; and when I ask the question which saves ? The answer is ready : “ By grace are ye saved .”

This grace involves good works , those very works which God has foreordained for believers to perform ; not , however , for their justification before Him , but as the fruit of the tree made good by Himself . A tree of righteousness the planting of the Lord that He might be glorified in its fruits . Isaiah 61 : 3 . Herein we have a plain distinction between the works of the law , and the works of the Gospel .

The ceremonial law with all its sacrifices , and gifts pointed to the manner in which the moral law would be fulfilled , magnified and made honorable by Christ . Then were the shadows of good things to come . But the great doctrine is that a carnal observance of these ceremonies did not procure spiritual life , nor pardon of sins . “ For he is not a Jew who is one outwardly , neither is that circumcision which is outward in the flesh ; but he is a Jew who is one inwardly , and circumcision is that to the heart , in the spirit , and not in the letters ; whose praise is not of men but of God .” Romans 2 : 28 & 29 . There is a mystic circumcision which appertains to the Gospel ; it is a Gospel blessing , a circumcision of the heart without hands ; and as no one could be a Jew outwardly without circumcision in the flesh , so no one can be a christian inwardly without a circumcision of the spirit . An inward circumcision which the Jew must have as well as the gentile in order to be saved by Christ .

Christ hath by one offering forever perfected them that are sanctified . Hebrew 10 : 4 & 14 . We must make a distinction between the moral law of God , and ceremonial law . Christ by His one offering delivered the Jews from the latter , but not from the former , only as an end of it is seen through Christ by faith , according to the latter mystic circumcision which is of the spirit .

These ceremonies were types of aids to the believing Jew , in directing his faith to this one great and final offering . How sublime was the rending of the veil of the earthly temple when this one offering was

made , showing that these things had come to an end , Christ having consecrated another way , by His own blood , called a living way , unto the holy of holies , whither He is for us entered , even Jesus made an High Priest forever after the order of Melchisedeck . It is here that He ever lives to make intercession for all believers .

So that by rightly dividing the word of truth we may have a plain and useful distinction between the law and the gospel ; how very different they are from each other , and yet how completely they harmonize in Christ . How very different the ceremonial is from the moral law , and yet how wonderfully they agree also in Christ . And how very different were all the offerings made by all Levites from the one offering , made by Christ in His superior priesthood . This one offering forever superseded all others , and now comes up in faith as the great prototype of all of them . The ceremonial law when observed by faith may well be called the gospel of the law , as it has been by some .

The law made a distinction between Jew and gentile , but the Gospel makes none . Galatians 3 : 28.

gentiles partake of the blessings of the Gospel , as do the “ remnant according to election ” among the Jews . Christ is all and in all to both . They are wide apart in the law , but are brought nigh and close together in the Gospel .

Elder John M . Watson  
Sent to us by  
Nancy and Roy Pullig

## TIME SALVATION

December 1937

**W**ho does time belong to ? Does it belong to God or man ? If it belongs to God , in the sense that he is only of time and ends when time ends , then all the salvation that we as creatures have is a time salvation , and ends when time ends . If it belongs to us as creatures of time , who are here as human beings for a time , then any kind of a salvation for us is a time salvation . Salvation is never spoken of in the Scriptures as being two or more . It is always spoken of in the singular . Salvation is nothing more nor less than deliverance . I want to investigate the matter from a scriptural standpoint and see if we can arrive at any conclusion as to where this salvation , or deliverance , comes from . If it is of God alone we could do no better than to contend for it as being of him , according as he blesses us to do so . If it is alone of man , then the Old Absolute Predestinarian Baptists need to be warned , so that they might cease giving all the praise , honor and glory to God and entreat the Lord to forgive us for our blindness , and promise to spend the balance of our few days in telling to dead alien sinners that the Lord may be found at any time . If it is of God and man , that is , if God does all of the regeneration or bringing through the powers known as the new birth and then turns the affair over to us to run or leave undone , then we need to beg the forgiveness of our conditional brethren , and go to work to get destroyed every copy of the London Confession of Faith ,

