

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., JANUARY 1921 1982

No. 1

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$5 per year—\$9 two years

*Published each month by*  
SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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## FEAST OF FAT THINGS

The Signs of the Times, Inc. is pleased to announce that we will have available for purchase the latter part of this month, the book, "Feast of Fat Things."

This book, first published by the Signs some years ago, has now been reprinted. It is rich with doctrine of Old School or Primitive Baptists and should be in the home of every believer.

### CONTENTS

1. The Black Rock Address of 1832
2. "Everlasting Task for Arminianism" by William Gadsby
3. "Fatalism" by H. M. Curry
4. "A Dream Tour Through Arminian Heaven" by H. M. Curry
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## FROM TEXAS

Dear Elder Poole,

I am sending you this letter written by Sister Joyce (Williams) Pittman to her Pastor Elder Joe Hamrick. I feel it is a sweet and wonderful letter and would like to share it with the readers of the *Signs*.

In Gospel bonds  
Elder C.M. Haygood

August 9, 1981

My precious Pastor and I hope me Brother,

How your words today struck a chord within me! Oh, Brother Hamrick, I feel like such a hypocrite! As you urged us to not make excuses for not attending church, I thought of myself-I go to church as often as most and more often than some, but why? Do I go many times because there is nothing else to do or out of habit? After I get there, where are my thoughts? So often they dart back to worldly cares and things of this world; And what kind of life do I live outside of church? You would not recognize me, especially in my own home. How I treat my husband, my parents, my brothers, my parents-in-law? Oh, the hateful words that often come from my lips. Oh, the hard hateful thoughts that I have! Oh, how I wish I could put the old man down! How I hate my own wicked nature.

When I came home, I did try to pray to the Lord to enable me to walk in a way that would be pleasing in His sight.

Oh, so often, I waste my time thinking about and reading about worldly things.

Oh, how I wish I could see myself as I attempt to pray! Oh, thank the Lord that He remembers us when we forsake or neglect to praise Him!

Oh, how I wish I could see myself as I am. So often I feel to be lukewarm. I would so much rather even mourn over my sins than to feel nothing at all.

Although the Lord granted me some

relief in prayer and I was blessed to read the Song of Solomon with tears often welling up in my eyes, I fear that the Lord will again withdraw His presence. Oh, I dread the return to worldly thoughts and cares. Oh, I wish never to sin again, but I know from past experience that I will never be free from this burden as long as I live. Oh, may He keep me from sin as much as seemeth good in His sight. How I long for the day when this old man shall be left forever and we can praise Him as we ought.

Love,  
Joyce

(Sister Joyce is the daughter of Elder J.R. Williams, Keeling Va.)

## FROM AN OLD SIGNS OF THE TIMES

## AN APPEAL TO THE MINISTRY

Dear Brethren:--To you who are called and chosen of God to preach the gospel, our Macedonian cry is extended. Our cry has been for two years, "Come over and help us", to which all have turned a deaf ear, except one, to wit, Elder David Bartley. He visited us twice last year, and took some of the bleating lambs into the fold. I heard him preach the third Sunday in October last, to a large association of united Baptists, one of the ablest sermons I have heard in thirty years. While some rejoiced and praised the Lord, the Arminian castle quaked and trembled, and the tongue of the gainsayer was hushed in deadly silence, O, my brethren, that day will never be forgotten. It is an evident truth that Arminians cannot bear the light of gospel truth. And how it is that the Lord has called and chosen His ministers to go and preach the gospel to every creature, and they can meet, from twelve to eighteen in number, at an association, and feast upon the rich bounties of gospel truth, and know at the same time there are hundreds, yea, thousands, of their Father's family starving for the crumbs that fall from their table, is

something that the ignorant writer cannot understand. This may all be right, and I may know it in the future, but I confess that I am slow to learn it here. This is the largest field destitute of gospel preaching that I have ever known. There is room for several ministers, if they would come, and this is a healthy country. And, my brethren, to any of you who wish to minister to the needy, this is the place; for we will receive you with open arms and welcome hearts. And may the Lord of the harvest incline you to come, is the prayer of one who loves the truth, for Christ's sake.

William G. Howard

Caledonia, Missouri  
Sept. 15, 1876

### COMMENTS

Someone might say of now, as then (in 1876), "If God wants ministers in such an area, He will raise them up among them". Very possibly true, yet how often do we see it otherwise to the fulfilling of Scriptures, that God sends His labourers from afar to the needy sheep. (See Acts 13:1-4).

Note well in this regard the following text, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest". (Matt 9:35-38)

First, our Lord Himself is moved with compassion for the sheep having no shepherd.

Second, he bids us pray for labourers (not supervisors, but labourers) to be sent.

Third, we emphasize the word (in the text, send) "sent". They must not only be sent of God; sent with tidings; sent with the burden of the sheep's welfare; but from the context, they are sent "into" from without. This appears clear as light to us that our Lord does often then raise up messengers in one area to minister in another.

May we soberly ponder the thought.

Editor

### EXTRACT

And God forbid that any servant of his should keep back a part of the price, and for the sake of a large church, considerable pew-rents, good collections, wealthy deacons, a flourishing cause, and a respectable congregation--these baubles of Mammon, these God-dishonouring motions so widely prevalent, should so pare down experience and the power of vital godliness, as to flood his church with half and half, soft, undecided, unstripped, unhumiliated Pharisees, with Calvinistic heads, and Arminian hearts. Now, the only men who can cut to pieces these Aggas that walk delicately, and that say, "the bitterness of death is past", because professing Sauls have spared their lives--the only men who can hew these Amalekites in pieces before the Lord in Gilgal, are those whose true Jerusalem blades have been heated in the iron furnace, and tempered in the deep waters, and whose edge is kept sharp and fit for service by the grindstone of a daily experience. Power is the only weapon worth a straw. Dry doctrines build up hypocrites, pretty novelties plaster over professors, zeal for ordinances comforts Pharisees, pleasing anecdotes amuse religious newsmongers, and divisions and subdivisions tickle itching ears. But power

is a sword that reacheth to the very soul. It lays bare the conscience, reveals the secrets of the heart, rends off the unsparing hand, the hoods and the veils, and spreads the soul naked and open before the eyes of him with whom we have to do. And thus those quickened souls who have felt this two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and to be a discerner of the thoughts and intents of the heart, never can be satisfied without the blood of sprinkling, and the revelation of Jesus Christ.

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August 24, 1981

Dear Elder Griffin,

My poor heart cannot rest this evening. I must write what you requested of me some months ago, if the dear Lord will bless this poor fool's pen. I pray the few pitiful words that I might write would all be to praise of His dear Name for stooping down into the very depths of hell to bring out this completely undone wretch and not from this deceitful heart of flesh.

As I am given to look back upon this past year, I weep with joy and yet I cannot praise Him as I ought, I cannot be thankful as I ought, for even these blessings are from above. Truly, I am what I am by His grace alone! That was revealed to me when I was at the very bottom of the pit of despair. Early Friday evening on September 12, 1980, I had quite literally reached my wit's end. All the days prior in my worldly life, I had been able to justify my deeds by comparison to others. But on that particular evening, that most precious earthly dream that I possessed was taken from me forever. I was totally undone, totally stripped of every vestige of righteousness. I stood before an all righteous God justly condemned. I wanted to take my gun and end it all, so that I would sin no more, but I knew if I died hell would be my just reward. Oh,

my poor heart was broken beyond repair, and I had nowhere to go, nowhere to hide, nowhere at all! My sins were upon me, pressing me to the floor, down to my knees. Oh, I was lost forever! Then as I was weeping quite uncontrollably, the Dear Precious Lord came to me. He comforted my poor heart He dried my weeping eyes. I was quite hysterical. I wanted to laugh and shout for joy and thank God over and over for the blessed peace that was imparted to my poor heart. That peace was with me the entire evening. I called my dear mother, who was quite overjoyed. If I recollect, she said that she had been expecting that call for some time.

Then came the great desire to go to church. But alas, the little church in Houston had just met and had given way in October to the Sulphur Fork Association. Where was I to go? My dear aunt told me of the South Ouachita Association at New Hope Church and that it was less than two weeks away. Oh, how my heart yearned to go! The blessed Redeemer saw that I had the needed Friday off from work and I was enabled to partake of every sermon preached. I rejoiced all the day to hear such precious truths as the dear ministers were given to bring forth. I had been to that little church many times in the past, but with only a head knowledge of our precious doctrine. As one dear elder told me, "You have always believed the doctrine but you have not always loved it!" Oh, the difference in a logical belief to a heartfelt love manifested by His Grace alone. I truly felt that I knew what it was to be cast so far down that only through the sweet deliverance of His Darling Son could I be spared. Only that blessed Holy Spirit could lead me out of the worldly darkness into His glorious Light. Bless his Righteous and Merciful Name!

In November I was at last enabled to go to Shepherd's Fold, the little church in Houston. Oh, the love that flowed

from breast to breast at that first meeting. Surely I was among His little flock! I was in tears of joy most of the time, for His truth was so precious to me and the dear brethren seemed to take me in with such loving kindness. It was more than a poor wretch, such as I could bear.

After the December meeting in Houston, the dear pastor and his wife invited me up to attend Hopewell Church in Winnsboro that next weekend. Oh, I could not go! I could not burden those dear ones with my presence and I did not have money for the gas. So I thanked him for his gracious offer but politely declined. During lunch the desire to be at church the next weekend grew exceedingly, until I had to go and beg Him to let me come after all. He smiled and I believe he was happy to have me. Later in the week, I unexpectedly received some money from my sister, which paid for the gas. The good Lord does indeed provide a way, even for one such as I!

The weekend at Hopewell was just as full as the previous ones. I was blessed to drink from all that was preached and to still thirst for more. It was such a sweet privilege to be among so many of His little ones. I was quite beside myself, for no-one put me from them although I knew that I was quite unfit to be among them. The dear pastor's wife of Hopewell invited me to stay with them the next time I came up. I was so overwhelmed that any of these would dare to bring such an undone wretch into their home, but she was so full of love and was so sincere, that I gladly accepted.

The meetings in January were also filled until overflowing with joy and sweet fellowship with the saints of God. I was exceedingly blessed to have been given a personal spiritual comforter in the form of a dear brother. My aunt had introduced us at the South Ouachita Association, and as the good Lord would

have it, he was the son of the pastor at Hopewell. The mercies of the Lord! He blessed me to hear His Word both in church and out of church!

In February, the dear pastor and his companion from Shepherd's Fold came home with me after church Saturday. Oh, what a delightful evening we spent in His precious Word. What a gracious God! He spoke of the ordinance of baptism to me, but I shut my ears up. I did not see how I could ever be baptized. The good Lord had not seen fit to give me all of my legs and I was quite sure that I could never participate in footwashing. I was *firmly* convinced that if I was to have been baptized, I would have received two legs and two feet from the dear Lord.

The next few meetings, I was still blessed to rejoice in the preaching, but could not take anything to heart concerning baptism. In my wretched condition, both spiritually and physically, I was certainly not a worthy candidate! The scripture from Matt. 16:24, "If any man will come after me, let him deny himself and take up his cross and follow me", began to worry me. Was I denying what the dear Lord had done for this miserable sinner by not taking up my cross and following after Him? I attempted to put my thoughts from my mind, being quite content with that present fellowship of the brethren. That was enough for me, I thought, plus I had no tremendously strong desire to join the visible church.

At the 5th weekend meeting in March at Shepherd's Fold, I experienced yet another change of heart. After the preaching Sunday, I wanted to go forward so badly when the doors of the church were opened, but I could not move. I could only weep in my distress. I could not be comforted during the next two weeks. Baptism was on my mind night and day. Oh, dear Lord I cannot! Oh, my heart was so heavy laden. I could not rest and had no peace in reflecting upon the past joys that he had

so mercifully given me. Oh, vanity, vanity, surely it was to be my doom!

The next meeting was at Hopewell and I stayed with it's dear pastor's family. I had revealed my burden to the dear brother, but when his father opened the doors of Hopewell that Saturday, I could not go up. I was truly unfit, I could only look within and see that vile, sinful heart. Satan whispered to me, "Who are you to go up there? You of all sinners, the most undone wretch on this earth! Why, if they knew you as you are, they would throw you out right now!" Oh, my poor heart ached and pleaded for deliverance from this heavy burden. But I returned to their home with a still heavy heart and much anguish. During the evening, the dear brother spoke of many precious things that comforted my burdened soul. I still could find no lasting peace and could not sleep that night. I awoke in seemingly the same lifeless condition that I had been in Saturday. Oh, I thought, I cannot continue on like this, I will surely die. We went to church, but I was with much fear and trembling inside. I felt so very dead, so very cold. His father began to preach from Matthew 3. Each word seemed to tear my heart apart. Oh, stop, stop it I cried! I cannot stand anymore! Indeed, I was reduced to a worm of the dust, yea, less than nothing when he finished preaching. Then he opened the doors of the church with Amazing Grace. I was so weak inside. Oh, dear Lord, I prayed, if it be Thy will, please give me strength to go forth in Thy precious Name and beg for a home among these, Your little ones. It was then I had to go. Surely, He answered my prayer and gave me strength, and only by His merciful, free and sovereign Grace! And bless their dear souls, they heard my pitiful story and took this chief of all sinners into their little church, I will never forget the love written upon their faces and their encouraging words to press toward the mark for the prize of the high calling.

That blessed day in my life was April 12, 1981.

The next three weeks seemed endless to me, for I was to be baptized the first Saturday in May in Houston. The dear ones in Shepherd's Fold took me in with much lovingkindness and I was baptized that afternoon. It was His good pleasure to bring many loved ones and my precious family to be with me at that time. It was a sweet occasion for me. I truly must have an all gracious God! Oh, but the fear and trembling within. My poor mind went to the communion services set for Sunday. I Cor. 11:29 was heavy upon me, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." How could such an evil, rebellious creature as I partake of such a blessed ordinance? But the good Lord showed me that one was not worthy of himself to partake, only through the imputed righteousness of His Darling Son. Oh, what a peaceful blessing! To be given the knowledge that "our righteousness is as filthy rags" and that we are totally dependent upon Him for all things. What a blessed assurance! But vanity had not yet been conquered within this sinful body. I could not bear the thought of any of the dear brethren beholding my deformities. A further horror was the thought of one of the dear sisters humbling herself to wash the feet of such a wretch. I had already told the dear sisters that I desired not to participate in the footwashing, but only in the communion services. Bless His Gracious Name, for when the brethren began to make ready for the communion services, the dear Lord saw fit to remove all vanity from me. I was such a lowly, pathetic creature before an All Righteous God! I was given in my heart to know that I desired to partake of that sweet communion in Christ *and* to wash those dear sisters' feet. It was my humble hope that it would not prove to be more than they could bear to wash

mine. As the Lord saw fit, my dear aunt, who I have previously mentioned, washed my feet. Verily, my own flesh and blood and my precious sister in Christ! I was once again reduced to nothing when she finished with her arduous task. Truly, that first communion will be one of the sweetest that I shall ever experience. Praise the Dear Lord, for He said, "My grace is sufficient for thee; for my strength is made perfect in weakness." II Cor 12 9.

Does the Lord's mercy never cease towards this rebellious wretch? No, "His mercy endureth forever." In this mercy, there is yet another miracle to relate. The good Lord saw fit to turn even the natural affections of the dear brother of Hopewell towards me and mine towards him. This dear brother asked me to marry him during the 5th weekend meeting at Hopewell in May. I joyfully accepted, hoping to realize that it was totally by His unmerited Grace. I can only thank God for this gift, He has of a truth blessed this miserable one beyond measure time after time again.

I did not intend to write so much. Please excuse the many errors and the traces of pride and self-glory. I pray to only desire to glorify His Dear, Holy Name forevermore. We have such a loving, gracious, and merciful God! I long for the day when by his free Grace and because of His never-ending Mercy, we can praise Him without sin, without ceasing!

An undeserving sinner in need of His  
Mercy,

A little sister from Texas

Vernon, Texas

Dear Sir:

My husband really enjoys the *Signs of the Times* and looks forward to its arrival. He never lays it aside until he has read it through. Then he reads and re-reads it over and over again.

Thank you,  
Mrs. Charlie Rosanbalm

Chapel Hill, N.C.

Dear Editors,

Enclosed is a check for twelve dollars to pay for the *Signs* for two years, and the balance is to help toward the distribution of the paper.

In the troublesome world that we are living in, it is the one paper that stands for the truth, and nothing but the truth.

Sincerely yours,  
Mrs. Lula N. Daniels

FROM MAINE

Freeport, Maine

Dear Editors of the Signs,

Enclosed is my check in the amount of \$5.00 for another year's subscription to the *Signs of the Times*. I am 91 years old, but still able to read and write.

My father, Joseph Clark took the *Signs* for many years before me.

Yours very truly,  
Mrs. Ore Packard

LETTER FROM BROTHER T.A.  
STANFIELD TO BROTHER J.E.  
SIMMONS

(Published in Landmark, July 15, 1916)

Dear Brother Simmons:

You asked me to write you a long letter some cold day. This is a rainy day, so I'll attempt it today.

As the subject that I used last Saturday at our meeting is still on my mind, if the Lord will, I'll try to use it this morning. I hope the Lord will enable me to bring out something to your comfort and edification.

Luke 13:29, 30, "And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

These are the words of Jesus, and He says, heaven and earth shall pass away

but my words shall not pass away.

The first point I want to notice is, they shall come from the four corners of the earth. He is speaking of His people that He has in every nation, kindred, and people under the sun. They shall come; no if's and and's about it; and in Matt. 8:11, He says, "They shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven". Jesus broke down the middle wall of partition, hence the Gentiles are brought in. They are to be no more strangers but fellow citizens with the household of faith, heirs and joint heirs.

God gave a promise to Abraham, saying "In thy seed shall all the nations of the earth be blessed", showing then that He had a chosen people in all nations. Again, when Moses led the children of Israel out of Egypt there was a mixed multitude that went out too. They left that land of darkness--the place of bondage--just as much as the Jews did. Then the Lord gave a law, concerning the Passover, for the "stranger" and the "servant" as He did the Jews. Only one law shall be to the home-born, as the stranger that sojourns among you. The hireling and foreigner has no part or lot in this matter.

But all the Lord has cleansed shall come from the East, West, North, and South, and shall sit down with Abraham, Isaac, and Jacob.

On the day of Pentecost, they were all assembled in one accord and the Holy Ghost fell upon them and they all spake in the tongue wherein they were born. See the different tongues there on that occasion, speaking in the same tongue, praising God. One says, are not all these Galileans?

In a spiritual sense they are all telling the same story--saved by grace and grace alone. It is nothing good they have done or can do. Then they are speaking in the same tongue wherein they are born--that spiritual tongue. We see our text fulfilled at this time, and it is still

being fulfilled. When that sheet was let down to Peter on the housetop at Joppa, knit together as it were by the four corners, (East, West, North, South) having all manner of creeping things and birds of the air in it, that was to show him that the Lord had a people in every nation of the world. When he was commanded to slay and eat, he said, "Not so Lord. Nothing common or unclean has ever entered my mouth". The Lord told him what He had cleansed call not common or unclean. This sheet was let down three times. This covers the three periods of time, before the flood, prophetic day, and gospel day.

Now there is another phase of the East, West, North, and South that I want to look at. They shall come from the East. The sun rises in the East, and as it begins to rise, a day begins. So that will answer to the infant--beginning of life--it is saved just as an adult (by grace). Then they shall come from infancy up to manhood and womanhood in every age. And from the age--the setting of the sun. Some are not born into God's kingdom until they are real old. There is the man that lay at the pool thirty and eight years. And poor old West. From manhood down to old Simeon in his declining years was permitted to see Jesus. We had one to join at the Grove last year, I think, who was about 65, yet he had just professed a hope.

Now the North side means those that lived a rough life - like Paul, persecuting the church. He was ushered right in from the North side by that mighty hand of Jesus into the kingdom of God. His brethren were afraid of him, the change was so sudden; but after his experience, that was enough. Today we have some that are coming from the North country, and sometimes we almost doubt their case until we see their walk and hear them tell of that light that shined around about them; then we can give them the right hand of fellowship.

Those that come from the South are



those that have lived morally all their lives. They do not need such a bright experience like Paul. The South country is warm, not like the North. But from the East, West, North, and South, they shall come in the same manner, and sit down with Abraham, Isaac, and Jacob. They shall all be taught of the Lord, and great shall be their peace. They all shall bring fruit meets for repentance, from these four corners of the earth. There are three gates on the East, three on the West, North, and South, and they answer to Father, Son, and Holy Ghost.