Philadelphia Confession of Faith , Black Rock Preceedings , SIGNS OF THE TIMES . Lone Pilgrim and every other paper or Minute that says God alone saves the sinner. He is the God of salvation . ( Psalms lxxviii . 19 , 20 . ) His salvation is nigh them that fear him . ( Psalms lxxxv . 9 . ) The Lord hath made known his salvation . ( Psalms xlvi . 2 , 3 . ) We will be glad , and rejoice in his salvation . ( Isaiah xxv . 9 . ) I will place salvation in Zion for Israel my glory . ( Isaiah xli . 13 . ) Salvation is of the Lord . ( Jonah ii . 9 . ) Neither is there salvation in any other . ( Acts iv . 12 . ) The grace of God brings salvation . ( Titus ii . 11 . ) Here I give a few of the many quotations of salvation being alone in the singular , and alone of the Lord . Now as we undertake to go out in this great subject let it be understood that we are fallible brings . As far as I am concerned , I know that conditional time salvation is not the truth . If my blessings came as a result of my deportment since I have had a hope in the blood of the everlasting covenant , I am sure that I never would have received any . How is it with you , my dear reader ? Have you any merit to plead before the Lord that would bring him under any obligation to bless you with spiritual or temporal blessings since he first spoke release to your poor soul ? Do you hunger and thirst after righteousness ? Oh yes ! What poor way-faring stranger does not ? From where did you get the thirst ? Did you manufacture it ? Is your hungering and thirsting of your own creation ? Ah , my precious one , you cannot answer in the affirmative . You must ascribe it all to Him . If you do ascribe

it all to Him , then you cannot claim any credit for it . Blessed are they that do hunger and thirst after righteousness , for they shall be filled . ( Matt . vi . 6 . ) How wonderful is this language . How full and complete it is to poor sinners . So different from the way it is taught by people who have not been completely weaned from the law . It would bring amusement to us to see a normal , intelligent man put the cart before the horse , but how different if we see a poor , blind , lame man doing it . If we have been taught by that love of God being shed abroad in our hearts , then it arouses pity and compassion . We do not wonder at a man who has not been touched in the hollow of his thigh ( Gen . xxxii . 25 ) putting the hungering and thirsting before the blessing , but oh how sad to think of God's dear children , who tell a beautiful experience of grace , telling us that if we will hunger and thirst we will be blessed .

Therefore we are buried with him by baptism into death , that like as Christ was raised from the dead by the glory of the Father , even so we also should walk in newness of life . ( Romans vi . 4 . ) Now how was Christ raised from the dead ? None of his people helped to do it . Christ , as man , did not raise himself . He was raised from that tomb by the glory of the Father . We are buried by baptism into his death and likeness in the same manner , in the same process . As Christ was raised from the dead so we are raised to walk in newness of life . Is this conditional ?

“ 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 your both to will and to do of his good pleasure .” — Phil .ii. 12 , 13 . Do you fear and tremble , dear reader ? Can you help it ? If you are afraid of something can you keep from being afraid of it ? If you are not afraid , do you think you could will to be afraid ? If so , you would have to will to do that which you did not will to do . A dear , young brother recently said to me that the more he had to go to preach to God ’s dear people the more afraid he was . Why ? Answer it yourself , dear reader . If not deceived , his expression brought instant approval from my own poor heart . God ’s dear children are a fearing people . See yonder dear man that arises before a congregation fearing and trembling . Why ? Because God is applying Paul ’s admonition to him . He is before those people because God is at work . He cannot help it . He must preach , because God is working in him to will and to do . See that dear child of God coming before the church . How he quakes and trembles . How fearful he is . God is at work . He is adding to his church daily such as he would have saved . To these characters , it is a time salvation . To be saved from earthquakes, famines , storms , or from errors of the world , is all done in time , but not by timely creatures . Let me say that if we get any more blessings in time than what God knew we would get , then he has certainly changed . His foreknowledge was an imperfect foreknowledge , to say the least of it , and of course makes him an imperfect god . If we are saved in an