Now I'll come to the last part of the 29th verse--"sit down". We "sit down" to rest. We "sit down" to eat. When Jesus fed the multitude, he commanded them to "sit down". Then he fed them. When we "sit down", we come to the end of the law, when we found out all of our works were as filthy rags in His sight, when we could no longer trust in our righteousness for justificaion. It takes strength to stand alone or to walk, and as long as we feel there is something we can do, we do not come to this "sitting down" place. "Sit down with Abraham, Isaac, and Jacob. These are three witnesses. "In the mouth of two or three witnesses shall every word be established". Then Abraham, Isaac, and Jacob came to the end of the law and had to "sit down". ("Be still and know that I am God"). So when we come to the end of the law, and Jesus was manifested to us--the chiefest among ten thousand and the one altogether lovely--could rest in the sabbath of His love--then we were "sitting down with Abraham, Isaac and Jacob" in the kingdom (Canaan's land) of God; that land that flows with milk and honey. Such a peaceful rest! Such a time of rejoicing. The singing of birds is heard in our land, the sun shines brighter and everything bespeaks praises unto our God, who has done so much for us where of we are glad. To Him be all the praise, power and dominion.

My letter is getting lengthy, so I'll

bring it to a close. The first that shall be last is the Jews as a nation, and the last that shall be first, is the Gentiles. The Jews were a favored people of God, but now they are scattered people, serving under other nations, while the Gentiles are a favored people, worshipping God under their own vine and fig tree.

The Jew answers to this old flesh--the old man--that has to be put off with his deeds. It has to be made last, after we receive a hope. It used to be first. But we have realized that to live after the flesh brings death; but to live after the spirit brings life and peace. The Gentile answers to our hope which is an anchor to the soul both sure and steadfast--unmovable, ever abounding in the works of the Lord.

Now in concusion, I feel like the time is near at hand when we shall have ended our six days of work and shall soon "sit down" with the Father, Son, and Holy Ghost in that kingdom above, where there is no parting or shedding of tears. All shall be done away.

Your brother in hope,

T.A. Stanfield

(Brother Stanfield was an ordained elder and able minister among our people.)

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Mrs. Anna Dill, ME. ....	9.00
Mr. & Mrs. Floyd Delp, Va. ....	16.00
Mrs. Vera Futrell, N.C. ....	1.00

### FROM NORTH CAROLINA

Ellenboro, N.C.

Dear Editor,

Please renew my subscription to the *Signs* for two years. I enjoy the *Signs* very much.

I am a widow 78 years old and don't get around very much and the *Signs* means a lot to me.

Yours in hope,  
Cleavie M. Edwards

### FROM GEORGIA

Hahira, Georgia

Dear Brethren of the Signs,

Enclosed you will find a check to cover a year's subscription to the *Signs* for Mike McInnis of P.O. Box 183, O'Brien, Florida.

While writing to you, I would like to request a favor of the staff and readers of the paper. I have for some time been exercised on the question of how the gospel ought to be preached before a mixed congregation whose spiritual condition the preacher has no knowledge of and no indication to go by. We find that the Apostles preached wherever they seem to have had the opportunity and utterance to do so, and it seems to me in some places, such as Acts 3:19, 8:21-23; 20:20-21, to address

themselves in rather broad terms to their hearers, some of whom, as in the case of Simon Magus, appear to have been destitute of the grace of God. It seems to me also that most of the preaching that I have heard among the Primitive Baptists is addressed only to those that in some manner have already tasted that the Lord is gracious, or who have at least been awakened to an obvious concern about themselves. I would appreciate any comments or light that any of you might have on this subject.

My reason for submitting this for your consideration is not to stir up any controversy, but simply in the hope that God would bless someone to give me some sound scriptural light on this subject. I know that the gospel must be preached in the Spirit if it is to prosper anyone, but it seems that in the times of the Apostles, and among the Old Baptists of the last century and before, there was a greater burden for preaching "where Christ was not so much as named", whereas most of us that I know about now seem to speak only among those "where prayer was wont to be made". Again, please believe me when I say that I am not, to the best of my knowledge, a "Missionary", or "Fullerite". All I desire to be is a seeker after, and hopefully a receiver, of the truth.

I wish to say that I have been well pleased with the *Signs* since I started to receive the paper in 1973 or 1974. Lately, I feel the depth and spirituality of the articles and especially the reprintings of the works of older brethren both in this country and abroad have, if anything, increased. May the Lord continue to bless the Editors in their work. While I am affiliated with an Association that has, I suppose, been more identified with "Time Salvation" than "Absolute Predestination", the expositions of the doctrine as set forth in the paper have been blameless in my judgment. I have seldom read anything in the paper I

even questioned, much less disagreed with. I gather from some remarks in some of your communications that the editorial staff has been subject to some persecution on account of the things published. I hope you will all be given grace to rejoice, for if such is the case, I believe that you are being persecuted for righteousness sake.

I hope that the Lord will bless you all to carry on your work in His Name. When blessed to pray, try to remember this perplexed and doubting sinner.

John Crowley  
(We appreciate brother Crowley's remarks and hope someone will write on the question he raises. Editor.)

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#### FROM NEW YORK

Binghamton, New York

Dear Editors,

I am sure it is time for me to renew my subscription to the *Signs*. I am enclosing an amount for one year and a little extra to use as you see best.

I enjoy so much reading all the wonderful articles that are published and have been written by Old Baptists themselves. May God bless all of you to continue sending out His blessed truth and do remember me in your prayers.

Sincerely,  
Ruth Steiner

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#### FROM FLORIDA

Lakeland, Fla.

Dear Editors of the Signs,

I am sending in money to renew my subscription for the *Signs of the Times* for two more years and use the balance as you see fit.

Dear Brother, I was talking to a man some time ago who claimed to be an Old Baptist preacher. I heard him say that he would be willing to spend his life where Judas was (the one who betrayed Jesus). That has been on my mind for some time now. If it be the will of the Lord let us talk on the scriptures.

The thing that seems to be on my mind the most is concerning Judas. I have been trying to get it off my mind, but this scripture just seems to keep coming back. The only way to get rid of this cup is to drink it. I know there are some folks who won't say anything about this Judas. It seems like they are afraid, but we have a "thus saith the Lord" for this.

In John 13:2, "And supper being ended the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him:", now it seems like the scripture teaches that when Jesus Christ takes His abode in the heart of one of His children, that Satan or the devil is cast out and the devil is never again able to enter the heart of that child again. In John 6:70-71 it says, "Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve". Now if it is devils who are saved and go to heaven, then you can surely take a goat and make a sheep out of him, but that can't be done. The scripture does not teach that.

Again in John 13:10-11 "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean." There was one that was not clean among the twelve. Christ was always separating him from the other eleven apostles. In John 6:64 Jesus said, "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him." So we see very plainly of whom He was talking. I fail to find one word where Jesus ever spoke in favor of Judas or said anything good about him. Jesus knew from the beginning

In 2 Thess. 2:13 it is recorded, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord

because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:". Here He was speaking of those who were chosen in Christ Jesus, who were in that covenant before the world began and their names are written in the Lamb's Book of Life, and all the rest were blinded.

In Matthew 26:24 it says, "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born," and here he was speaking of Judas. Now let us look at Luke 6:16, "And Judas the brother of James, and Judas Iscariot, which also was the traitor," now the word traitor is the word which is uppermost in my mind is this verse. I hope to show what the word traitor means. Notice just how it is spelled - traitor - not trader. Now in 2 Tim. 3:3, 4 it will tell you what a traitor is and was. "Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors," (That is the word that Christ used to describe Judas) "heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away." Christ plainly tells you what a traitor is, and He plainly told you what Judas was, "The traitor" or "a traitor". Now the Bible tells us it was better if this man had never been born.

Now let us take a look at Romans 8:18. It says, "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". ***Now Brother, let me say right here that I don't believe, regardless of what a child of God has to go through while in this time world, that it had been better if he had never been born.*** For it tells us that whatever trials, sorrows, or sufferings that the child of God has to go through while in this world are not to be

compared for what God has in store for His children. The stay here in this world is short, for "A man that is born of woman is but few days and full of trouble. Now John 17:12 says, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." Now let us look at the word, perdition, which if given to rightly divide the truth, it is plain to see who the writer was talking about when he said, "none is lost but the son of perdition". Now in 2 Peter 3:7 it explains what the word is and what it means; it says, "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." We cannot judge those who are still here, only those that the Bible plainly tells us about. You wouldn't be afraid to say that Abraham, Isaac, or Jacob were the children of God, would you? No, I don't think you would. Neither would you be afraid to say that Pharaoh and Judas were the children of the devil. Why, because the scripture teaches it so. The scripture is written for the learning of God's people.

This is getting too long, and I will have to close it for now. To hear a lot more about Judas, read the 109th Psalm. It looks like that takes in a lot more than just Judas, but it doesn't leave any doubt about him. I will not quote all that chapter, because it probably takes in all the haters of Christ; especially those who had to do with the death of Christ. But I will try to keep away from that part at this time. For there are many who would not agree. I will quote a few verses of Psalms 109, beginning with the fifth verse, "And they have rewarded me evil for good, and hatred for my love. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be

few; and let another take his office". And also read Acts 1:20 and it will tell you a lot more.

Will just have to stop right here because I see much more than I have been able to write here. Come to see us when you can.

W. C. "Bill" Lake

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#### FROM TENNESSEE

Mountain Home, Tennessee  
To the Signs of the Times and Readers thereof,

It is a rare thing that any reader did write his own obituary, but as I am traveling now up my last few miles I want to pause just to tell you I shall soon bid you all farewell. I have enjoyed the moments when we gather around the old pond or river and watch some soul go under the running waters, or gather in the homes and talk about how the Lord has lead each of us in our ways. So after 44 years in the church, and moving from place to place and now being past my 90th year, I will thank you Elders for feeding me the Word. But will shortly leave you. Therefore, I must say farewell to you all, and wish you Godspeed.

Henry Townsend

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#### FROM NEW MEXICO

Mountainair, N. Mexico  
To the Editors of the Signs:

I am sending you this experience my husband wrote. I found it in some of his things almost a year ago, and since he died in April I decided to send it to you. He was a man who all his life felt a deep sense of his own unworthiness, but tried to keep it covered up by putting on an outward appearance of being carefree and jolly. He was greatly misunderstood by many people and had many severe trials which caused him great sorrow. There have been a great many experiences which we shared during the many years we spent together which he did not include in his experience that I

could have added to it, but felt that perhaps it would not be appropriate to do so, so I have left it just as he wrote it.

If you feel it is worthy of printing in the Signs, please do so, otherwise, just disregard it.

May the Lord bless all those who have a part in publishing the *Signs of the Times* that their efforts may be to the glory of God and the benefit of His people in this world.

In love and hope,  
Mrs. Laura Wolf

#### EXPERIENCE

The experience of the glory of my Father's grace, a free gift unto me, this poor mortal of flesh, and the compassion of this grace that saved.

By nature I am nothing, yea less than nothing. But by His grace He found me at the age of fifteen or sixteen and I became much troubled, and until I was eighteen I felt there was no hope for me. I was lost, and felt within my heart that all my efforts to be saved were destroyed. Oh, how could such a merciful God ever have love for a wretch like me, lost without God, gone without end. I cried and prayed "Save by Thy mercy", but seemed not to find an answer until I joined the Primitive Baptists. But my joy was cut short when they began to call on me to talk. Oh, the joy of my heart when I stood before them and saw the love of God in their hearts and felt it in mine, but when I would leave the stand my thoughts returned to "O wretched man that I am" to deceive God's children like this. What was I thinking about to try to preach. My burden became so heavy I left my church, not in membership, but left their location. I thought to hide and never talk again, but He that worketh all things in you would bring me back. But after escaping four times from ordination by not being there, and yearning for something more than God had already given me, I began to go to

the Old Baptists who believed in the predestination of all things. I soon united with them, was baptized into this church by my half brother, and of course, there was no time lost until they were calling on me. I knew I was not worthy of their love, much less their confidence in liberating me to talk. I started all over to escape this burden, but it grew more and more the greater, this desire to stand on the walls of Zion and cry aloud and spare not the whole counsel of God by His grace and revelation to me, but yet, Oh, wretched man that I am to deceive such good God-loving people. I was so ashamed.

So I went to Oregon, but was found out shortly, and soon a member of the church there wrote me a letter where I was working wanting me to fill an appointment the next Sunday. After a while of filling the appointments I joined and about two years later they ordained me to the ministry. Oh! how unworthy I felt and still do.

But again I ran and went to New Mexico thinking of a surety I might escape this office and the work. I would get away from it all and maybe the Lord would forget me and my unworthy feeling would cease. But only after a few months after I had bought my home in New Mexico a dear sister in Christ wanted to hear me talk again as she had heard me when I was nineteen years old. She made me an appointment, and until now we meet once a month by appointment, and the Lord has been good to give the food for the sheep. He giveth it to His ministers or they have it not, especially me.

Still my doubts are many, my fears are great, and without Him I am nothing, yea less than nothing, but Oh, why should He call an ignorant being to preach such a great and wonderful God and His truths.

And even today my unworthiness causes me just sorrow, though this I have found, He has enabled me to say of the truth, "Thy will be done, Oh, Lord

and not mine, in all things", and that I do I would not, and that I would not I do, and how to perform that I should I find not.

Oh wretched man of deceit that I am by nature; why should they ever ordain a man as vile as I?

Elder R. R. Wolf

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#### FROM TEXAS

Big Sandy, Texas

Dear Brethren:

Thanks to God Almighty for my parents who brought me up under the nature and admonition of a Supreme Being, who rules in the army of Heaven and the inhabitants of the earth. He speaks and it is done; commands and it stands fast.

At the close of World War I I married a veteran. In the year 1920 when my first son was a baby the Lord began to deal with me. He made me realize what a wretched sinner I was and He loved me before I loved Him. I did not know how to pray a beautiful worded prayer. It was more like an agonizing pleading for mercy. I knew I was lost without redemption if He did not have mercy on my wretched soul. I knew His grace was sufficient if I was in that number chosen before the foundation of this world.

It seemed there was no peace for me until one night with eyes closed in meditation my dear Lord appeared with a shining light halo around His head. For maybe a second, or maybe longer. He spoke peace to my agonizing soul. I would not exchange this experience for all the wealth of this world. It is as new 61 years later as it was that day.

My worldly goods have been few but sufficient. He has never forsaken me or left me alone. My, Oh, My!! I've wondered up the hill and down the valley, sometimes on the mountaintop. It seems too good for me, a sinner. If I am saved at all it is by His grace, and nothing I have ever done. I prayed for a

home, but fearful I was deceived in myself and did not want to deceive His people, His chosen ones. I asked for a home at Paron Church in 1927. Elder S. C. Davenport baptized me in September.

If I ever reach heaven and immortal glory, I can only give God the praise.

Your unworthy sister  
In bonds of love,  
Ila Mooney

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### FROM WEST VIRGINIA

Pineville, W. Va.

Dear Editors of the Signs,

I believe my subscription expires with the July issue and I don't want to miss any of the issues. I love the Primitive Baptist doctrine and not being able to get to church, I look forward to it each month.

I am enclosing a check, please renew for two years and use the rest as you wish.

A Friend,  
Rachel Green

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### FROM GEORGIA

Monticello, Georgia

Dear Elder and Sister Spangler:

Loving greetings to you both. I think of you as the days swiftly pass and long to be among those I love there. Is there a love like unto that among the little ones who would follow the footsteps of their elder Brother, the Lord and Saviour, Jesus Christ? How good it is to hear them speak of the things one has felt in his heart and thought upon in the daytime and in the dark of night. We hope your health is good and your hearts are at peace. The Lord has given you wisdom and patience. Is that not a great blessing?

Recently, I have thought much about the many fears of God's people. Perhaps they fear more than the world because they have been taught more of the holiness and majesty of God, of the dimension of His power and the brightness of His glory. One of my

sweetest memories is of a day when one, called of God, asked for a home in the church and a dear little sister said to me afterward, with tears in her eyes, "O, when I hear one telling the reason for his hope I feel I should get up and cry out to the members, 'Can you still fellowship me? Do you still want me?'". A sweet humility accompanies the knowledge of the Lord's mercy and their own unworthiness and weakness. They fear they are out of the secret of those for whom the Saviour shed His blood. They see only their unrighteousness, their carnal leanings and truly fear they will be found wanting in that day when he makes up His jewels. Then in their right minds they know that their robes must be washed and made white in the blood of the Lamb, "That he might present it to Himself, a glorious church, not having spot or wrinkle, or any such thing; that it should be holy and without blemish". (Eph. 5:27) All is of Him!

Their souls tremble and rejoice before the majesty of God. They fear as they worship; is not the fear of the Lord the beginning of wisdom? They cry, "I am all undone"--can any worship God until drained of his own strength? It is His work from beginning to end; a blessed and merceful work which causes trembling and a sacred joy in the hearts of His people. O that the Saviour would often visit His garden, abide in it, cause it to flourish, keep the plants therein near unto Him and give them peace in all His dispensations.

"I long to hear thy pardoning voice,  
O speak and bid my soul rejoice."

Then there are the fears of suffering and loss in this natural life. Human nature shrinks from pain and there are the fears for the tomorrows, though His little ones search the scriptures for comfort. "Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof". (Matt. 7:34) "As I was with

Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5) Yet they find that as they are unable to walk in the right way of themselves, they are not able to receive the promises, to have even a grain of faith except as it is given them from above.

"In Christ's obedience clothe  
And wash me in His blood,  
So shall I lift my head with joy  
Among the sons of God."

This is the only preparation for heaven and its source is the Son of God.

Then there is that fear which holds us in bondage all our lifetime; the fear of monster death. Man is the only one of God's creatures which knows, almost from his birth, that he must die. Many of the saints of God who have known His keeping all their days and who seek a city which hath foundations have said, as their years accumulated, "I dread from here to the River". They have desired the faith to know that the Saviour will be with them in that day to carry them over. But faith is never given ahead of need. The saints hope--O how all of their lifetime they are sustained by Hope that they are among those whom he has told to fear not, nor be dismayed, for I will be with them. "In that dread moment, O to hide, Beneath His sheltering blood". Their prayer is:

"Prepare me, gracious God,  
To stand before Thy face;  
Thy Spirit must the work perform.  
For it is all of grace."

They fear the separation from this mortal body, though knowledge of its sin and weakness is ever before them. Yes, it is as a garment, tattered, torn, and soiled, which death lays aside, but remember! By God's grace and mercy in the resurrection it is raised and restored to the soul in beauty and perfection, shining, and glorious and immortal. O the robe of His righteousness, the magnitude of His mercy, the scope of His grace. "So also is the resurrection of

the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body". (1 Cor. 15:42,43,44.)

Nature is sad to leave loved ones; young parents may pray to live to raise their children, ministers may sorrow to leave their churches in a sad state; others may not be given peace at the prospect of dying. "Behold, the Lord's hand is not shortened, that it cannot save, neither His ear heavy, that it cannot hear". (Isa. 59:1) He will care for them all, according to His purpose. It is God's business, not ours. One has said, "The time I leave behind has nothing to do with me. It isn't mine". Our days are numbered, beginning and end.

Of Jerusalem (Zion) it is written, "All her people sigh...." Thus we see that His flock has fearful hearts. With Jehoshaphat, they pray "Neither know we what to do: but our eyes are upon Thee.... Thus saith the Lord unto you, Be not afraid, nor dismayed by reason of this great multitude; for the battle is not yours, but God's.... Ye shall not need to fight in this battle; set yourselves, stand ye still, and see salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; tomorrow go out against them: for the Lord will be with thee". (2 Chron. 20:12,15,17). O, Brother Spangler, how lovely it is that the battle is not theirs, but God's! He alone can quiet fears and bring peace; peace in his will, whatever it be, however it grieves the flesh. May His sheep cherish no will but His.

My love and fellowship to the brethren and sisters at Dan River. I am ever thankful for my small place there with them, though, with the little sister, I often feel I should say, "Can you still fellowship me"?

We love you in Christ's Name and for His sake,

Florence A. Gibson



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 EDITORIAL
 

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*“Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. (Isa. 32:1-4)*

These are the words of the Prophet Isaiah, as sent from God. The Lord was pleased to raise up Isaiah to speak against the Egyptians, the Philistines, and the regions of Tyre and Sidon, the Moabites, Edomites, and practically every nation within any distance of His peculiar people. As you read the book of Isaiah, either in the beginning, the middle, or the ending you will discover for the most part that Isaiah was a prophet of condemnation. Yet in every instance when the Lord was pleased to pronounce judgment, he was also pleased to set forth a revelation of the one and only deliverance for poor and needy sinners. The language here is such that it really cannot be mistaken. He starts with an exclamation. “Behold a king shall reign”. There is nothing unusual about a king reigning, for kings are in the business of reigning. However this King shall reign in a different manner from other kings.

Israel and Judah both knew all too well what it was like to have kings who reigned in severity, in cruelty, for personal gain, with just pure wickedness, with an eye to self rather than to the good of their subjects. They had lived under many such kings. But Isaiah here says, “A king shall reign in righteousness.” Now, the immediate prophesy refers to king Hezekiah, but it is important for us always to look

beyond the immediate in the scriptures and see that which all the word of God aims at, and here is the revelation of our King, King Immanuel, the King of Kings and Lord of Lords.

“Behold a king shall reign in righteousness”. Those poor and needy subjects who all their lifetime have been in bondage, and stricken with many infirmities and weaknesses, realize how much they need someone to reign over them, someone who has dominion, and can do for them what they cannot do for themselves.

We wish to set before you, the reader, the importance of the King under consideration being also “a Man”. What we have here is one seen as both a king and a man. Now we would assume that in all cases a king would be a man, for all queens are women. So there is nothing unusual in the language there except that we are viewing both an ordinary and an unordinary man. Read the 53rd Chapter of Isaiah where the Prophet begins with this language, “Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not”, and so on. The language there conveys the idea that the one the Prophet is speaking of, “The arm of the Lord”, was so ordinary, so unacceptable, that to quote the language of David, “But I am a worm and no man” (Psa. 22:6) He could barely rise to meet the standards of manhood, in the estimation of the people of his day. It has always been the feeling of most that in order to be a man, one must prove his manhood. He has to flex his muscles, or do some great feat, like showing strength or bravery, or courage, or something out of the

ordinary. Otherwise, it will be said, "He's not much of a man". But what our Lord did was both so ordinary, and so out of the ordinary that He was mistaken and misunderstood, even to the point when he stood speaking the very words of life before the multitudes his brethren and friends said that he was mad. (Mark 3:21) Others said he was taken of the devil. They could not understand the calming the waves in the storm, and they said, "what manner of man is this"? When they heard his speech, they said, "Never a man spake like this". It was beyond belief that this man was an ordinary man and when they saw Him performing miracles they knew not what to make of it. He spoke a word and caused the deaf to hear. He commanded the man with a withered hand to stretch it forth and he could. He stood at the tomb of Lazareth and said, "Come forth", and he came forth. All these things set Him forth as a man of men; yet he was recognized as being a scourge rather than a blessing and a benefit. He spoke and commanded as a King, yet to all appearance He was but a lowly, common man.

Our subject then touches both a "King" and "Man". He is not only a King, but He is a Man. (Can any doubt here we speak of Jesus as fulfilling our text?) He is a Man subject to feelings; subject to passions, subject to temptations, and in all points tempted like as we, yet without sin. And yet such an one as could say, "Come unto me all ye that labor and are heavy laden, and I will give you rest". Oh, who else could speak words like that to poor weary, tired, sin-dragged, devil pestered sinners? This Man can do for us as a man what no other man could do, and as a king, He deals with us in righteousness when others must deal in judgment. It should be worthy of consideration before we would pass from the thought of a king reigning in righteousness, that we touch timely things. We have just passed through

our national election, and as is done every four years, a people made a choice; whether a good choice or a bad one is for others to determine. As soon as the new administration prepares to take office, they begin to tell what they are going to do to better the Nation. Two things they always tell us they are going to do is bring in peace and prosperity, and the two things we are not going to have in this world in peace and prosperity. Would it not be a wonder to see one time a politician run on the platform of righteousness? Not the legal, sentimental righteousness of the world, or of phony religion, but the righteousness of God. We need not look for that, however. My brothers and sisters, the sooner we recognize, realize, believe, and rejoice in the doctrine that our home is not in this world, the happier we will be. Yes, we live in a world, and possessing a righteousness problems, but those are secondary, because we are only passing through this world, being citizens of another world, and possessing a righteousness which cannot be gotten by worldly leaders or kings solving all our earthly problems. It would make no difference if our elected officials were somehow able to right all the wrongs. When they had gotten us into the finest condition we had ever been in, we still would have to die and leave all behind. What good would it then do us? But this King/Man shall reign in righteousness.

*"A man shall be as an hiding place".* Look at the things this Man (the righteous King) promises to do for a certain people:

1. A man shall be as an hiding place from the wind.
2. A covert from the tempest.
3. As rivers of water in a dry place.
4. As the shadow of a great rock in a weary land.

You will observe that this King who reigns in righteousness has not promised or even indicated that the winds would ever stop blowing or that

there would be no more tempest, or that there would be no more dry places, and that the weary land would soon cease; but rather He, as the King/Man would do and be for all His people in those circumstances, what would be exactly and perfectly suited to their needs. Now there, my friends, is a doctrine you may live with. And feeling in your souls that this King dwells (and rules) in righteousness, He, as Man, can satisfy and does satisfy your need, whatever it is. You might begin to think in your soul, "Oh, there has never been one who had needs like mine". "My problem is peculiar". "Mine is different". No, it is not! There is not one of us with problems and trials that others of the elect family has not experienced in one fashion or another. And there is, as Solomon says, "No new thing under the sun". However low you might be, our Saviour has an outstretched arm that reaches down and lifts up poor sinners out of the mirey clay and sets their feet upon the solid rock and establishes their goings, and puts a song of praise in their mouth; and puts the desire to sing glory unto His name and shout with the holy ones of heaven, "Holy, Holy, Holy, Lord God of Hosts". Our Lord is such a King, and reigns in righteousness, in such a manner, and yet is such a man that He can be touched with the feelings of our infirmities to the degree that we can feel a union and a relationship with Him.

*"A man shall be as an hiding place from the wind"*. Notice that it is not that the man shall provide a hiding place from the wind, but this King that dwells in righteousness, who is a man, shall be a hiding place; a place where one might hide. The song, "Hide me, oh, thou Rock of Ages" beautifully expresses our feelings in this regard. We don't ask the Lord to show us a hiding place, but we ask that we might actually hide in Him. Charles Wesley wrote words similar to that in the hymn, "Jesus, Lover of my soul", as well, and what a delight and joy it is when we recognize that our only

hiding place is the one Isaiah again speaks of here when he said, "Come my people, enter thou into thy chambers, and shut thy doors about thee." (Isa. 26:20). Where are they to go? Into their chamber. It is inside the chamber that God provides security for us when the winds of false doctrine and the howling scenes of life pass over us.

Do you recall in Genesis Chapter 7 there were eight souls saved by water? Did they swim it out? Did they use life rafts? Arminians sing the song, "Throw out the lifeline" as if sinners were floundering around out in the water, and if someone threw you a lifeline you could grab it, and drag yourself in like a half drowned rat, and get aboard the gospel ship and be saved. That, however, is not the Bible way. You must be in the ship when the storm comes. Noah was in the ark and the Lord shut him in. He was in the right ark, too. "A man shall be as an hiding place". Our hiding place is the Man, Christ Jesus. Noah in the ark was a figure of us hiding in Christ. In the book of Ephesians Chapter 1, the expression "In Him" or equivalent expressions are found about thirteen times. And it doesn't just stop there in those verses but goes on in the second chapter, Verse 10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". Do you notice the language there? "In him", "In whom", etc. It is in Christ that we find every need and all our desires of life met. When the soul who is hungry and thirsty is found of Him and finds that he is in Him, "I in them, and they in me", it is then that true life begins to spring up within the soul. They recognize now that they don't want to be anywhere else but "In Him".

"A man shall be an hiding place", but from what? Are we hiding from the judgment of God. No, because that is past. The judgment of God has already passed upon Jesus and He has taken that away. But the language here is that

He shall be an hiding place "from the wind". Paul said, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" (Eph. 4:14). It is as if false doctrine was like the wind that blows against us to sweep us away. But truly we can say that so long as one is in Christ as their hiding place they need not worry about false doctrines sweeping them away or being carried off with a doctrine that is contrary to the principles that exalts Jesus.

The second thing in the language here is that, "*The man shall be a covert from the tempest*". A covert; we hear much about security forces in this nation engaging in covert operations. That is a kind of under cover operation. In other words, it is secret. And may we suggest to you that there are a people who are embraced in a secret that the world knows nothing about. They don't even know the secret exists. But a covert (secret) work has been done for and in the elect of God, and none but those born of the Spirit can know it. It is a covert thing. It is a secret thing. It is impossible for us to give it to someone else. Do you realize that it is not within our power to share the secret of the way of God to those we love? Only God can reveal His secret unto His people. And are you not glad it is that way? Left to ourselves we would go out and attempt to populate heaven with those for whom there have been no mansions prepared. We would attempt to make sheep of our children and bring them all in. We would take our neighbors and bring them all in, and before long we would discover that we had a whole lot more goats on the road to glory than we did sheep. Somewhere along the line they would have to hear the sad words, "Depart from me ye workers of iniquity. I never knew you".

Someone might ask the question, "Do you mean that there are people wanting to go to heaven that cannot go

because it wasn't prepared for them?" No, ten thousand times, no! Everyone who has the true and sincere desire to be freed from their sins and carried into the arms of a loving Saviour will be there because only God blesses with such desires and longings. Unsaved sinners have no such desire, despite their religious activities. They have not been to this covert from the tempest and they know nothing of the secret. They do not enter into it. How little or how large the desire might be, it has to be given them from God the Spirit in regeneration, making them alive unto these things. We do not have life giving power. We have none at all. May God deliver us from anyone, whoever they may be that has not been called of God and qualified to bare tidings that Jesus paid it all. May we ever recognize that the only secret there is worth knowing, is the secret that Jesus is the Saviour of sinners. The only one who can tell this secret and deliver us to this hiding place in Jesus Himself. And when He by His power calls us into that hiding place and as a covert from the tempest delivers, then we shall be delivered.

"*As rivers of water in a dry place*". Some kings would build a lake, put people to work and dam up rivers, but not this King, because He deals in righteousness. Not this Man for He knows what we need. Our Lord knows that we need to wander through dry places seeking rest. Our Saviour knows that it would not be good for us to often sit down by the rivers of water. Soon we would be asleep or idle. We would be at ease in this world and would not be interested in the things to come. But He has set us in dry places that we might thirst after the things of God's glory and righteousness. As the hart panteth after the brooks, so our souls thirst after the living God. If you have not thirsted after the living God it is because you have never been in a dry place. But if you ever had been in a dry place nothing will satisfy you but the pure water of the

river of life that flows from the throne of God. When you find that you may freely drink there you will understand as the woman at the well in Samaria did that you have now drank of the waters of everlasting life. Our Saviour said, "Ye draw water from Jacob's well, and you will have to come again, because it will not satisfy you." And just like this woman who came to Jacob's well, we discover that Jesus is the fountain of life. She threw her water pots away because she did not need them any more. She met in person the One who is the River of Water, Himself.

*"As the shadow of a great rock in a weary land"*. He is the Rock, but He is a shadow casting rock. He is also the rock upon which we stand. He is our rock as a sure defense. He is the rock as the walls of salvation. But we are speaking here about our travels in the kingdom. As we enter into the kingdom through much tribulation we discover that often times we are in a weary land. Ask yourself this question; ask yourself seriously; Do you grow just a little weary at times in life? Are you pleased with just day by day living? Does it ever enter your soul that the only thing, really, that is clearly satisfying any more is the precious moments when the Lord manifests Himself to you; when the shadow of healing casts its glorious cover over you. Do you feel then that you are no longer weary?

*"Come unto me and I will give thee rest"*. Why has He told us to come unto Him? Because we are in a weary land. This world is a weary place, and the children of the heavenly king, as they travel on and on, grow more and more weary and tired. They begin then to look around and notice that they are not only weary themselves, but the land itself is weary. Jesus is the shadow of a great rock in a weary land. The land is weary because it labors and burdens under the curse of sin, and under the dominion of Satan. Without even realizing it, the great rock in a weary land hides us from

the burning intensity of the land in which we wander. No longer can its searing rays harm us. When we find coolness, rest, and satisfaction then we begin to realize this rock is "our rock" and though the world recognizes it not, we know that this is our refuge.

Deuteronomy 32:4 says, "He is the rock. His work is perfect", etc. And in Verse 15, "But Jeshurun waxed fat and kicked: Thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him and lightly esteemed the Rock of his salvation". Oh, my dear readers, be warned there may be a time we lightly esteem the Rock of our salvation! We have all been guilty, and oh, what shame it brings; what disgrace it brings; what coldness; what deadness; what barrenness. There is no light; there is no joy; there is no peace when we see not that our Rock is everything, not just part of our life, but everything in our life. And Verse 18, "Of the Rock that begat thee, thou art unmindful and hast forgotten God that formed thee". Have you ever been there, where you were unmindful of the Rock that formed you? Then in Verse 31, it speaks of another class of people. "For their rock is not as our rock. Even our enemies themselves being judges." (Read Deut. 32, and read it prayerfully.) "As the shadow of a great rock in a weary land."

Then we come to the concluding two verses of our text. "And the eyes of them that see shall not be dimmed. The ears of them that hear shall harken. The heart of the rash shall understand knowledge, and the tongue of the stammers shall be ready to speak plainly." In connection with that, "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." (Isa. 33:17) Is that not a sweet promise to those that have eyes to see as well as ears to hear? "Thine eyes shall see the king in his beauty." In the 53rd Chapter of Isaiah it says, "And when we shall

see him, there is not beauty that we should desire him." But when our eyes have been opened, when we have eyes to see, we then begin to see that the God-man, the one who was brought to earth to take human form; the one that came a Man subject to infirmities like ours, is our Deliverer, we see then what beauty there is in Him, because He is our King of righteousness, our Elder Brother, our Saviour, our God, our Governor, our All in All. "The eyes of them that see shall not be dim." It will not be a matter of faintly looking and wondering if we see what we think we see, but we can say, "Yea, I behold Him and He is beautiful." Our eyes have been opened, and now we see. Once we were as blind to Jesus as a bat that dwells in a cave. No man told us what we do know today about Him. What little we do know today makes us say, "Praise God from whom all blessings flow." But our eyes are not dim to His glory. (We speak of those made alive in Him by free grace.) We may be deceived in many things, and may be wrong about many things, but there is one thing we can stand on until death, itself, and that is that Jesus is king, and that He dwells in righteousness. He is not only a God and not only a King, but He is Man, as God pronounced in the second Psalm, "Yet, have I set my king upon my hold hill of Zion". (Verse 6)

He is the King; He is the Son; and He came to deliver and he came to save. We shall see that King in His beauty and our eyes will not be dimmed and our ears will not be stopped up that we cannot hear the voice, "Ho, everyone that thirsteth," etc. And when he says, "Come unto me", we will not wonder, "Was that message for us or for someone else?" Also, our text mentions the stammerer, and the one who has been rash. "The heart also of the rash shall understand knowledge." What does it mean to be rash? Early judgment. How many of us, oh, how many have been

guilty, saying, "There is no hope for me"? "I'm too bad a sinner. I've passed the bounds of God's grace, and the merits in His Son. No hope!" We were rash. The King in His righteousness is our hiding place. He is our covert in the tempest. He is our river in the dry and barren land and He has also become the shadow of a great rock in a weary land. It is one thing to have knowledge, and it is another thing to understand, but to understand knowledge is something, indeed. It is reserved for those to whom it is given. "And the tongue of the stammerers shall be ready to speak plainly." How many of us have been fearful to say, "I know my Redeemer liveth", because we were fearful that someone would say we were presuming? But, ah, when the Redeemer beholds you, and you behold Him and the glory of the person is lifted up before you and you see the King in His beauty; then your mouth is opened and your heart is filled to overflowing with the desire to speak plainly about these things. You long to tell you brethren, and go home to His flock, what great things that God has done for you. All the fear and apprehension is taken away. Now it doesn't matter if others understand, you are so full to the overflowing. You are like new wine in the bottle. It must give vent and you must say the things that God has put in your soul. Though you might abate after a while, at this time, when God had made Himself known, the tongue of the stammerer shall be ready to speak plainly.

Now let me qualify in closing, with this. It doesn't say that you *would* speak plainly, but that you would be ready (Verse 4). The children of God are made ready. They are made ready because of what the King of Righteousness has been made to them - the Son of Man has come in power and He has become everything for them that they could possibly have need of. He is the source of our all. In closing we will notice I Cor. 2:30, "But of him are ye in Christ Jesus

who of God is made unto us wisdom, righteousness, and sanctification and redemption that according as it is written, he that glorieth, let him glory in the Lord". May God bless you.

(Elder) James F. Poole

---

FROM VIRGINIA

Richmond, Virginia

Dear Publishers of the *Signs of the Times*,

Enclosed is my check in the amount of \$25.00 to cover the cost of renewing my subscription for the next two years; the remainder is for a contribution. It is a small fee to pay for an item that brings so much joy to me and my family, and I eagerly await each splendid issue.

Sincerely,  
Ada M. Bond

---

FROM ALABAMA

Andalusia, Alabama

Dear Editors,

Please find enclosed a check for two more years of the *Signs of the Times*. Use the balance as you see fit.

The *Signs* is all the preaching we get as my husband isn't able to go to church.

Yours in hope of a better place some day,  
Mrs. J. H. Merrill

---

Dear Elder Poole,

Enclosed is a writing for your consideration. It expresses what I feel to have been taught several years ago in a living experience of the great travail of searching "out by (natural) wisdom concerning all things that are done under heaven" (Ecc. 1:13). As I was directed, I trust by the Lord's mercy, to the book of Ecclesiastes, how surprised I was to find the great and wise Solomon asking the same questions and the Lord mercifully allowed me to find peace in the answers which were given to

Solomon also. I have had many occasions since, as the troubles of this life continue, to recall the things I believe the Lord taught me in this experience and continue to find comfort in them. I have also had a desire for some time to share them with your readers if you find them worthy.

Those who have never experienced the rebellion born of grief and affliction will wonder at my "discovery" of such simple truths; and indeed, the belief that all things are in God's hands is something I have long known and professed. But as the word of God was sweet in John's mouth and bitter in his belly, so it is, I believe, that sweet professions in the mouths of His people must sometimes be possessed in their very bowels through bitter trials. Therefore, I do not wish to instruct the people of God in something they already know, but desire only to comfort someone in trouble with the same comfort wherewith I myself have been comforted.

In the bond of love,  
(Mrs.) Kelsay Swain

14002 Alice Road  
Tomball, Texas 77375

*"Wisdom strengtheneth the wise more than ten mighty men which are in the city."*

*"...I said, I will be wise; but it was far from me."*

*Ecc. 7:19 and 23*

I believe there are two wisdoms represented in these verses: spiritual wisdom which is given as a wonderful defense to the wise, that is, to those who, by the mercy and enlightening of the Holy Spirit, have discerned spiritual things; and natural wisdom which is burdened to know the mind of God in His dealings with men but finds the end of its searchings but vanity and vexation of spirit.

We are at times enabled to see the reasons for various judgments: "And if they be bound in fetters and be holden in

cords of affliction; then he showeth them their work and their transgressions which they have exceeded." (Job 36:8,9). But I believe that we see only a tiny portion of the reason of things while the deep purposes of God are hidden with Him and will take eternity to reveal.

A sore affliction, one that may be unique or foreign to our way of life, shameful and one we never thought we would have to bear is sure to bring forth cries of "Why, Lord, did this come upon me?" In bitterness of soul, a broken, burdened heart will cast about to see who has been afflicted in this way. If it is something we feel belongs to the wicked, it is a great burden to see the wicked in prosperity and outwardly honored. Unbelief will tempt us to wickedly say, "What does it profit me to be a child of God?"

This rebellion did Solomon, himself, record: "The wise man's eyes are in his head, but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I them more wise?...Therefore I hated life; because the work that is wrought under the sun is grievous unto me; for all is vanity and vexation of spirit." (Ecc. 2:14, 15, 17). So that Solomon, to whom the Lord gave great natural wisdom to judge natural things, greater than "all they that have been before me in Jerusalem" (Ecc. 8:16), when he tried to search the mind of God, proclaimed "it was far from me." And to this knowledge does the Lord bring all His people both small and great: "A man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it" (Ecc. 8:17).

Thus does the Lord remove the great burden of natural reasoning which can only vex the spirit and cannot arrive at

the truth, and imparts to His people a greater wisdom: "For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God...", and as His people are sensitive to their affliction, because Satan tempts them to fear that the Lord has surely turned against them, "...no man knoweth either love or hatred by all that is before them." (Ecc. 9:1). How mysterious are His judgments and His ways past finding out. No one can measure His thoughts nor judge that High and Lofty One who inhabiteth eternity by these things which happen to the sons of men.