earthquake or a flood contrary to what his wisdom saw , then we get something that he did not see us get . Now that is only foreknowledge . Our conditional brethren say ( or some do although a few years ago all would say ) that God foreknows all things . But I cannot see the difference between God ’s foreknowledge and his predestination . A thing that is foreknown is certain to come to pass . But I have been ridiculed for declaring to God ’s dear children that all of them are blessed in time by the same source and manner as they are for their hope of heaven . Let us examine it for a little while and see . I believe that all of the elect are as destitute of anything good as the nonelect . That , in themselves considered , they are nothing but a mass of sin and corruption . So Christ comes into the world to save his people , and takes all of their sins upon himself . But that would not benefit them as to their eternal destiny unless he gave them his righteousness . That is exactly what he did . For Christ to redeem us from all our sins he must bear them all , and I do not see how he would do that unless their sins were sure . And if he gave us ( I hope I can include myself ) his righteousness will we have any more righteous thoughts or deeds than he gives us ? Are there two sources of righteousness ? one in the creature and one from him ? And if he gives us his righteousness and makes us willing ( or works the will ) and causes us to do ( or work the do ) will he be under any obligation to bless us for it ? Furthermore , if he works in us the things that are well - pleasing to him , upon what score are

we entitled to pay? Must we be meek in order to be in a blessed state? If so the Savior used the wrong language. Must we mourn in order to be blessed? Must we hunger and thirst after righteousness in order to be blessed?

Dear editors and brethren, I have tried to show that our time salvation is of Christ. I know it is like I am, imperfect, but it is my response to the dear ones who have asked me to write again. I have written under a great strain, as I am very busy and have but little time left for writing after my daily work is done and my little goings among the Lord's people are over, but I hope it will not harm any one, and, as usual with my little efforts, you are to use your judgment as to publishing the same.

Recently I was fortunate enough to come into possession of some old Signs, and I see in them that the doctrine of conditional time salvation was almost unknown seventy-five years ago. In fact, it is wonderful to see that the strongholds of conditionalism to-day were one time dear lovers of the SIGNS. I would like to hear from those in Pennsylvania, Ohio, Illinois, Kentucky, Iowa, Kansas, Nebraska and Florida who read (and believe) the SIGNS.

Hoping that God will bless editors, publishers and readers with every needed blessing, and asking an interest in your prayers, I am your poor little brother,

W.D. Griffin

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## MEETINGS

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### WEST COUNTRY LINE UNION

**T**he West Country Line Union will meet, the Lord willing, fifth Sunday in December at 10:00 a.m. Pleasantville Church will host this meeting but it will be held at Dan River Church, located on highway #700 in the Mayfield community. From Danville, Va. take highway #29 south approximately 3 miles. Exit on #700 and go west approximately 5 miles to church.

We invite all lovers of the truth to come and be with us.

Elder H.W. Wray, Moderator

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### THE STAUNTON RIVER UNION

**I**f it be the Lord's will, it will be held at Danville Primitive Baptist Church, Sunday and Saturday before the fifth Sunday in December 1989. State road 1515.

All lover's of the truth are invited to come and worship with us.

Elder H.W. Wray, Moderator  
R.T. Holley, Clerk

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IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12 / 89  
IT EXPIRES WITH THIS ISSUE.

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*CONTRIBUTIONS*

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FOR SEPTEMBER 1989

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Mrs. Nannie Trevathan, NC .....	2.00
A friend , VA .....	7.00
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Mrs. Ethel H. Cannaday, VA ...	2.00

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*OBITUARIES*

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**B**rother Luther Hixon Mitchell was removed from this life on August 30th, 1989. He was born November 18th, 1910 to Posey and Lucy Mitchell.

He was preceded in death by two wives , Sister Pearl Conner Mitchell

and Sister Loleen Carter Mitchell .

He is survived by his wife , Sister Elva Crotts Mitchell. One son William E. Mitchell , one step son John H. Crotts , Jr . , one step daughter Jackie Crotts Cates , three grand-children, one great- grandchild, four step grandchildren , five step great- grandchildren , two brothers Cecil and Thomas Mitchell .

He united with the church at the water 's edge and was baptised by Elder Amos Hash , later placing his membership at Salem Church .

He was a lover of the truth and believed in salvation by the grace of God . He attended his meetings far and near long after his health had failed and he was no longer able .

His funeral was preached by his pastor Elder Hale Terry and Elder Amos Hash . He was laid to rest in Restvale Cemetery to await the second coming of Christ .

Done by request of Salem Church while in conference .

By one who loved him ,  
Willie Mae Ratliff

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**MOVED OR MOVING ?**

To assure you of getting your " Signs " and without missing any copies , be sure to inform us of any change of address .

Editors

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