In the troubles of this life we naturally arm ourselves: money, jobs, family, friends, children, the honor of men, all are mighty men of defense against adversity. But when in a great affliction, one by one, these mighty men are slain, this wisdom remains to the Lord's people: wisdom so deep it cannot be searched out by the greatest intellects, yet it is freely given to babes; a defense in which lies their security for time and eternity: "...the righteous and the wise and their works are in the hand of God."

Natural minds cannot attain to this wisdom. Many, religiously inclined, will own it to be so but only while they are reaching out to natural helps. When their arm of flesh fails, "in the time of their visitation they shall perish" for they have no strengthening wisdom. But to those who possess this knowledge in their very souls, the Lord by His great power brings it to their remembrance to strengthen them in time of affliction, to defend against unbelief, to set at nought natural reasonings and to give peace which passeth all understanding. It enables them in time of trouble to draw near unto God, to, by faith, quietly sit at the feet of Jesus to see what He will do. "Cast all your care upon Him for He careth for you."

Kelsay Swain



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., FEBRUARY 1982

No. 2

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$5 per year—\$9 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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SIGNS OF THE TIMES, INC.

Route 1, Box 65

Keeling, Va. 24566

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
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IS 2/82  
IT EXPIRES WITH THIS ISSUE**

Smackover, Ark.

## A HAPPY MEETING TIME AT OUR REHOBETH PRIMITIVE BAPTIST CHURCH

We wish to express our sincere thanks to a covenant keeping God for blessing us so wonderfully at our August, 1981 meeting.

On the second Sunday in July after Elder Gradon Smith had finished his sermon, he announced that the doors of the church were opened for membership. A very dear one to all of us, Sister Fannie May Perry, came to Elder Smith with tears streaming down her cheeks desiring to join Rehobeth Church. She was unanimously received, and plans were made to baptize her at the next meeting time in August.

On the second Saturday in August after Elder David Turner had finished preaching an opportunity was extended for membership again. This time sister Fannie Perry's husband, Brother Joe Perry, came to Elder Turner desiring a home with the church. He was also precious young believer that we esteem very highly, Brother Charley Fox, came precious young believer that we esteem very highly, Brother Charley Fox, came to Elder Gradon Smith desiring church membership. He was also unanimously received.

Plans had already been made by the Deacons of Rehobeth Church for the baptizing to be performed at a very beautiful place about five miles from the church house. The entire church group drove together to the place for baptizing. After the group had sung the sweet old hymn, "How Firm a Foundation" Elder

Gradon Smith led the three candidates into the pool and baptized them. As they came out of the water the group sang, "How Sweet The Name of Jesus sounds in a Believer's Ear".

All three of these precious ones were received into full fellowship of the church. We want to thank God for adding them to our church. We feel that we want to share this joy and pleasure with others.

We read in His written word of those precious promises as "I will never leave you without a witness." "The Lord adds to the church daily such as should be saved". "He that has begun a good work in you will perform it until the day of Jesus Christ". "He that has an ear to hear let him hear with the Spirit sayeth to the churches". "My sheep hear my voice and they do follow me. A stranger will they not follow; for they know not the voice of strangers". "I will be merciful to their unrighteousness; their sins and iniquities will I remember no more". "Thine they were and thou gavest them me, and I give unto them eternal life and they shall never perish, neither shall anyone pluck them out of my hands, for my Father that gave them me is greater than all. No one is able to pluck them out of my Father's hand." "Mine own arm hath brought salvation unto them." "I will take away the hard and stony heart, and give them a heart of flesh", one that is tender, kind, and loving, one that will cause them to love one another, love the church, and even to love their neighbor, and also to love their enemies. God is love. This God-given love will cause us to glory in tribulations for tribulations worketh patience, patience experience, and experience hope; and hope maketh us not ashamed; for it is the power of God that worketh in us both to will and to do of His good pleasure. We fear him because of His greatness and power. We love him because He first loved us and for His mercies and longsuffering

toward us.

From a lover of these promises and Bible principles,

Doyle O. Murphy

---

Kernesville, N.C.

Dear Elder Williams:

Enclosed please find remittance for renewal of *Signs of the Times* for one year.

Many of the sermons it contains are very enlightening. I would appreciate reading more by Elder David Spangler. It has been my good pleasure to hear him preach several sermons. He is a very scholarly gentleman. I have never heard a poor exposition of the scriptures by him.

Very truly yours,  
Jerry P. Cockman

(We hope to print more by Elder Spangler soon.  
Editor.)

---

#### FROM FLORIDA

Tallahassee, Fla.

Dear Brothers in Christ,

I have been borrowing from brothers and sisters of our faith this little book called *Signs of the Times*, and I have thoroughly enjoyed its contents. Now I think it is about time I subscribed to it, then I won't have to go away from home to enjoy it.

I fully believe the truth of Almighty God will stand when everything else shall fail, and I also believe the doctrine we Primitive Baptists contend for is the only true undiluted doctrine there is in the world today. I realize that some of our churches throughout the land get out of sorts and start practicing things they shouldn't do, but I believe this has been the case ever since there have been militant or visible churches in the land. There are people of God all over the land where ever there are people, and these people "aren't ashamed to own their

God or to defend His cause", in that they give Him all the praise, honor and glory. I am just thankful that God in His loving tender mercy privileged me in this life to hear the truth expounded very ably by some of His servants. At the same time He prepared my mind and heart to understand the gospel as it was unfolded by these servants.

I am privileged now to serve a little church just three miles east of Wausau, Fla., off State Road no.77. We have a very small congregation most of the time, but we are at peace and are privileged to enjoy some real good meetings. The name of the church is Double Ponds Primitive Baptist Church, and our meeting time is first Sunday of each month.

Brethern, I am sending a check to cover subscriptions for myself for two years and for two sisters for one year each. Addresses are on a separate sheet of paper. Please start it coming as soon as is possible.

I remain an unworthy Brother in Christ  
Elder Eugene Taylor

---

### MEMORIES

Jan. 27, 1980

Dear Brother Spangler,

Of late so many memories have been with me of years gone by and I treasure some of them oh so much. Other memories bring heartaches and sadness, but without the sweet ones how could I even know of the bitter, and I have to experience the bitter in order to appreciate the sweet ones.

I truly never have had lovely and wonderful experiences of seeing my Lord in a dream as some have been blessed to do, but I can say I have been taught and given some lovely thoughts and felt God was with me and without any doubt in my mind, if God had not held me up and given my grace and strength I would have sunk long ago. I can say, too, I have been brought on so low that I felt I could not ever come up

again. If my blessed Lord had not had mercy on one like me, I hate to think just what would have become of this sinner. I have nothing in this wide world to boast of, but I do have so much to be thankful for. I am not yet completely satisfied with my ways and often times I say things I should not say. Yet I know my flesh is weak and prone to sin as long as I have breath. All my life I have desired peace and quietness, but never have had the real true feelings I would have hoped for, but the Lord has a purpose in that also, for He knows my every thought. I beg most of my time for mercy, the mercy that I need to keep me pushing forth.

Your sermon last night was so precious and comforting to me. I can recall you preached along those lines years ago before Jim and I married and bless his heart, he believed every word of it. He wasn't a member, nor was I at that time. But 34 years ago today I heard you preach for the first time and thought at that time I would not be going much, as I was of another church. But Oh no, it wasn't like that at all. I kept on coming back and each time I was drawn closer, and as I came home last night, I felt so thankful God had led me there, for truly it is a quiet restful place to go and hear the gospel preached.

I am also so thankful that I can witness of how others get along. Each one travels in various walks of life in a different pattern, for God doesn't make any two walk alike, except when God blesses us to believe His word, we all in harmony will walk together. Oh, what a sweet walk to be blessed to have and feel the love and fellowship and feel if we need a friend in this world, then those with whom we have harmony and peace will be our friend. We will never be able to find friends in the world's religion like unto the friends we have found. As you said, the arm of the flesh will fail, and I have experienced that it hurts when we are brought to our wits end and find that the arm of flesh cannot help us. Our

true Friend's arm will also be there to help us.

Now true fellowship is worth more than anything in this world we live in, for if I didn't feel that in my journey here now, it would be so awful. And even with that it is heart breaking to try to walk life's pathways feeling so lonely and feel we need so greatly our companion's presence. God saw fit to take my companion to his resting place, for he had been so tired in body for so long. I can witness that to be with our Heavenly Companion, to be blessed to go home would be most wonderful where all will be peace. Only our life turmoils will soon be over for lots of us, and what will truly count is "What think ye of Christ", and more importantly, what does He think of this poor weak one who is so helpless to accomplish my heart's desire to God who has showed so much mercy toward one so undeserving as I feel to be.

Jim and I treasured the tapes we have and to us "Fellowship" was so precious. Some are real old but I still play them and we got lots of good out of them. I hope God will bless you to preach on "Fellowship" again in the near future. I wish so much I could have taped last night's service. It was similar to the one we heard years ago.

May God ever be with you and yours, and may He wonderfully bless you all your days. I know you know from whom all your blessings come. Remember this one when you feel to pray.

▲ sinner saved by grace if saved at all,  
Nannie Carter

(We apologize for the delay in printing this humble piece. It was misplaced by mistake. Editor.)

### SOME OF GOD'S WAYS

I feel the need to leave on record my views on God and some of his ways. Isaiah 55:8 says, "For my thoughts are not your thoughts, neither are your ways, my ways sayeth the Lord. For as the

heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Verse 9)

Romans 11:33 says, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgements and his ways past finding out."

In the first place, before there were any of them He (God) spoke of having a people before the foundation of the world. Ephesians 1:4 says "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

This people He formed for Himself and promised to save them from their sins. It doesn't make good sense that "per chance" sin might not come.

Ephesians 1:11, "In him 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". If all things are done after the counsel of His own will, we will have to concede that there could be nothing occur that is not according to the counsel of God's will; and somehow even if we don't understand God's way, it doesn't make it any less true. To me just the fact that God works all things after the counsel of His own will is proof enough that God Almighty did indeed arrange all things to come to pass just as they do come to pass whether it pleased the minds of men and devils or not.

Secret things belong to God and revealed things belong to man, so until it pleases God to reveal His secrets to man, he just remains dead to the knowledge of God's ways.

The fact is Christ stood as a Lamb slain from the foundation of the world for the redemption of lost sinners and did indeed die on the cruel cross and accomplished just exactly what the True God in counsel agreed before time to do. Even Pilot questioned the whole thing even to the thought of his Kingly

power. Indeed, Pilot most surely thought he had power to crucify Christ or turn Him loose. Men of today think Pilot had power to turn him loose, but Christ told Pilot that He alone had power to lay down His life and He had power to take it up again. Here God's way is hidden from the eyes of men and devils. The prophet said, "If they could have known the Lord from glory they could not have crucified Christ." (Not exact quote)

Isaiah 52:10 reads thus: "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." The thought I would like to get across is: God's way is perfect and not gauged by the finite thinking of puny man in the least, and God in no way could be charged with guilt or wrong doing. His ways are holy and without blame. Neither do I feel that God had to make the Devil or Satan act in the part he had to do in the crucifixion of Christ, for God being all wise, made the Devil to serve Him in obedience, a ready and waiting, cunning, subtile fallen creature, ready at all times to deceive and destroy, but he didn't even have the keys to his own kingdom, neither can he perform without God suffer it to be so.

Even though Judas Iscariot was a chosen vessel, born to act a devil in the betrayal of Christ, he could not perform until it pleased God to loose Satan in him. Christ said "It is he to whom I give the sop". Satan entered him to perform the service in betraying Jesus into the hands of the wicked. Jesus said in John 12:27, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour". Also in Matthew 26:54, speaking of His departure from this world, He said, "But how then shall the scriptures be fulfilled, that thus it must be?"

To try to match arms with God and

understand His ways is like trying to span the earth with one stroke of a man's hand.

Just a thought concerning man and sin: God said, "Let us make man". This us to me is God in every sense of the word, Father, Son, and Holy Spirit (the Triune).

God having all power agreed to make a man. There was already an earth and no man to till the soil. It is said all over the earth that God meant for man to dress the garden of Eden and keep it and life for him was meant to be easy with no thorns or thistles to be bothered with, but is this so? It seems to me that God created man for one purpose and that is still being fulfilled to this day; some time after God created man. God formed man (still male and female) but the thing I would like to say is this-God formed man from the dust of the ground, and not as so many people like to stress-that God formed man from a hand full of dust. There is quite a difference! He wasn't only formed out of a lifeless material, but formed from dust of the ground, which to me without God and the part God plays with man, he just as dust, remains dust, until God's wisdom is portrayed in every detail. First, God breathed into his nostrils the breath of life. Just think! After God breathed into his nostrils the breath of life, some believe things concerning man got out of hand and man became a free moral agent, to do as he pleased, doing contrary to God's will. Doesn't this thought reflect power over and above God's power? To me it does.

I want to stress the fact that God being all wise, there could be nothing ever come to pass that he wasn't already 100 per cent familiar with. The formed man with the breath of life breathed into his nostrils didn't of itself teach him the knowledge of good and evil. Neither did it make him able to make a choice other than the one he made in the garden.

I feel God is so great, having all power,

even to all powers that be are ordained of God; to me this is set apart, to every thing that functions on this earth, in heaven, or anywhere else. So the power of love that Adam was endowed with was set apart to accomplish exactly what God had purposed, even before there was an earth with Adam bound up in its bowels.

Just think a little along the line of who became guilty in the fall of Adam. To say that God is all wise and then turn around and say that God had expected Adam to keep the law and obey God and he failed to do so, most surely puts God on the same level as puny man. The fact that man was of this earth is proof to me that man had to go through a great change before he could be ready for Heaven and immortal glory. I can't believe that Adam had an immortal body before the fall. If he did, then being made of the earth (earthly) and being subject to vanity had no real meaning. I have to think that the fall of man was according to the will of an all wise covenant keeping God and through His great wisdom when man failed to keep the commandment He gave him, man became as guilty as if God had no part in it at all. I can easily see if man could have kept the law of himself, therefore, life would have been a heaven on earth for them and man would have had no real reason to have praised God, for he would have been self-sufficient in and of himself; able to make the right decisions in every instance, with never a reason to look to his Maker for anything. If this could have been so, thence, no reason to sing songs of praise and redemption, as it is spoken in the Holy Writ, thus, to sing songs the angels could not sing, seeing the angels were never lost.

God Himself said, "I will not give my honor to another and I will receive all my praise" (to quote in part). I think all of our trouble in our misusing the scriptures stems from one thing and that is: the scriptures were spiritually written by men moved by the Holy

Ghost to write things in such a way that when one reads it, without the same Holy Ghost, he most surely will interpret it to suit his carnal mind and the meaning he gets leaves him thinking that a Holy God is pretty much like the many gods spoken of in the Bible. "If it seems evil to worship or serve the true and living God, choose ye this day whom you will serve." It seems to me any of the gods would have filled the bill back then, and most surely men of today haven't advanced any. No wonder men say that God tried to get Adam to live right but he just wouldn't listen. That wouldn't be a true and living God at work, for everything moves at God's command and not until He suffers it to be, according to His will.

This field is so big and I fully realize I am but a worm, so to speak. But if God wills, I would like to write on the subject further. After God had made all the things necessary for the earth to bring forth and produce as He most surely had decreed it to be, even to the seeds of all the herbs that was to come, even the thorns that was to buffet Adam, he said, "It is not good for man to dwell alone." An helpmate could not be found among all the animals for Adam. So God being all wise, did the thing He had purposed from the beginning. He put Adam to sleep and took from him the female that God Himself had formed in Adam. I can easily see if there could have been an helpmate found for Adam among all of the other beings God had created, there could have been quite a different story reported. But God being allwise, did as he purposed, and took from Adam's side the bride God had formed in him. "Bone of his bone, flesh of his flesh," therefore Adam loved her just as dearly as he loved his own life.

Let us look at the things God created before we get too far. For God to create anything it most surely had to be in His mind and purpose before He created it. So if it was in God's mind and purpose to

create a crooked serpent as the scriptures say he did, "with mine own hand I have formed the crooked serpent. I God do all these things", then it would be foolishness to think that God was just fooling around or trying new projects. It is said of the crooked serpent, that he was the most subtle of all the beasts God formed. With this in mind, let us take a look in the Garden of Eden where God said he placed the man and his bride. Up to this time there is no record of any requirements God had made of Adam, but here God gave Adam a commandment to dress and keep the garden. Remember, at this time Adam had no knowledge of good and evil. He only had love for himself and the bride God had given him and she being the weaker vessel was easily beguiled.

It seems to me like of all the trees in the garden, even to the tree of life, that the tree of the knowlede of good and evil was the one that was made attractive, so good to look upon, to make one wise. Could one say God was out of place when He made this kind of tree? No indeed! Could one say God made a mistake when He made a crooked serpent that was a liar and the father of lies and could any think for a minute that God wasn't fully aware that the serpent was there in the garden and that God didn't know full well just what would take place when He gave Adam the command to freely eat of all the trees, and this included the tree of life that stood in the midst of the garden, except the tree of the knowledge of good and evil, "For in the day thou eatest thereof thou shalt surely die". What I'm saying is God most surely didn't learn anything, nor do I believe that God became guilty of being the author of sin, for He is all wise and everything He does is holy. Neither do I believe that God had to made Adam or Eve or even Satan act their part in the fall.

Satan was smart enough to know that he couldn't deceive Adam, but he went to the weaker vessel, Eve, and he deceived her by just doing what God had

purposed him to do. Adam did what came natural for he loved Eve just as dearly as he loved himself. Adam knew full well that death was certain if God's law was broken, so with a power so great in his very being, seeing that Eve would have been banished from him forever and ever, the great love he had for her made it easy for him to partake of the forbidden fruit and go down with her, and to take down all his posterity with him, to till the soil.

Christ could do for His bride what Adam could not do in that Adam was of the earth, earthy. Christ lifted His bride to a plane equal to His. But Adam could only die with his bride and fall with her. So love played the part to cause Adam to sin which when finished brought forth death, and the man to till the soil. "Dust thou art and unto dust thou shalt return."

I feel to try to charge God with being the author of sin is dishonoring to His righteousness and His Holy Name. Man most surely fell from the upright innocent state he was in but God suffered sin to come according to His own will, although He hated sin. Man indeed became alienated from God, death and hell became his lot, and without the mercy of God eternal damnation would have been meted out to all of the Adamic race. Sin and death came by Adam and righteousness and salvation came by Jesus Christ. Amen.

Bernard Oxley

(This article was slightly edited, but not so as to alter the writers meaning. Editor.)

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FIFTH SUNDAY MEETING  
MONTICELLO PRIMITIVE  
BAPTIST CHURCH

The Lord willing, a fifth Sunday meeting will be held at Monticello Primitive Baptist Church, Browns Summit, N.C., Sunday, January 31, 1982, beginning at 10:30 A.M.

The meeting, though being held at Monticello, will be participated in by a number of other independent churches.

An invitation is extended to ministers, brethren, and friends to meet with us.

Elder D. V. Spangler, Pastor  
Monticello Church

FROM VIRGINIA

My dear ones:

In my mind's eye I see you, I greet you, I'm glad to see you. I see you coming in the cars, I see you walking with your folding chairs, I see you stop to greet one, I see you hug one, I see you with your lunch containers. I see an Elder, he's talking with two or three, I'll greet him later. I see one of my home little ones, and here's one from a sister Association. It's so good to see you. I hear the singing. I want to go closer. I see the Elders, many are in the stand now. I love them. They've come bearing

the gifts the Lord has given them. We've received gifts from them before, we know from whence they come. They will pray to our Father; they will tell of His son, Jesus, our Saviour.

Dear little ones, do you think that a distance of miles can keep our God from being in the midst of two or three? No. I will not be with you at our Association, but I still hope that I am in the midst of those who love the dear Lord. I'm to go into Richmond Memorial Hospital on July 6 for surgery. I was in shock again when being told I had cancer and could not pray. Last evening my sister came to see me and I told her that whatever my lot may be the same God is ruling this world that created it and I would have to pray again that He gave me strength for that which He has prepared for me. I've thought of that and am reading last *Signs*, the article on predestination, and have been made to look to Him, I hope. And I've thought much about the words, "must needs be."

I used those words in a letter recently and quoted them. Later I was thinking, are they truly scripture. I looked in concordance one night and found several references, one I remember was in John. I know what they mean to me. I am not blessed to read the Bible and would not presume that I "rightly divide" the word; yet they comfort me. The things that I may look upon as being sad, or a trial, or a burden, are not so with God. They "must needs be." If I am His, if He has prepared a cloak of suffering for me, it "must needs be." Very hesistantly, and I hope humbly, I ask why, and I will answer why I need the things that "must needs be". Because I would not go to Him of myself I am vain and full of sin, but blessed be His Holy name, I hope He draws me to Him! And I think of one more thing, of a meeting I attended lately. The Elder had begun to speak when I entered the building. His subject was "my grace is sufficient for thy needs." (Hope I'm not misquoting too much.) What was so



beautiful was that I believed his message! I was given belief! Our God will supply our needs.

My dear Sister Mary Frances, it is still good and a happy thought to think that you asked me to be one with your family during the time of our Association. It does not seem to be the will of the dear Lord that I attend this Association. Go, meet, greet, and love the brethren. I think of many by name and have purposely tried to avoid naming any one simply because I do not want to leave one out. I am sorry that I have to send you what is sad news to me, but may the dear Lord make us submissive to His will, may He make us to know that He is God.

With love I hope,  
Reidy Pickral  
7/2/81

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#### REQUEST FOR BOOK

Bavon, Virginia

Dear Sirs:

I would like to know if anyone has a copy of "Fragments" by the late Elder Durand written so long ago. I am willing to pay whatever they feel it is worth. Please contact me if you have one for sale.

Mrs. James Mason  
Star Route, Box 128A  
Bavon, Virginia 23013

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Danville, Arkansas

Dear Editors:

My subscription to the *Signs of the Times* is due again. Enclosed is a check for another year. I enjoy reading the good sermons and other writings very much.

My sister and I went to our Association in September at our home church, Rehobeth, El Dorado, Arkansas. We had a good Association and there were several visiting Elders, which we welcomed.

I don't get to go to church very often as I live so far away. My sister takes me when I do get to go. I always look forward to the *Signs* coming, because it keeps me in touch.

The Lord saw fit to bring some more members to the fold at Rehobeth Church, and I hope we are thankful.

I'm glad the Editors are able to continue to get the *Signs* out each month. May the Lord enable you to continue.

Yours in hope,  
Sister Jane Carroll

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Reidsville, N.C.

Dear Brother Williams,

Please renew my subscription to the *Signs of the Times* for two more years. I am sending you a check for \$25.00. Use the rest of it in memory of my dear Mother who was a member of the Danville, Virginia Primitive Baptist Church for almost 30 years or from 1921 until her death in 1953. I enjoy the *Signs* just as she did. I hope some day I can be with her and our Lord in heaven.

I had a most unusual association with the Primitive Baptist Church. My first wife was a Methodist. She forced me to go to her church or lose my family, which I didn't want to do. So I prayed that some day the Lord would return me to the Primitive Church. He answered my prayer by taking my wife after 30 some years, and sending me another wife who would go with me to Dan River Primitive Baptist Church, of which I am now a member. She hasn't joined yet, but some day I know if it is the Lord's will, she will.

But now I am happy. I am were I want be and if it is His will, He will take me home to Heaven still a member of Dan River Church. If you see fit, please publish this in the dear *Signs of the Times* at your convenience.

Yours in hope in Christ, if at all,  
H.C. Ellwanger

## BRUISED REED AND SMOKING FLAX

(Published in "Zion's Landmark" May 15, 1918, and by request of Elder J. W. Gilliam reprinted in November 1, 1948 "Old Faith Contender." Submitted now by Sister Frances Williams, Blairs, Va.)

Dear Brother: At your request I will offer a few thoughts on *Matt. 12:20*, "*A bruised reed shall he not break, and a smoking flax shall he not quench, till he send forth judgment unto victory.*"

The "bruised reed" and "smoking flax" mean the same (is doubled). You remember Pharoah's dream was doubled. The seven fat kine and the seven good, rank ears of corn on one stalk means the seven years of plenty, representing the child of God before conviction. We are fat (full) of self-righteousness, while in this prolific state; but the famine arises in the land of Canaan and we begin to feel our "leanness". So there is the seven (same number) of lean kine and seven thin ears, blasted (black) by the east wind. No corn on these ears, though there is an imitation. The convicted sinner tries to do good, though to him his works are not good (blasted). Now I want you to notice it was the famine that caused Joseph's brethren to bow down to him, and it was the famine that caused the prodigal son to return to his father's house and it was the famine that caused you and me to go to our spiritual Joseph for bread and also to our Father's house.

The bruised reed means the convicted sinner.

You have plenty of reeds down there where you live and know more about them than I do; but I have heard that a bruised reed is hard to break. Jesus does not cast off the convicted sinner, though at the time he is in this state he feels like God will not have mercy.

Joseph appeared strange to his brethren and acted like he was angry with them and he talked with them

through an interpreter--just like he did not understand a word they said, and at the same time he understood every word they said to him, and knew what they had done unto him--he needed not witnesses. But see how he had to turn aside to weep, while they were making their plea. Now, this is a beautiful figure of Jesus and His brethren. God appears angry with us and seems not to hear our prayers, but He does hear us and He is compassionate. It is His will for us to see our poverty and our leanness before He makes Himself known unto His brethren. There was one (Simon) that was kept in prison to prove them until they come again. Just so when God commences a work, He will perform it. "A bruised reed shall he not break".

He loves a broken and contrite heart. "And smoking flax he shall not quench". Flax is a plant that fine linen is made from; but before it is fit for the maker's use, it must be pulled up out of the ground until it begins to rot, or get in such a state so it can be "broke" or "hacked", etc. This is done so the outside may be gotten off. It is the inside (the fibers) that are good for use. I wish I could tell this as I see it. The Lord uses natural things to prefigure the spiritual things. The workings of the flax shows to us how the outside (self righteousness) must be broken off (left out) before we can see the Kingdom of God. The hackel is an instrument full of sharp nails and flax, while undergoing this, shows what a hard trying time the convicted sinner has to go through, before he is sufficiently abased for the Master's use. Then, too, there are two kinds of goods made from flax -- "tow", and "linen". We are two manner of people after we have been born again. The "tow", I would think, means the old man, and the "linen" the new man. "Smoking flax"; I reckon the time that flax smokes must be when it is undergoing the change so it can be "broke". Smoke goes up. I feel this is a figure of our prayers for mercy, while

undergoing the change. That is not quenched as long as we are under conviction. But when He speaks peace to our troubled souls mourning ceases (quenched) and praises begin.

"Till he send forth judgment unto victory". When we see ourselves sinners, there is a judgment against us. We begin to try to pay it off by doing some good deed. We try time and again, but every time it is put back in the "sack's mouth". We cannot pay for it. It is free grace. But this judgment stands out in front of us and we finally own it is just, "and if we are sent to hell, God's righteous law approves it well".

Then it is the smoking flax is quenched. Our sorrow is turned into joy. We cannot petition when we are praising God. The water was turned to wine, you remember, so our tears are turned to joy unspeakable and full of glory to God in the highest, for having done so much for us.

It is hard to write just like I could tell you. I have written this in the living room, in the presence of the children, and you know what a noise they can make. Excuse mistakes. If there is anything in this that you feel like suits you case, give God the glory.

Your brother,  
(Elder) T.A. Stanfield

#### FROM CALIFORNIA

Laguna Hills, Ca.

Please find enclosed my personal check for \$20.00 to renew my subscription for two years and use the balance in any way you see best.

My Father, now deceased, was a member of the Primitive Baptists for many years. I can remember attending foot washings in their meetings when I was a small child. My Father gave me a one year's subscription to the *Signs* ten or twelve years ago. I do so enjoy the Editorials, the letters of experience, in fact, the *Signs* is to me as God has promised to the poor and needy (such as

I feel to be ) like rivers of water in high places and fountains in the midst of the valleys. (That is a partial quote of Isaiah 41:17-18).

Sincerely,  
Mrs. W. J. Mears

#### LONDON CONFESSION OF FAITH

We recently received a book called "Systematic Theology" written by an Elder R. V. Sarrels who like many other promoters of duty-faith wishes to be identified with Primitive Baptists. He, however, shows no inclination to hold to the old Primitive doctrine that sets the true church apart from the Harlot's daughters. We offer one morsel of his work as an example.

"And, be it said, the article on the decrees of God in both of these old Confessions is so worded that the Moderate or Non-fatalist Calvinists have felt compelled to defend themselves against the charge that they believe and teach a fatalist doctrine. The *actual* position of true Primitive Baptists regarding the doctrine of the decrees - and I speak specifically for them - is *not* what Chapter III, Article I of the London Confession states." (Chapter Six on the Decrees of God, Page 109)

Quoting now the article in question:

"1. God hath (Isaiah xlv. 10; Ephesians i. 11; Hebrews vi. 17; Romans ix. 15, 18) 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 (James i. 15, 17; I John i. 5), 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 (Acts iv. 27, 28; John xix. 11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Numbers xxiii. 19; Ephesians i. 3-5) in accomplishing His decree."

Now for a brief little piece of history. The first Association in America was in

Philadelphia, formed in 1707 (Welsh Tract being one of the 5 founding churches). Charleston was the second, founded in 1751; Sandy Creek the third, founded in 1758, and Kehukee in 1765. The churches of Kehukee were gathered, according to Hassel's history, by Elder Paul Palmer, who was baptized by Elder Thomas Owens, Pastor of Welsh Tract Church.

Kehukee, Philadelphia, and Charleston Associations all adopted the London Confession of Faith, and to our knowledge practically all Baptists of the old fashioned order adopted the London Confession, and those who didn't directly were in harmony with its contents. Elder Sarrels may wish to speak for soft-shells and semi-arminian conditionalists but until he can re-write the history of Old School or Primitive Baptists, he cannot speak for us. We suggest Elder Sarrels and all his company abandon their attack on predestination or abandon the name Primitive Baptist. Our history is clear. Our doctrine has not changed. Our *actual* position, as he terms it, contrary to his puffing, still rests in the bed-rock truth contained in the London Confession. We believe it glorifies the Name of our God and honors the Lamb. Indeed our God has "declared (decreed) the end from the beginning".

Editor

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### RESOLUTION

May God give our beloved Brother, Elder Richard Campbell, and his companion strength to bear up under the loss of their daughter, Celeste Campbell, October 25, 1981. Our prayers go out for you and family in this dark hour.

The Trustees and Editors of  
The Signs of the Times

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### INQUIRY

Mr. Editor,—Is the professing church of God in

general in a condition to be addressed from Isaiah 40:1, 2? Do not the comforts contained in the words of that scripture belong to the few that are mourning in Zion? Are not the greater number of professors in a state requiring reproof in the ministry, and to be addressed from Amos 6:1? Are not many ministers preaching comfort, when they should be reproofing the carnal, worldly-minded state of the church? Your thoughts on these matters will oblige,

A Mourner in Zion

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### ANSWER

The work of the ministry is not only the most important that any man in this life can set his hand to, but is of that peculiar nature, that the special grace of God alone can qualify any one rightly to perform it. A man may be a partaker of grace, be well taught in his own soul, and know the things of God for himself; he may have light upon the Scriptures, possess a good share of fluency and utterance, and may much desire the glory of God and the church's good, and yet be utterly unfit for the work of the ministry. It is this want of special qualification for the work which makes such confusion, and causes, amongst other evils, that particular one of which our correspondent complains. As the subject, however, is one which has almost necessarily much come before our mind, we have felt disposed to make some remarks at a little length upon it.

John Newton used to say that "Only He who made the world can make a Christian". We will go a step further, and say, "Only He who makes a Christian can make a minister." And further, he who makes them ministers alone can furnish each with his different gifts, and supply each and all with spiritual qualifications to edify the church of God. Thus though among the servants of God themselves, there is a striking difference, and some are more qualified to comfort the mourners in Zion, and others to reprove, rebuke, and exhort with all long-suffering and doctrine; yet every servant of Christ will, to a certain extent, make full proof of his

ministry by doing both.

In the church of God there are those who mourn, who are deeply tried and tempted, distressed and exercised by sin, guilt, and bondage. These need comforting; and the servants of God fulfil their Master's command and will, when they instrumentally speak comfortably to them. "Comfort Ye, comfort ye, my people", especially belongs to them. This comfort is what they should give, and surely will give as they are taught and led. But in the church or congregation there are others who are sunk into a dead state of soul. Now, if a minister preach nothing but what is called comfort, continually insisting on the safety of the elect and never drops a word to reprove, or even point out the dangers and evils of this sleepy state, he is encouraging such in their carnality and sloth. If alive in his own soul, he will be grieved at seeing those who once were full of life and feeling now so dead, so unexercised, so destitute apparently of spiritual sorrow or joy; and though he will not lash them in a Pharisaic spirit, or scold them angrily as if they could bring themselves out of such a state, yet he will, in fact, he cannot help but warn them of it, and seek to deliver them from it. Indeed the strongest rebuke he can give them, and the surest testimony he can use against such a state, is, the life he manifests in his own soul. But if he himself be sunk into carnality and sloth, how can he bear a testimony against theirs? Are they not all likely, both minister and people, rather to slumber together? And his attempts to arouse them will resemble the efforts of a man half asleep to call up his comrades who are but half awake. Again, there are professors dead altogether, men without grace, but clear in the letter of truth; and these may be living ungodly lives, or be buried wholly in the world. These are to be not so much preached at, as preached unto, by the danger and peril of such a state being

pointed out, in the hope that it may please God to fasten a word on their consciences.

In one point we do not agree with our correspondent. He seems to think that ministers should be "reproving the carnal, worldly-minded state of the church". We presume he means not any church in particular, but the church generally. Now, our view is this, that a minister's work lies much nearer home. His work is not to get up into a pulpit, and cut and lash at the same state of the church generally, the tactic meaning of which pretty much is, "I and my people are not so. How exempt you and I, my friends, are from these evils! We are not worldly and carnal-minded, as the professing church is generally". But his business is with the church and congregation immediately before him. If we may use such a figure, he is like the engineer of a locomotive, whose main business is to take care of his own train. It is confided to his care, and his business is to bring it and himself safely to the terminus. But if, instead of seeing to his own train, and his own safety with it, he were to stand on the station-platform, finding fault with every other engineer, denouncing besides the bad state of all the other lines, the unever rails, and the worn-out locomotives, we might be tempted to say, "Friend, would it not be better for the passengers, if you would get on your engine, and take care of your own train?" Or, to use a more Scriptural figure, if a shepherd, instead of giving his special care to his own flock, leaving them to feed where they pleased, were to get on a knoll, and make a long harangue against the ignorance and carelessness of shepherds generally, and the scabby state of most flocks, would not his master justly say to him. "Shepherd, did I give you this work to do? I gave you a flock to feed. Do you attend to the sheep committed to your care; and, instead of finding fault with all other shepherds, tactily thereby praising yourself, show by your care

and attention to your own sheep that you watch for them as one that must give account."

Paul's charge to the Ephesian elders was, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28)

The first person a minister is to take heed to is himself. "Take heed to yourselves." His own state before God, what is or is not going on in his own soul, his progress or decline, growth or decay, trials and temptations, deliverances and mercies--these things should first and foremost exercise his mind. And we will add, it is only as he takes heed to himself, and watches the secret movements in his own soul, that he ever takes heed to the flock over which the Holy Ghost has made him the overseer. But a man may stand up and reprove the carnal state of the church when he himself is the servant of sin, or wrapped up in the vilest rags of Arminianism. And so the people, instead of hearing for themselves, may make all their religion consist, not in mourning, for they mourn not, but rather in exulting over the denunciations of the fallen state of Zion. Now, we believe, a true servant of God will be far otherwise minded. This will be his feeling. First, there is his own soul; what is going on in his own heart between him and the Lord? Next, the people committed to his charge. And he will find the closest connection between these two things. Thus sometimes his soul is encouraged, watered, and blessed. Then he will bring out comfort for the afflicted family of God, seeking to comfort them by the comfort wherewith he himself is comforted of God. Sometimes he is distressed and exercised, perhaps afflicted, in body, family, or circumstances; then he will speak of things which suit the afflicted, and his

word will be for their consolation and salvation. (2 Cor. 1:3-6) Sometimes, after a season of coldness and deadness, he will have a blessed revival in his soul. He will now come forth and show the evil of a carnal, dead state, and how the Lord brings the soul out of it. Here is a word of rebuke and reproof, not to the congregation out of doors, the church of God generally, but to the people before him--to members of the church, for instance, in a cold, sleepy state. At another time, he may be delivered out of a snare of Satan, or have some powerful temptation broken, or a backsliding healed. Now, he will be able to enter into the case of Satan's snares, or particular temptations, of the misery of a backsliding state, and how the soul is brought out and delivered by sovereign, superabounding grace. Again, he will be exercised with fears, and be brought perhaps to question everything he has experienced, perhaps be almost tempted to infidelity or despair. Now, he can enter into the fears that God's people are subject to, and describe how they work, and whence they arise. Thus, as things are opened up to him, he will open them up to the people. Sometimes he will be filled with love to the Lord and his children. Then he will be seeking to encourage and comfort them. Sometimes he will have such blessed views of Christ, that he feels he cannot speak enough of Him. Such a divine fulness will he see and feel in him, such rich beauty and glory in his Person, such efficacy in his blood and righteousness, that he can do nothing else but extol him and hold him up on high. Then he will be tried again; and new trials will form his theme, and he will speak as one in them, and under the weight of them.

But we need not go on unfolding the various ways in which a servant of God feeds the flock over which the Holy Ghost has made him an overseer. It is in this experimental manner of handling

God's sacred truth that the chief value of the ministry consists. Now, this living spring in a minister's soul is a wonderfully different thing from that sleepy state of lifeless indifference—that standing and stagnant pool of carnal ease which our correspondent seems to allude to; and, on the other hand, widely differs from that other kind of preaching which he seems to recommend. If any think that we make a people dependent on a minister's feelings, we say they mistake the matter altogether. We assume that he is a man taught of God, and qualified by the Holy Spirit for the work. What you then call "frames and feelings", we call the movements and influences of the Spirit of God upon his heart; what you call making the church and congregation dependent on his feelings, we call making them dependent on the Holy Ghost speaking in and by him. He and they must depend on the same thing, or they will not agree together long. Now, what shall they mutually depend on? Shall it be his learning, or his knowledge of the letter of truth, his eloquence, gifts, and natural abilities? You surely cannot be so foolish as to make him and them dependent on such poor lifeless things. You must make him dependent on the Blessed Spirit, if he be a minister of Christ at all. And when is he, and when are they, to be most dependent on the Blessed Spirit? Is it not most especially when he stands up in the Lord's name to preach his truth? Depend upon it, unless he is taught and blessed of the Spirit, he will never be made a blessing to the family of God. You may get up and denounce the carnal state of the church of God without the help of the Spirit; you may preach dry doctrine without the help of the Spirit; you may set forth the fall and the wickedness of the heart without the Spirit. But you cannot upon legal holiness and good works without the Spirit. But you cannot preach the gospel effectually without the Holy Ghost sent down from heaven;

not can you preach experimentally to the profit of the family of God without the blessed Spirit clothing your word with power, and sealing it on their heart with his own witness and divine attestation.

The Gospel Standard  
January 1, 1856

## VOICES OF THE PAST

"He being dead yet speaketh"

FROM AN OLD SIGNS

### A NEW MISSIONARY WORK

That the "heathen" are not ungrateful for the interest manifested by our orthodox brethren in their souls is now evident from the fact that Mr. Wong Ching Foo, a learned, pious and aristocratic Chinese Buddhist has just arrived in New York to preach the gospel of Buddha to our New York "heathen".

Mr. Wong Ching Foo is under the immediate patronage of the New York Theosophical Society, and a Buddhist temple is to be erected on Fifth Avenue for public worship by their joint labors.

The following extract from one of the New York Dailies, whose reporter interviewed the Buddhist missionary, gives an idea of his purpose in coming among us.

"I am a Buddhist and Confucian, and I am anxious to prove to the American people that the Chinese people are intelligent and refined, and have happy homes and high civilization, and, more than all, we have a good religion, and hope for happiness hereafter."

"How is it that the American people have got an opposite impression?"

"Because the missionaries who are sent out there are interested in producing an opposite impression. They go out there and have happy times. On the money they receive from America they can live like princes in China, and they would be working against

themselves to produce a correct impression. So they come here and tell stories about the degradation of the Chinese, and about their "bowing down to stocks and stones", that have no more truth in them than the same stories would have if they were told about the American people. And they bulldoze the people into giving them money enough to go back. It is true that there are people in China who need missionaries, but so there are in America. I do not bow down to stocks and stones, neither do any of the intelligent Chinese. We worship God intelligently. Why do the Christians rage, and your people imagine a vain thing? You talk about the heathen being damned eternally just as you used to talk about infants being damned. I had supposed that all such foolish ideas had been given up, but I see that within a month the Baptist clergy endorse such a view, and I want to show the New Yorkers what the heathens really are. The American people have been very kind to the Chinese. They have been to great expense to send missionaries over to our country, and have taken all possible pains to teach us what Christianity is, and I propose to return this kindness, so far as I am able, by teaching your people what Buddhism is."

As to the prospects of his success, the "Reformer and Jewish Times" says: "It would not be surprising if Mr. Wong Ching Foo should have more success in preaching Buddhism here than American Missionaries have had in preaching Christianity in China; for we learn that one of these located in Wuchu, one of the wealthiest and most important cities in the empire, after five years' labor and an expense of \$45,000, succeeded in securing only three converts."

Well, this is a free country, and only those who have so little hold on religion that they fear one Chinaman can blow it loose, will object to Mr. Wong Ching Foo as a missionary among us, for there are

thousands among us who would be vastly elevated in moral and religious merit, if they possessed a tithe of either Christianity or Buddhism.

June 1, 1877

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CIRCULAR LETTER  
(Written by Elder H. C. Ker)

*The Salisbury Old School Baptist Association, now in session with the Snow Hill Church, of Snow Hill, Maryland, October 22nd and 23rd, 1941, to the different associations and meeting with which we correspond, sendeth love in the Lord.*

At the time we will call your attention to the following Scripture: "Greet one another with an holy kiss." The longing desire of the apostles for the peace and unity of the church seems to have been unbounded. To that end they prayed, preached, exhorted and wrote, and willingly spent and were spent in the cause of Christ, deeming it of more importance and worth than all the world beside. After the brethren were instructed in the word of God, nothing preceded the desire of the apostles that they might live in peace and unity as brethren should. All fleshly ambition and pride should be sacrificed to that end. The same desire, and delight in it, was in David when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It seems to us that the apostle had several things in mind when he penned the words of our text. Likely he remembered some things of the Old Testament, when kissing was indulged in by some, and not always in a godly way. He may have also remembered the kiss of Judas, and would not have those of his love and care follow such an example, therefore said, "Greet one another with an holy kiss." In ancient times a kiss was a sign of reverence and submission to a superior, also of love and affection. Traitors, however,



practiced deception with kisses, as was the case when Joab kissed Amasa, and slew him, and when Judas kissed Christ and betrayed him. These kisses were anything but "holy," hence could have no place in the kingdom of God. Kissing was not an ordinance in the apostolic age of the church, nor will it ever be, as no such commandment was given by the Builder and Maker of the house, therefore we do not understand this exhortation of the apostle's to mean that the children of God, male and female, young and old, should kiss each other every time they meet, regardless of occasion or circumstances, but that when they do so greet one another to let it be "a holy kiss," and not such as Joab and Judas. Neither did he mean that brethren should kiss the sisters and the sisters kiss one another, but that neither male nor female should be known in this sacred relationship.

The word "holy" means sacred, pure, guiltless, and well did the apostle use the word "holy" in this connection, and all will do well to consider this when greeting with kisses. To convey the thought in our mind with regard to an holy kiss we shall call attention to the father and his prodigal son, not to prove them brethren in the Spirit, but to show, as near as we can, what "a holy kiss" is. The son had sinned against the father and in the sight of heaven; had wasted all his living and become, as it were, a vagabond, but notwithstanding all his faults and shortcomings his father loved him still, and when he returned home filled with shame and self-loathing his father, full of pity, compassion and forgiveness, and his very being aglow with love, ran to meet him, and fell on his neck and kissed him. That kiss was as near "holy" as anything in this life can be that is not altogether, entirely and absolutely of the Spirit of God. In that kiss was not hypocrisy, no guile, no deceit, no evil surmisings, no selfishness, no thought of vice, no thought of sex. Not another

man in all the world could have kissed that boy as his father did. No kiss of men or angels could have meant the same to that son as did the kiss of his father. That kiss spoke louder and said more than all the voices of men combined could have done, and the chief thing it said to the wayward boy was, My son, I love you. That love covered all the boy's faults, and he knew it. The father loved his son because he was bone of his bones and flesh of his flesh.

The children of God are members one of another, and because of this union should love one another with pure hearts fervently, and their kisses should be "holy," embracing every thing, as above illustrated by the father and his prodigal son. There can be no such thing as "an holy kiss" when malice, envy, hatred or pride find place in the feelings of God's children toward one another. Backbiting and fault finding never suggest to those to whom we thus speak that we love the one in whom we see so many faults. When an old lady kisses a young man who is her brother in Christ, it should be an holy kiss of a mother to her son, in it telling him of her love for him in the Lord and her interest in his spiritual welfare. The kiss of a young man upon the lips or cheek of an old woman should be an holy kiss of a son to a mother, recognizing her age, faithfulness and steadfastness in the gospel.

We have wondered that if a kiss is a sign of reverence and affection, is the grasp of the hand or the falling of a tear less so? We feel sure that the same good feeling of love one toward another is made known in the hearty hand shake that is demonstrated by a kiss, and can there be stronger evidence or greater manifestation of affection and good will one toward another in the kingdom of God than when in trouble or distress to see "the sympathizing tear" steal across the cheek of a brother or sister? Sometimes kissing is indulged in perhaps without the slightest thought

of brotherly love; some are naturally more affectionate than others, but those who kiss less do not love less, nor is their desire for the peace and spiritual prosperity of others less. A kind word often means much to a poor, discouraged soul who feels like giving up the race. Is not this, in a sense, greeting one another with an holy kiss? If the widow and fatherless are poor and needy, and we visit them with the necessities of life, watching over them to see they do not suffer, is not such service greeting them with an holy kiss? If a brother be destitute of food and clothing, and makes his needs known to us, and we kiss him, saying, Depart in peace, be ye warmed and filled, notwithstanding we give him not those things which are needful to the body, what doth it profit? Was it an holy kiss? We do not mean to spiritualize away the exhortation of the apostle, because there is no doubt that he meant just what he said, but we make these few suggestions as they occur to our mind in connection with brotherly kindness.

May the Lord help us to take heed unto ourselves that we endeavor to keep the unity of the Spirit in the bond of peace.

H. C. Ker, Moderator  
George F. Adkins, Clerk  
H. M. Bennett, Ass't. Clerk

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### ELDER BEEBE ON MISSIONS FROM AN OLD SIGNS

(Brother Thomas J. Carr, of Lusk, Ill., has sent us a copy of a work published by D.B. Ray, titled, "Baptist Succession," in which the author has given his version of the separation which took place between those who are now known as Missionary and Anti-Missionary Baptists, desiring us to review the same. Having written the following in reply to Brother Carr, we have concluded to publish the same, as it may be interesting to our readers generally.)

Dear Brother Carr:--I have examined the passages to which you called my

attention in Mr. Ray's History, and was I less familiar with the cunning craftiness by which the self-styled Missionary Baptists lie in wait to deceive the simple, on the subject of church history, especially when laboring to show the antiquity of their Missionary hobby, I might be surprised at the manner in which they labor to shift the issue in dispute between themselves and the Primitive, or Old School order of Baptists. Much of the labor and argument of Messrs. Ray, Howell, and Benedict has been directed evidently to mislead their readers as to the real grounds of difference which occasioned the separation between the Missionary and Anti-Missionary Baptists in 1932, by attempting to prove many things which were not at that time nor subsequently the subjects of controversy between the separating parties. Thus setting up a man of straw to show how easily they could demolish it, and then with a tremendous shout raise a cry of victory.

I am the only surviving ordained minister that attended and took part at the meeting at Black Rock, Maryland at the time when the separation there took place; but the records of that meeting, and the Address which was then prepared, adopted, and published, setting forth the grounds of disfellowship, are extant, and may be found in the early volumes of the *Signs of the Times*. Missionism was but one of a large brood of isms and unscriptural institutions which had occasioned the discord among the Baptists, against which the brethren of the Black Rock meeting protested, as being at that time practiced among the portion of the Baptist denomination which at that time were known as Fullerites.

It was a matter of perfect indifference with the members of the Black Rock Convention how old any or all of those unscriptural institutions were, as long as no example or precept could be found in the New Testament to authorize or

sustain them. That there may have been impurities, irregularities, disorders, and even heresies, in the Baptist Church in ages past, was neither debated nor denied; but the great point considered was, Were these institutions of Heaven or of men? Were they instituted by Christ, and enjoined upon the disciples of Christ by the apostles of the Lamb? If they were, then we who rejected them have departed from the order of the gospel, and have no right to claim recognition as the church of Christ. But if no precept or example can be found for them in the scriptures, though they or any of them may have been practiced from one day after the apostles fell asleep, they who practice them as religious institutions are unknown to the Bible as disciples of Christ. In the primitive organization of the church at Pentecost, they that gladly received the word were baptized and received into the church. And they continued stedfast in the apostles' doctrine and fellowship, and in breaking of bread and in prayer. (Acts 2:42) If in any of these essential points we, the Primitive or Old School Baptists, have departed, let Mr. Ray or his friends show us wherein, and we will regard them as friends for so doing. But suppose we add a few things to these recognized traits of an apostolic church and render the text, And they continued steadfastly in forming, patronizing and supporting Missionary Societies, Sunday Schools, Colleges, and Theological Seminaries, Tract Societies, and a thousand other humanly invented organizations as auxiliaries to the church of Christ, would we not be adding to the words of the book of this prophecy! (See Rev. 22:18)

The argument of Mission Baptists, as they are pleased to call themselves, is, these institutions, as auxiliaries to the church, or something nearly akin to them, have been of long standing with Baptists of former ages. Well, suppose

this, though doubted, be admitted, cannot the other denominations adduce the same argument for their perversions of baptism? Cannot the Catholics show their invocation of saints, their purgatory and their triple-crowned pontiff, to be institutions and traditions of many centuries, with as good a grace?

But we do not admit the claim that Missionary Societies, as distinct organizations from the churches, with presidents, vice-presidents, directors, treasurers, collectors and executive boards, have been known, either in our country or any other, for ages past. The cases which they have cited in England and Wales do not show that they were separate from their church organizations, or such Missionism as we have and do repudiate and protest against.

There is an evident design to mislead the readers of Ray's History, in the statement of their third and fourth propositions on Page 23, namely: "From the days of the apostles to the present time, the true, legitimate Baptist Church has ever been a missionary body." And, "The churches founded by Christ and the apostles were Missionary Churches." If by Missionary Churches Mr. Ray means only that these churches were, as churches, engaged in the dissemination of the gospel, through the gifts which God bestowed upon the apostles, evangelists, pastors and teachers which he himself raised up, called, and qualified, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ", then we challenge him to show wherein we, the Old School Baptists of the present day, have, or do differ from the primitive order. Without any Missionary Society or Board outside of the organization of the church of God, to guarantee a salary, without purse, scrip or two coats, the Old School Baptists have today more gospel preachers of this description in the field than all the professedly Missionary Baptists in the world can honestly

claim.

But if Mr. Ray means to convey the impression that the churches organized by Christ patronized Missionary societies, outside of her church membership, composed of members admitted at a specified price, organized with presidents, vice-presidents, directors, and a multitude of salaried officers, to employ men, appoint them their field of labor, and pay them their wages, then we demand proof from the scriptures that any such institutions were known or tolerated in the primitive churches.

If the primitive churches founded by Christ and his apostles were Missionary Churches, then so are the so-called Old School Baptists of the present time; for they occupy the same ground, observe the same order and ordinances, and refuse to practice or patronize any religious order other than such as are clearly authorized by the precepts and examples of Christ and his apostles, according to the record of the New Testament. It matters not what were the practices of the Baptists of five hundred or a thousand years ago. We have the laws of Christ as given in the New Testament, for our rule, and the apostles of Christ as expounders of the laws of Christ to us. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven.

Brother Carr, when I became a member of the Baptist Church, in 1811, no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United States. *Not a College, Theological Seminary, Sunday School, Missionary or Tract Society existed in our country.* Not long after my membership, the heresy of Andrew Fuller, of England, began to be promulgated among us, and his proposition to change the condition of the Baptists, and to raise them from the "dunghill" to a position of respectability, and his theories were

eagerly embraced by all the Arminian elements which had long been hidden among us. Soon after this, Dr. A. Judson and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their way on shipboard they agreed to change their profession, and on their arrival in Burmah they were immersed by Dr. Carey, a so-called Baptist missionary from England, and Rice returned to originate a missionary spirit among the Baptists of America. He made a tour through our States and soon originated the American and Foreign Missionary Societies, with numerous auxiliary societies, both Foreign and Domestic, in almost every State of the Union. It was claimed for Judson and Rice that they, while students at College, prayed the mission spirit down. The rapidity with which these movements were followed by the introduction of Theological Schools in which to teach young men the science of preaching, Mission Societies to find employment and pay for these man-made ministers of Fuller's gospel, together with all the machinery of Sunday Schools, and a host of other equally unscriptural inventions, produced such discord and turmoil among the Baptists as could not be reconciled. The old veterans of the cross who had long borne with minor innovations, now being thoroughly conscious that a separation was inevitable, called a convention at Black Rock, in 1832, and published a solemn protest against all the newly introduced innovations upon our former faith and order, and proposed, in a public Circular, to the advocates of the new departure, that if they would renounce their newly adopted, unscriptural inventions, and return to the order from which they had departed, we would still walk together, and hold them in denominational fellowship. But if they persisted in their departures from the

distinguishing doctrine and order of Christ and his apostle, we should drop them from our fellowship, and recognize only such as continued steadfast in the apostles' doctrine, as the apostolic Baptist Church of Christ.

To distinguish those who retained the apostolic doctrine, from those who departed from it, we consented to be known by a name which had been given us by our opponents, viz: Old School Baptists. This appellation we agreed to accept, with the express understanding that it referred only to the school of Christ, and not to any humanly devised system of scholastic divinity. It was not that we had changed in any wise from what we had always been either in faith or order, but simply to distinguish us from those who had changed and still chose to be called by our name to take away their reproach.

If Mr. Ray has established his claim that the New School or Missionary Baptists are a regular, unbroken succession from the Primitive Baptists of the apostolic age, upon the ground that they were largely in the majority when the division took place in 1832, will he please tell us why the claim of succession made by Catholics is not equally clear and valid? When Constantine established the Christian religion by law, and flooded the church with graceless converts from the Pagans, those who refused to mingle in the desecration of the sacred name of Christianity were greatly in the minority, and the true church was driven by the violence of persecution into the wilderness; but did she surrender her identity as the true church, because she refused to walk in fellowship with the majority? Christ has commanded his people to come out of Babylon, and to have no fellowship with the unfruitful works of darkness, and even to withdraw from every brother that walks disorderly. The King of saints has given this distinguishing mark by which we are to know them that

are his: "If ye love me, keep my commandments." And he has commanded them to come out and be separate, and touch not the unclean thing. But he has also told us that except we deny ourselves and take up our cross and follow him, we cannot be his disciples.

The Old School Baptists never did consent to any of the antichristian doctrines and institutions of the new order, even when mixed up with them in denominational connection; they protested against every practice for which there was no "Thus saith the Lord," and after laboring to reclaim the disorderly until they found their labors were unavailing, they withdrew fellowship from them.

Mr. Ray has told us that our Lord Jesus Christ was sent a missionary, of the Father, and that the Holy Ghost was sent by the Father and the Son, a missionary, etc. Is this the kind of Missionism that the Old Baptists dispute or object to? It is a mere play upon the word "Missionary", as meaning "sent". We have never disputed that God "sent" his Son into the world, or that Christ "sent" his apostles, and that he still sends laborers into his vineyard. Neither have, or do we, as Old School Baptists, deny that the primitive church set apart to the work of the ministry such as the Holy Ghost had called and qualified for and unto that work. Nor that the church gave to such the right hand of fellowship to go to whatever field the Holy Ghost directed them. Nor do we dispute that the churches and the saints were commanded as stewards of their temporal things to contribute of their earthly substance, as the Lord had prospered them, to the support of God's "sent" ministers. In all their scriptural researches, Mr. Ray and his compeers have found nothing of missionism in the New Testament that is not to be found in our Old School Baptist Churches. But they have utterly failed to find example

or precept for any thing like a modern Missionary Society outside of the organized church of Christ. The blessed truth that God has sent his Son into the world, and that the Holy Spirit has been sent from heaven to dwell in the saints, and that Christ as head of his church has sent his ministers into all the world to preach his gospel; but although the church of Christ has recognized this prerogative of the King of saints, it affords no authority for men to assume the right to transfer the exercise of the authority which is vested alone in Christ, to a Missionary Society composed of members admitted to membership for money, and to places of distinction for more money, and organized in parliamentary form, as the modern Missionary Societies, both Foreign and Domestic, are.

It is admitted that Christ has power on earth to forgive sins; but does it therefore follow that the Pope of Rome or the Popish priesthood have that power? Their claim is equally as good as the claim that modern Missionary Societies adduce for their presumptuous, if not blasphemous assumption of the prerogatives of the Lord of life and glory.

Gilbert Beebe

Middletown, N.Y. May 1, 1877

### FEAST OF FAT THINGS

The Signs of the Times, Inc. is pleased to announce that we now have available for purchase, the book "Feast of Fat Things."

This book, first published by the Signs some years ago, has now been reprinted. It is rich with doctrine of Old School or Primitive Baptists and should be in the home of every believer.

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2. "Everlasting Task for Arminians

by William Gadsby

3. "Fatalism" by H. M. Curry
4. "A Dream Tour Through Arminian Heaven" by H. M. Curry
5. "The Celestial Railroad" by Hawthorne
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### OBITUARIES

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#### CURTIS ROOSEVELT MOBLEY

We, Bear Grass Primitive Baptist Church feel the loss of our brother, Curtis R. Mobley, who was removed from our midst on May 25th, 1981.

A native of Martin County, Williamston, North Carolina, he was born October 3, 1909 and was the son of the late John and Lucy Peele Mobley.

On the third Saturday in September 1970 he united with the Bear Grass Church and was baptized the following day by his pastor Elder E.C. Harrison.

Survivors include five sons, Dallas, Randy and Ronald Mobley of Williamston, Kenneth Mobley of Panama Canal Zone and Donald Mobley of Tarboro; two daughters, Mrs. Joyce Wiggins of Williamston and Carolyn Watts of Dillon, South Carolina.

Funeral services were held in Biggs Funeral Chapel in Williamston by his pastor Elder Noah L. Ambrose. He was laid to rest in Woodlawn cemetery in the presence of a host of friends and relatives.

Written by request of the church.

Elder Noah L. Ambrose, Moderator  
Theresa R. Ayers, Church Clerk

SISTER MATTIE RAYNOR LEWIS

Sister Mattie was born to Elder Roldulph and Tammy Batchelor of Onslow County in the year April 1st, 1912 and died March 26, 1981, which gave her 68 years, 11 months, and 17 days on earth.

Sister Mattie was baptised in full fellowship in Cypress Creek church on second Sunday of May, 1934 by Elder R. W. Gurganus. She was married to the late Benny Raynor and to that union were born 5 children, three girls and two boys. Sister Mattie was faithful to her church so long as she lived near enough by that she could. Several years before her death she moved to Elizabethtown, N.C., where she married Wilbur Lewis, who was deceased a few years before her death. Her funeral was preached at the graveside by Mr. Tony Raynor, brother of her first husband.

It was agreed to make three copies, one for the church, one for the family, and one for the *Signs of the Times*.

Done by order of conference on Saturday before the second Sunday, May, 1981.

Elder Harmon Brown, Mod.

Velma Horne, Clerk

Written by a sister, I hope.

Anna Simpson

BESSIE LILLIAN BIRD

Sister Bessie Lillian Wade was born in Ferrum, Virginia, June 11, 1895. Her parents were Edward Chancler Wade and Mary Elizabeth Hale Wade. She was united in marriage to Harvey Jennings Bird on October 9, 1918. They were the parents of six children; Ruby Naomi Plymale, now deceased; Gertrude Asenith Hoffman and Ferell Greenlieff Bird of Ohion, Horace Creed Bird and Lois Lillian Cottrell, of Hurricane, and Isaac Randolph bird, of Huntington. She is also survived by 23 grandchildren and 2 great grandchildren.

Harvey and Bessie Bird were both members of the Providence Primitive Baptist Church on Turkey Creek. Elder Bird pastored this Church until his death on March 9, 1968, leaving Bessie many lonely years as his widow. She died August

24, 1981. She was 86 years of age.

Her funeral was conducted by Elder Woodrow Lake and she was buried in the Bird Cemetery.

Submitted with love and respect by her daughter.

Lois Lillian Cottrell

SISTER LELIA COLLINS

It is with a sad heart that I attempt to write this obituary in memory of Sister Leila Collins. Her heavenly Father called her away from this low ground of sorrow on May 25, 1981.

Sister Leila was born Leila Hattie Kinsaul, on October 29, 1908; the daughter of Bama Windham Kinsaul and Albert Monroe Kinsaul. She had seven brothers, and three sisters, and one half-sister. She was survived by her husband, Deacon Charles T. Collins, one daughter, Charlotte Collins Kirkland, her foster son, Carlton Aycock, five grandchildren, three brothers, three sisters, one half-sister, and her step-mother, Cathern Gill Kinsaul.

She was baptized in September, 1952, by Elder F.A. Collins, as a member of Mt. Gilead Primitive Baptist Church. She was a member at Gilead from then until November 10, 1957, when she and her husband were received as members of Bethlehem Primitive Baptist Church, near Malvern, Alabama. Here she remained a faithful member as long as she lived.

She was loved by all who knew her and she was widely known in her community and among the Primitive Baptist people throughout this area. She was a loving companion for her husband, a tender caring mother, and always concerned about and helpful to her host of friends. She loved the church and was faithful always. She rejoiced in the church services and sweet fellowship. Sister Leila was unable to attend church during her last months but she always longed to go and missed it so very much. She was always asking about the church and its members, and always thinking and talking about Christ our Savior.

She will be sorely missed by her church, her family, and all who knew her and loved her so well. We trust that she is resting now in the peace, love, and tender care of Christ.

Her funeral was handled by Ward-Wilson Funeral Home, Dothan, Alabama. Services were conducted at Goodwater Freewill Baptist Church, Wicksburg, Alabama, on May 27, 1981, by Mr. Buddy Hood, and Elder D. W. Collins. Her body was laid to rest in Goodwater Cemetery beneath many beautiful flowers.

Our deepest sympathy goes to her family and all who loved her. We trust God will be with them to bless, comfort, and keep them as they continue on.

Written at the request of her husband by her Pastor.

Elder D.W. Collins

#### BROTHER JOHN B. O'NEAL

Brother John B. O'Neal was born in Fairfield, N.C., Hyde County, on March 12, 1896. He passed away after a lingering illness at the Beaufort County Hospital on October 18, 1980, age 84 years. He was the son of the late John and Susan Gibbs O'Neal. He married the former, Violet Jennette of Swan Quarter, N.C., on August 25, 1923, who survives. To this union were born three sons, Walter Rex, who died in infancy, Grady M., of Hickory, N.C., Glen B. of Fairfield, N.C.; a daughter, Gretchen O'Neal Cockran of Washington, N.C., and six grandchildren.

Brother O'Neal joined the Rose Bay Primitive Baptist Church in September, 1957. He moved his membership to Singleton Primitive Baptist Church in September 1970. He was a faithful, loyal member as long as he lived. Funeral services were held by his Pastor, Elder Joe Leggett, and Elder Reeves Smith, on October 20, 1980. His body was laid to rest under a beautiful floral offering in Pamlico Memorial Garden in Washington, N.C., to await that great resurrection morning.

Written by the Clerk, Violet O'Neal

#### OBITUARY OF HUBERT RUSSELL DALTON

With much sadness and grief in my heart, the Dear Lord willing, I will endeavor to write a few words in memory of one who I love most dearly.

My beloved Father and your Brother and Friend was born in Pittsylvania County, Virginia on March 15, 1903, the son of the late Booker and Zolza Love Dalton. He was married to the late Gladys Hines Dalton on December 27, 1929 and to this union four daughters were born; Mrs. Lavona Simpson, Mrs. Patsy Barker, Mrs. Gail Chism and the writer, Mrs. Phyllis Goad, who all survive him. He also leaves one brother, Odie Dalton, four sisters, Mrs. Lois Vaughan, Mrs. Rillma Dalton, Mrs. Sally Barbour, and Sister Ellen Doss, seven grandchildren and two great-grandchildren.

Daddy was a strong believer in salvation by grace and visited the churches in the Staunton River Association and Sister Associations as long as I can remember. He had a great love for the Brethren and was always concerned about the welfare of the church. He asked for a home with

Weatherford Primitive Baptist Church on July 22, 1962, and was baptized by his beloved pastor, Elder O.K. Tench on the same day. He would always inquire about the meetings we attended when we returned home if he was not blest to go and was faithful to attend his meetings and was blest to attend church until five weeks prior to his death.

He was a good neighbor, Father, and Husband and always cared for people who were less fortunate than he and acted as Father to several children who lost their parents. Daddy had a great love for children and always had gifts of chewing gum and candy for them. He had a lot of friends, both young and old.

When he was stricken with an incurable disease, he said "I feel it is in the hands of the Lord". He bore his afflictions with much patience and enjoyed the visits of his Brethren and Friends and rejoiced in the prayers of the ministering Brethren who were blest to pray most comforting prayer.

I believe Daddy was made reconciled to his illness and to death, because he told me on several occasions, he was ready to go, but said he knew he could not die before his appointed time. As I sat with him in the Hospital several nights, we were blest to talk on the scriptures, church affairs, and funeral arrangements were made by him in detail, even the songs he would like sung at his funeral. I believe he felt his departure at hand and was ready to be offered. I feel he has fought a good fight and has finished his course and has kept the Faith and henceforth there is laid up for him a crown of righteousness, which the Lord the righteous Judge shall give him at that day; not to him only, but unto all them also that love his appearing. He was taken from this world of sin and sorrow on July 13, 1981.

His Funeral was conducted on July 15, 1981 at 3:00 p.m. at Weatherford Primitive Baptist Church, by his Dear Pastor, Elder O.K. Tench and his son-in-law Elder Raymond L. Goad and his body was laid to rest beneath an array of beautiful flowers in the Dalton Family Cemetery to await the second coming of our Lord Jesus Christ.

The sweet memory of him remains alive as he was smiling and humming the Songs of Zion when he was about his work. I feel we have been highly favored of God to have been blessed with such wonderful parents. He is greatly missed by his Family, Church, and Friends, but may we all that mourn our loss be reconciled to the will of our Heavenly Father, who never makes a mistake.

Written by a Daughter who misses him so much.

Phyllis D. Goad



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., MARCH 1982

No. 3

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$5 per year—\$9 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances, should be mailed to Keeling, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P.O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.*

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## PRICE INCREASE FOR SIGNS

We have tried now for five years to avoid a price increase for the *Signs of the Times*, but we find, sadly, that we have no choice in the matter.

We have experienced several cost increases in operations the last several years and also repeated mailing costs. As of January, 1982, however, our mailing costs increased over \$100.00 a month above the previous cost. We can no longer carry the burden at the present subscription rate of \$5.00 per year.

Accordingly, effective May 1, 1982, we will ask our subscribers to remit \$7.00 per year or \$13.00 for two years. Please be prompt.

In the interest of fairness, we will accept subscription renewals or new subscribers at the old rate of \$5.00 per year or \$9.00 per two years until the May 1st change. Therefore, if your subscription comes due in the next few months, you may renew at the old price by doing so now.

Please believe, we regret this action but hope all will understand.

Thank you.

Editors and Trustees for the  
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## FROM ARKANSAS

Little Rock, Ark.

Dear Elder Williams,

We are mailing our subscription to the *Signs of the Times* for two more years. We really enjoy reading the paper and look forward to each month's arriving. We are donating the balance of the

enclosed check. Do what you want with it.

Elder Williams, we had the privilege of having Elder James Poole and Elder W.D. Griffin to visit in our church at Pilgrim Rest at Fordyce, Ark. during the Association in September. We really enjoyed them. Hope they can come back next year, along with others. You are always welcome, too.

Thank you,  
Brother and Sister Archer

---

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### NOTE OF APOLOGY

We regret the many errors contained in the February, 1982 Signs. The problem occurred in the pasteup department of our printer. We are assured things will improve.

The Editors

Kitty Hawk, N.C.

Dear Editors of the Signs:

I notice my subscription expires 10/81. Inclosed please find a check for two more years and use the remainder as seems proper. Also inclosed is some writing; do with it as you see fit.

Troy G. Shepard

---

#### WHY NOT PRAISE OR HONOR MANKIND, OR MAN OF HIMSELF

Except as it directly applies to the Three in one God in whom lieth any and all pure and holy goodness, there is no name under heaven or given among men deserving of or worthy of any praise, honor, or glory.

We of mankind may and sometimes do say of a particular person, he or she is a good person. But with all that in me is, I say that if I or any one else of mankind has ever or does ever have even one thought or one feeling, or speak one word, or perform just one single act, that be good in the sight of God, then it all in its entirety was and is worked in and out and all around about to this very and only three in one God of all grace, mercy, power, and goodness.

I say this by reason (at least in part), I am willing to accept His words as holy truth, where He said in speaking of mankind, "There are none good, no not one". Though a cup of cool water may be given (by our hand) unto one of His thirsting children and it quinch his or her thirst, and though it even be counted to us for good in His sight, nevertheless, every particle of good pertaining to that performance was and is only and directly from Him. That perfection of mankind lieth wholly and only within that which applies to God having perfectly created man in accordance with His will and purpose, and that He saw His work in all creation as good and very good, and I feel and believe it to be

the very same as applying to every good ever to be performed in all time for this world to stand, it was and is wholly and "Holy" His work, and most assuredly not ours.

That very selfish fleshly nature of mankind has never changed. Its every self act has always been and always will be by reason (so far as it pertains to mankind) of a selfish self-centered motive, and is always done with the expectation of some sort of reward for himself for having so done, whether it be praise, honor, or glory, or otherwise. God ever has and ever will do all the good: and mankind ever has and ever shall do all the sinning. It seems just that simple fact of truth to me. Therefore I have no desire to praise or honor any of mankind for himself for any performance ever performed. I feel that any praise or honor I might extend toward any of mankind would to that same degree be an attempt at the dishonoring of His great and Holy Name. I feel that if such were ever possible that even one small good (good in His sight) thing were left to the performance of any one of mankind of himself, then that within itself would deprive God of having looked upon His work in His creation as good and very good. I cannot feel or believe that there were contained within His will, purpose or pleasure any intent to create any little or big "gods" to render Himself any assistance whatsoever. It is said by many, "If we will give, then God will give to us." All I feel to say right now concerning such is--their god of whom they refer is not my God in whom I feel and hope to trust and worship and praise and honor His great and Holy Name. Except my God first give unto me, then I have nothing even for myself, much less to give unto another. In order that I might speak a comforting word unto one of His children I must of absolute necessity first have received a visit from that same Comforter of whom

the Lord and Saviour Jesus Christ promised His people He would send when He went away. "Praise God from whom all blessings flow." I feel a sweet and most precious hope in my breast that I have in holy truth praised my God, but only God knows for certain. I will boldly and I hope meekly say that I feel for a certainty that He and He alone in worthy of any and all praise, honor, and glory, both now and forever more. Amen.

I feel absolutely sure of this one thing, if it so be that I have ever rendered praise unto His great and holy Name, that praise came into being only by reason of His working its entirety within me both to will and to do of that very praise which came forth from this poor worm of the dust of the earth. This love I feel for true Old Baptists, I feel and hope is not for anything you have accomplished, oh, no, ten thousand times no, but is what I have seen manifested thru you of His wonderful and beautiful workings within your very heart and soul.

Troubles such as disputings which bring about the separations of militant churches, unions, and associations derive solely from some portion of those groups manifesting that fleshly unprincipled praise for self and or one or more of fleshly mankind, whether he or they hold the name Elder, Deacon, or Lay member. Within that true and holy principle of holiness there just simply is no place or room for the word "Big", as applying to either one or more of His little children, for they each and all are the exact same size. Therefore, that leaves no space or room for big "I's" and little "you's", or big and little preachers and deacons and or lay members. Just as sure as the "All in All" God is merciful, just that sure is it that each and every time the Holy Spirit is working within one, he then knows for a certainty that he is little.

In as much as be in accord with His

holy will, may we be kept in such a way as looking upon God's greatness in all things and therein be enabled to refrain from the praise of any of mankind for themselves for anything. This, I hope, is my prayer for Christ's sake.

Troy G. Shepherd

---

#### WOE IS ME

Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage; there is no cluster to eat: my soul desired the firstripe fruit. Micah 8:1

The vintage glean'd, the summer fruits  
Are gathr'd in, and nought but roots;  
No cluster on the vine I see  
And parch'd with thirst, ah! woe is me.

By justice and by law pursued,  
Sin seems to rage, and unsubdued;  
I would, but cannot Jesus see,  
I am undone; ah! woe is me.

The dragon, Satan, loudly roars,  
And points me to my sinful scores:  
A painted hypocrite you be;  
I fear 'tis true; ah! woe is me.

The grape of Sodom Jonah ate,  
The sun sat hot upon his pate;  
He had compassion on the gourd,  
But still reviled against the Lord.

Like Jonah I in anger sit;  
Nothing that seems my mind to fit;  
So peevish, fretful, and supine,  
O, what a mass of guilt and sin!

Afflictions wait of every sort,  
I'm but a wreck, in every port;  
But unto Jesus I must flee;  
Save, save, dear Lord, or woe is me.

I want the precious first ripe fruit--  
A precious Christ; none else will suit;  
The covenant root, yea, Joseph's bough,  
With choicest grapes, and bending low.

I want to have the sheaf of corn;  
I want to see the bullock's horn;  
I want to hear the trumpet blow  
My full release, and pardon know.

I want to smell of Sharon's rose;  
His sweet perfume will me compose;  
I want his cluster'd grapes to taste;  
Upon himself I long to feast.

The grape of love, and grape of fear,  
Humility's repenting tear;  
A wondrous cluster, special fruit,  
All flow from Christ, the living root.

Surprising grace, I see the vine  
With sumptuous clusters choice and fine;  
Sweet promises, that can produce  
The richest, sweetest, choicest juice.

A cordial here for all the faint,  
The weak, the feeble, trembling saint;  
For hungry souls a rich repast,  
When God the Spirit gives the taste.

With this rich juice he touch'd my lips,  
Tho' in much wisdom gives but sips;  
How this revives, and makes me sing  
To Jesus Christ my heavenly king.

J. C.

Westham  
The Gospel Standard  
January 1838

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#### ACTS 4

Frequently it has been asserted by the unbelieving world that the Primitive Baptist people have the least scriptural evidence of acceptance with God of any professing people.

As we search for accord among professors there is not a chapter in the Bible any more filled with agreement and accord in the doctrines of the Bible than in this noted chapter. Three of the fundamental, outstanding points of the precious things of God are shown to us here by the historian. For the consideration of those that are harassed and ridiculed because of their belief, let us, as blessed of God, note the comfort and edification that God has so graciously and so conspicuously displayed in the testimony that He has left for his little ones to feast upon.

Let it first be noted that publicity seekers need not pay heed nor need they pick up the issue to argue and to display

their power nor might, for we do not have time for the casting of pearls before swine. If not mistaken, our desire is toward the pastures and the sheepfolds where the sheep and lambs are gathered. Those that desire to challenge and to villify and to argue, let them argue with their kind. May the Lord bless us to tarry around the sheepfolds.

In the first place, God's children are commanded to be filled with the Spirit (Eph. 5:18), and a thing which is full does not have room for anything else. Peter was filled with the Holy Ghost. Now he was a competent witness to what he was writing. He was not dealing in fables but in the truth, for a man filled with the Spirit of Truth will not nor cannot lie. I boldly affirm that at this time the apostle Peter had been emptied of all ungodliness, and filled with the truth telling Spirit of God.

Had he been half filled with the Spirit, then it could be said that he told half the truth, and had the children of God, the believers in the Lord Jesus Christ been half filled with the Spirit of Truth, then it might be said that they had half the truth; that they only believed the part of the truth that they chose to believe and discarded the balance. But, if not mistaken, we write to fully born, fully developed children of God who are filled with the Spirit of Truth. Thus it is in the day of this filling, which filling all of the children have received (John I:12, 16).

All unbelievers, all law worshippers, have set Jesus Christ at naught. Every last one of them have rejected Him. The reason of this rejection is because they have no need of Him. They are sufficient of themselves. None of them have received Him; none of them can receive Him, and the reason is found in the solemn truth that none of them have received of the fulness of truth and grace. All of them that have been born of that Spirit which fills them receive Him (John I:12, 13)

Please, dear reader, bear in mind that each of these set at naught this blessed

Jesus. Every last one of them acted the same way. They acted in unison; they acted as one man. He did not become the Saviour of sinners by them helping Him to get to be anything. To the contrary, had they had their way, there would not have been any Saviour.

All of them that receive Him He will, when He comes in His glory and power receive unto Himself everyone of them. All of those that rejected Him, that set Him at naught, that would have been His everlasting destruction, He will, after having received all of His, then He will in turn send the last one of them into everlasting fire prepared (made ready) for the devil and his angels (Matt. 25:41). Not only is the destiny of each (both those that set Him at naught and those that received Him) sealed, but each is told in irrefutable language the reason of such assignments.

Another glorious feature of the doctrine of sovereign grace is that He alone is the Saviour of His people. He was the only One under heaven given among men whereby the chosen people of God must be saved. Not only is He the Only Saviour under heaven, He is the only One under heaven given among men. He was given a Prince and a Saviour. God the Father gave Him; God the Father sent Him, and He did not duplicate His work. He only gave One to save sinners. This giving of Him, and the added giving to us all things pertaining to life and godliness does a superb, an outstanding, a sure, a complete work. This is all laid down in this wonderful chapter. It is a restful atmosphere to lie down in and rest.

Now another thing. They were in accord. Not a dissenting voice was raised against the various doctrines that were advanced by the apostle Peter. The resurrection of Jesus Christ was set forth. They were all in accord, thus they all subscribed to that doctrine. Subscribing to the resurrection of the Head, means also the same concerning the body. To join Peter's gospel with

Paul's gospel, each of which came about by each of them being filled with the Holy Ghost, it follows that Paul was speaking in unity with Peter's unity, and that not only the Head but also the body shall be raised from the dead.

Now let us remember that these people were in accord. The denial of the doctrine established by the inspiration of God in moving Peter to write is on every side. The intellectuals among all orders of men (including the most verbose among our own people) flagrantly ignore the Bible, the meaning of good language, trying to lead astray the simple people of God, but are determined to misapply the simplicity of Peter's preaching in order to confuse the gauge the why of it all. The whole of the chapter is devoted to the setting forth in undeniable testimony the unchangeableness of His determination including the blessings in Christ that belong exclusively to his people, as well as the punishment for their sins. To make it settled for all time, the whole of the work of each and every one that were gathered together for His crucifixion was irrevocably fixed according to the purpose of He that works all after the counsel of His own will. All of the matter was attested to by an immense group of people filled with the Holy Ghost.

Elder W. D. Griffin

---

#### THE CRY OF A WATCHMAN ON A DARK CORNER OF ZION'S WALLS

Brother Watchmen, I know not how it is with you, but as for me, I have hardly an hour to myself; for if at any time I lay down, this part of the city is so infested with thieves that there is no rest; I am obliged to be up and after the king's business again. When I first took my station on this part of the wall, a number of the beasts of the forest came flocking round, but when they found I had no carrion to give away, they began to growl, bark, and bite at me, seizing upon

my father's poor sheep. But I was not much afraid; I picked up a few of the stumbling stones out of the path to prevent the sheep from falling a prey, and gave these evil beasts a few severe pelts with them, and they ran barking away, and we hear them at a distance now, and there they may be, for I will not go after them. I once did go far into the woods after them to my sorrow, fighting dogs and wolves and forgot my poor sheep, and the wolves came upon them another way and rent them shamefully. So now I am learning to act according to the Chief Shepherd's advice, who says, "Feed my lambs, feed my sheep". Sweet lambs, and I love my employment, though some are so weak that I am constrained to ask the Chief Shepherd to lay them in his bosom a while to warm them, and others are lonely feeding in green pastures beside the still waters.

One day the under porter opened the door for a few sheep to come into the fold, and some how there were some dogs and wolves with sheep's skins on them, squeezed into the visible fold, but when they were in, they could not feed upon sheep's food, so they lay sleeping for some time. And as I dare not give holy things unto dogs, they began to bark quite out; and would have devoured the sheep, but I gave them a few hard blows, and they jumped over the wall and ran hastily away.

But beside these thieves and many more I am not able to mention, I have of late been plagued with an "old man" that has been in the city many years, and he claims some relationship with me, so that I cannot always deny him; but I have to watch him very narrowly as you would a thief, for they do say that both thief and murder, and other abominations are in his heart, and I believe it; and I certainly have found him up to many naughty tricks, and he follows me daily, so that I can do scarcely anything but that he will have his old dirty hand in it, and I am fearful

he will get his hand into this job, for he is a fool, and will be meddling. He is a proud, deceitful, hypocritical old man. I am compelled to say this of him, that though he is my brother, there is no more union between us than there was between Esau and Jacob; and I do not believe that we ever shall be happy together till he is dead and buried, and raised again, in the likeness of my sweet Saviour in glory.

I think, brethren, you must agree with me, when I say the watchman's charge is great, arduous, and trying; for we have to watch for dear souls under our care; watch the Spirit's motions in our own souls; watch what is of the Lord and what is of Satan; watch to know ambassadors of God from the messengers of Satan; to watch a host of thieves without, and troops of thieves within. Indeed, brethren, I am almost weary of watching, and sometimes feel desirous of a relief from these walls to some other part of the city, or that I may be called home to that city where the walls are "of jasper, and the city is pure gold"; where we shall need no sun, moon, stars, nor the light of a candle; for the Lord God Almighty and the Lamb are the temple of it, and the glory of God doth lighten it; yea, "where the Lord shall be unto thee everlasting light, and thy God thy glory".

But hush, my soul, be still, and watch and wait the summons from headquarters above. A few more dark, stormy nights--a few more valleys of slander and reproach from the enemy's camp--a little while longer under stripes, painfulness, necessities, labour, and watchfulness; in perils by sea, in perils by land, and perils amongst false brethren, and I shall drop my lantern and trumpet, and these poor mortal remains shall see Jesus in all his Father's glory, and all the happy souls that I knew here, who are gone before me, with all the shining angels attending on the holy court above,

welcoming me there with, "Come, ye blessed of the Lord, and shine, and rest, and sing, and live, and love with us here for ever". Make haste, my beloved, come quickly!

A Watchman on the Walls  
Dunmow, Essex  
The Gospel Standard, 1838

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FROM MAINE

Gardiner, ME

Dear Elder Williams,

My subscription for the *Signs of the Times* runs out this month, so I'm sending a check for two years renewal for myself and please use the balance for a brother or sister who cannot afford to take it, but would find comfort and enjoyment in it. My blessings go with it.

I am a member of the Snow Hill Old School Baptist Church in Snow Hill, Maryland, where Elder Poole is pastor. God has shown me evidences of His love and power all through my life and there is no question in my heart that He is the almighty God and that He gave His only begotten Son to redeem all of His children from their sins. He alone can lead us to life everlasting and to reign with Him in eternity. Let us bless His Holy Name.

In hope and spiritual love, I am an unworthy little sister.

Anna M. Dill

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SPIRITUAL WANTS

My dear friend,—Since I have been at home I have been so much engaged, that I have not often had an opportunity to write you, and when I have had time, I have had no inclination; for O the deathly coldness, the midnight darkness, and rocky hardness that I have been the subject of since I saw you, I cannot describe; and I feel more confident than ever that when left to myself, the sun never shone on such a beast; and O how certain am I that if salvation is not all of grace from beginning to end, I never shall be saved, for were my hope built on

no surer foundation than "ought to pray-- should watch, duty to believe, might live up to gospel privileges," etc., etc., I should as surely be damned, as hell is the habitation of infernals. O I dare not even hint at some of the sensual and vile traffic that has been carried on in my corrupt nature of late; I cannot help thinking that if the children of God knew what I am the subject of, they would certainly shun my company, and forego any correspondence with me. O wretch that I am; Sometimes I have such a sight of my own baseness and villany, that I cannot help confessing before God, that if he were to send me to hell in a moment, I would declare before him, and in the presence of men, angels, and devils, that he was a God of equity, and was just and righteous in my eternal damnation; and then in a few moments such a spirit of self-pity and rebellion has seized me, that I have felt as if he would deal hard with me, if he sent me to hell; and that if I were banished to perdition, I verily believe at such time that I should go down into the pit blaspheming the name of the Judge of quick and dead. But notwithstanding all this, and much more too base to name, I cannot help having a little hope that the Lord is on my side, and that I shall at last come off more than a conqueror through him that was slain. But O I want a lively feeling assurance that this hope is that spiritual hope that is as an anchor to the soul, both sure and steadfast, and that entereth into that that is within the veil. My wants are generally exactly contrary to my feelings, for I want liberty and feel nothing but bondage; I want nearness at the throne, but am "afar off upon the seas"; I want a melted heart, but feel as hard as a stone; I want a spirit of prayer, but cannot pray; I want to believe, but feel all unbelief; I want to love the word, the people, and worship of God, but often feel no regard for either, and what is worse, I sometimes hate every thing that is loving; I want wisdom, and feel a



complete fool; I want to soar above, but grovel like a muckworm in the earth; I want to say, Abba, Father, but cannot feel the spirit of adoption; I want to feel willing to continue in the work the Lord has put me in, but cannot help wishing I was anything but a preacher, and any where but in a pulpit. but O worse than all, I sometimes feel to have no wants but evil ones; my pride wants gratifying, and my lust wants satisfying. I should be glad to receive a letter from you, or any lover of truth to whom I desire to be remembered; and am as ever, yours in love,

Jan. 13, 1841  
The Gospel Standard

Septimus

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Carbon Hill, Alabama

Dear Editors,

I am very sorry to be late again with our subscription to the *Signs*. We seem to fail in so many things in the last few years of our lives, for which we feel so sorry. Yet, we know our Lord understands all things. When we grow old and feeble, and are not able to attend our church any more, then we look forward to our *Signs of the Times* coming, and enjoy each of them so much. We keep our good books to go back and re-read them over and over. They never grow old and give us so much comfort to try to press onward even though we feel we can't have many more years on this earth due to our age and health. We are waiting now to sell our home and go to live with our daughter in North Carolina, but we will give you our new address when we get there.

Oh, how the doctrine grows dearer all the time to our hearts and I hope we love all of God's children wherever they are. Sometimes we wonder how people can go on in their wicked ways and such times as we are living in today, and they seem so unconcerned. But then we read our Bible and the good papers, and we know that our dear Lord is looking down on this wicked world and He has a set

time to come back. So all we can do is to put all our trust in Him and leave all our trials and troubles in His dear hands. Oh how thankful we are to be enabled to do this.

May God bless all of you Editors and give you health and strength to press on and be able to continue publishing the paper for all of His people to read and enjoy while here in this world.

Enclosed is a check for our subscription for another year. Please remember us in your prayers.

In Christian love,  
Mr. & Mrs. James C. Scott

(Thank you, Bro. and Sis. Scott. Letters like this is what makes our labor easy and continuing on worthwhile. May the King of Zion attend your every need in old age and finally draw you to Himself. Editors)

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#### THE GOSPEL

*"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed". (Gal. 1:8)*

The thorough-bred sons of the ancient Scribes, Pharisees, and mongrel Ashdods in the professing Israel of this day, all claim and quote this text in confirmation of their gospel; and if it be asked them what gospel is meant in the text, the answer is, "The one we preach"; whereas, the gospel here meant is as much opposed to theirs as light is to darkness, truth to lies, or grace to works.

The "anathema", or curse of God, is doubly pronounced upon all who preach any other gospel than that Paul preached to the Galatians; and sure I am this awful curse hangs over the great body of professed gospel preachers in this land at this very moment. It is asked, "What denomination are you alluding to?" I answer, "Not to any one in particular, but to the whole,—Papists, Socinians, the Established Church, Presbyterians, Independents, Wesleyans and Arminians of every

shade, General Baptists, yes, and Particular Baptists too, for many of them call themselves particular, when their conduct shows that they are not very particular. These all come under the curse - - individual exceptions amongst some of them, but they are very rare compared to the mass. Well, but the grand point is, what was the gospel the apostle preached to the Galatians, and of what did it consist--of free grace, free will, a mixture of both, or a medley of neither? Thank the Lord, though Scribes and Pharisees darken counsel, we, under the teachings of the Holy Spirit are at no loss to know what gospel is meant, and of what it consists. If we read verse 6 of the same chapter, it is there stated as plain as language can express it what this gospel is. "I marvel", says the apostle, "that ye are so soon removed from him that called you into the grace of Christ unto another gospel". The grace of Christ, then is the gospel here meant, and which the apostle preached unto them. "O", say the Scribes and Pharisees, "this is the gospel we preach". But let me tell you it is no such thing. When you speak about the grace of Christ, you are like Balaam and his parable, you know not what you are saying. I know you can make a mighty clamour in the pulpit about grace; but what of that? It is like the unmeaning mockery of the vain, prating parrot, which learns its speech from hearsay. But what does the word grace in this verse mean? In the Greek Testament it is called charity, which, in plain English, means free gift, free bounty, free, distinguishing love and favour, unmerited kindness. It is the same word as is used in Rom. 11:6, 3:24, Titus 3:7, and Eph. 2:8. "If by grace, (charity) then it is no more of works;" "Being justified freely by his grace", (charity) etc. Seeing, then, that it is the same word as is used in all these Scriptures, it is easy to understand what the apostle means by the term grace of

Christ in our text, namely, the free, distinguishing, and unmerited love and favour of the Lord Jesus Christ, in the gift of himself and his fulness to his people, in direct opposition to the works of the law and the creature, in any sense, either conjointly or separately. This is the gospel the apostle meant and preached to the Galatians, which is clear, not only from verse 6, but from the whole epistle.

The marvellous love and unmerited kindness the Father hath to the church is such, that he gave his dearly-beloved Son for her; and as he loves his Son, so he loves her. But this sovereign grace more conspicuously shines and is manifested in the office-work of our glorious Redeemer as Mediator. Such is his love to her, that as the Father hath loved her, so he loves her. (John 15:9) Yea, his heart was so enlarged towards her that he laid down his life for her; he bought her with his own blood, standing as her Bondman and Surety; and now, on the strictest principles of justice and equity, having paid all her debt, he is for ever freed, and has a legitimate right to eternal glory. With an unceasing and perfect obedience, he kept and fulfilled every jot and tittle of the law, magnified and made it honourable for her. He was led forth as a malefactor to the spot of execution, ready and actually bearing every one of the sins of every one of his eternally-beloved children, as really so as I now bear my coat upon my back. "he bare our sins in his own body on the tree." Nay, he was actually made sin for them. (2 Cor. 5:21) With this inconceivable and obnoxious load, he ascended Calvary's hill and Calvary's cross; was numbered with transgressors; suffered the vindictive wrath and unsparing vengeance of God; poured out his soul unto death; was buried and rose the third day, according to the Scriptures. Thus he was delivered for our offences, and raised again for our justificaion, and so removed the iniquity

of his people in one day. Their sins are all cast behind his back into the great sea of oblivion and the wilderness of forgetfulness, and if they are sought for they shall never be found. They are redeemed with an "eternal redemption", and saved with an "everlasting salvation."

Now, what the great, unchangeable God has done, he cannot undo, for he has sworn to it by himself, and it is sealed with the blood of Immanuel. Therefore, as his people are forever justified, nothing in heaven, earth, or hell can ever bring them in guilty. God himself, the supreme Judge, has justified them, and neither men nor devils, sin nor self, death nor hell, shall be able to pluck them out of the Lord's hands. They are wrapt up in the bundle of the life of the eternal God, and can never perish. Thanks be to him, by his once offering of himself he hath perfected them (for a week, a month, a year? no, blessed be God) for ever! Mind that, ye scribes and pharisees; the work of our God is a finished one, a perfect one, an eternal one, and one entirely his own. By his own righteous obedience and matchless sufferings he has actually, effectually, and inevitably saved his people, and is therefore called "the Lord our righteousness", "the Lord our Saviour", and "God our Saviour"; and when I say he has saved his people, I do not mean, as the modern, lifeless, lying, Christ-dishonouring, devil-deceived preachers that swarm around us do, that he has placed man in a salvable, redeemable position, and now offers to and gives him a chance of salvation, that he may be saved if he will, and if not it is his own fault; but by his once offering of himself he has actually saved the souls of his people from condemnation to hell, and infallibly secured to them everlasting life and glory, just as certain as if they were now in the actual possession of it, and it is as absolutely impossible for them to be lost as it is for the Lord Jesus

himself! And all this accomplished entirely without them, yea, even before millions of them were born. "Wonder, O heavens! and be astonished, O earth! sing and be joyful, for the Lord hath done it." I am as firmly persuaded as I am of my own existence, that the Lord Jesus has thus saved his people, and in this glorious, Christ-honouring, soul-comforting truth, my heart rejoices; no other Christ but this can my soul bear to hear named, and with Paul I could say, "If an angel from heaven preach any other Christ than this, let him be accursed."

This is the glorious gospel the law and prophets prefigured and preached, and which is meant in the text, and which the apostle preached, and which the broken-hearted children of God long after; but which self-righteous, and self-sufficient scribes and pharisees heartily hate and kick at.

Perhaps some poor, sensible sinner will be saying, "This is a precious Christ, and a glorious gospel of rich and free mercy, and I firmly believe it is the real truth, and it is for the Lord's people; but then",--well, what then? "why, I can't think I am one of God's children, I feel so vile, and miserable, and wretched, so unlike a Christian every way, so unholy, guilty, filthy, deceitful, and hypocritical; nay, there is nothing good about me nor in me". Do you indeed feel so? and does your soul mourn over it? and is your heart burdened with it? and does it make you loathe yourself, and appear ugly in your own eyes? does it make you hunger and thirst after a righteousness better than your own? If so, happy are you; you have a bright mark that you are one of the Lord's redeemed jewels. But here is the secret; you want to feel pretty, pious, and holy, in yourself, and this the Lord is determined you shall not feel, for it is one of the plainest marks of an hypocritical reprobate. If you were permitted thus to feel, you would not hunger, thirst, and pant after Christ's

righteousness; but when you feel yourself a lump of corruption, filthy and vile, you are a fit subject for Christ; for his great, finished, and complete salvation is provided for such, and to such it belongs; and to let such feel it is theirs, the Lord speaks to them and calls them by those names and characters which they feel themselves to be. He does not always call his people by those names and titles that they are in his sight, for they are all love and loveliness, pure and perfect, great and glorious in his eyes, as he beholds them in his son; but he names them according to the feeling of their souls, such as "worm Jacob", because Jacob felt himself a poor, helpless, crawling, blind, grovelling worm of the dust; and he calls them "weak things", "foolish things", "base things", "poor in spirit", "hungering and thirsting after righteousness", "mourners", "poor and needy", "weary and heavy laden", "blind, lame, halt, deaf, and dumb", "bitter and barren", "perplexed and distressed", "discontented, and in debt", and many more such poor, beggarly, miserable, helpless, and insolvent titles he calls his children by, because they, in their souls' experience, feel themselves so. Blessed indeed are humble and contrite souls. A bruised reed, a smoking flax, a captive bound, a leper unclean, a prodigal lost, who feel bitterness of soul before God because of their spiritual barrenness, fretting much for the enjoyment of Jesus, but cannot apprehend it, do what he can; blessed are all such, and may the Lord give them the spirit of patience, to wait for him, till he be pleased to apply to their souls, with unction and power, his great and glorious salvation which he has in store for them. Do not forget, kicking and plunging in tribulation is like holding a burn to the fire, or putting pricks to quick raw flesh. Amen.

J. McK.

Preston, Dec. 8, 1837

The Gospel Standard, January 1838

Editors,

Enclosed is a check for two years subscription to the *Signs of the Times, Inc.* I am a poor sinner saved by His grace if saved and I believe I do have a hope of better things beyond this timely world.

May God bless you in your unselfish work in keeping the *Signs* true to the Primitive doctrine.

Sincerely,  
Dannie Strickland

Dear Editors of the Signs:

Enclosed herein is a copy of the Minutes of the Presbytery which ordained Brother Fred Neikirk to the office of Elder.

Request was made that a copy of the Minutes be sent to the *Signs of the Times* for publication, if the Editors see fit.

If anyone should have a desire to contact Elder Neikirk, his address is 203 Garden Park Drive, Nicholasville, Kentucky, 40356.

Your consideration in publishing this will be appreciated.

Sincerely,  
Wayman G. Chapell

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Soldier Creek Primitive Baptist Church of Marshall County, Ky., a presbytery met October 10, 1981, at Salem Church near Benton, Ill. for the examination of Brother Fred Neikirk, and if found qualified in accordance with the written Word of God, to ordain the above mentioned to the full work of the office of Elder.

The Presbytery was organized by electing Elder Richard H. Campbell as Moderator, and Elder Wayman G. Chapell as Clerk. Opening prayer was offered by Elder D. R. Cabbage.

Deacon Warnard Locke, having been duly appointed by Soldier Creek Church while in conference on September 13, 1981 as spokesman for the church, delivered Brother Fred Neikirk to the Presbytery.

The Presbytery, being satisfied with the

examination and answers given by the candidate and spokesman, administered the laying on of hands. The Ordination Prayer was delivered by Elder H. R. Prince. Elder Paul Poyner delivered the charge.

The Moderator asked the Soldier Creek Church if the church approved the work of the Presbytery. The answer was in the affirmative.

The ordained was delivered back to the church as an Elder of the Old Primitive Baptist Church at Soldier Creek.

The minutes of the Presbytery were read and adopted. The Presbytery was dismissed with prayer by Elder W. E. Prince.

Minutes Signed:

Elders:

W. D. Griffin, W. E. Prince, Herbert R. Prince, D. R. Cabbage, Paul Poyner, Richard H. Campbell, Moderator, Wayman G. Chapell, Clerk

Deacons:

James Cunningham, Burnell B. Williams, Richard L. Stegall, Flor A. Chappell, Warnard Locke

Gladehill, Va.

Dear Editors:

I see my *Signs of the Times* will be due again in January 1982. I enjoy them so much I don't want to miss any copies, so enclosed is a check to pay mine for two more years and use the balance for whatever is needed. My Daddy, W. Lester Perdue, used to receive "Zion's Landmark" years ago, and I would read them both when I was a child at home. My Daddy passed away November 12, 1917. I wonder if he wrote his experience in either of these Baptist papers, if so, I would love to get a copy of it. I will pay whatever the cost might be.

I received my October *Signs of the Times* yesterday and read it through before I went to bed. It had so much good reading in it. When I read pieces which people have written and then I hear of any of them passing away I feel like I have known them and that I have lost a friend in Christ. I love the Primitive Baptist doctrine, even though I am not a

member, but I go all I can to hear the preaching.

Remember me in your prayers when blessed to feel to do so. The good Lord has been so good to me.

Nannie Arrington

#### A NOTE TO ELDERS WHO RECEIVE THE SIGNS FREE

For a number of years many Old School or Primitive Baptists Elders have been getting the *Signs* free, with the understanding that they would help in their respective areas to get new subscribers. This policy has been taken up in the most recent meeting of the *Signs* Trustees, and a unanimous vote was cast to discontinue the policy, and ask those Elders who receive the paper free to help bear the burden by sending in the subscription price.

We feel that it is the privilege of all who love this paper to support it, but not a duty or an obligation. We know the *Signs* is all the preaching many across this land get each month and many aged and poor of the flock put our ministers to shame in their generous support. If the *Signs* had to depend on the efforts of a number of our good brethren in the ministry to keep going, we would soon close up shop.

There are exceptions. We have Elders who continually send in new subscribers. Many who assist in this way are not even in what we call correspondence with those who get the paper out.

If you are receiving the paper free and are unable to send in the price for your subscription, please let us know. You will not be dropped. Otherwise, we expect to hear from you that you will help bear the burden.

Thank you so much for your past help. We still need it. If everyone who takes the *Signs* would make an effort to send in one new subscriber this year, we would be in excellent condition.

Editors

**HOPEWELL OLD SCHOOL  
BAPTIST CHURCH  
HOPEWELL, NEW JERSEY  
1715 - 1973**

**SPECIAL MEETING  
4TH SUNDAY IN MARCH, 1982**

The Lord willing, services will be held the fourth Sunday in March, beginning with singing at 10:45 A.M., at the Hopewell Old School Baptist Meetinghouse, downtown Hopewell, New Jersey. (Broad Street)

There have been no meetings at Hopewell since about 1973, and there are now no living members. Services will be conducted for the purpose of worship with members and friends of Sister Churches in the area, as well as local residents expected to be in attendance. Elder James F. Poole will moderate the meeting.

Hopewell was the second oldest Old School Baptist Church in America, being constituted in 1715. Many have felt it to be appropriate to meet once again where God so richly blessed His people for over 250 years.

For information or directions contact:

Elder James F. Poole  
P.O. Box 1250  
Salisbury, Maryland 21801  
1-301-742-6406

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**EDITORIAL**

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September 28, 1981

The Banner of Love  
Elder A. E. Richards, Editor  
Box 699  
Ralls, Texas 79357

Dear Elder Richards:

After much reluctance I am writing you in regard to an article contained in your August, 1981 issue of "The Banner of Love". The "Banner" title of the article, found beginning on Page 7 is "A Visit to the Oldest Primitive Baptist Church in U.S.A.". This attracted my attention quickly, since for the last ten years I have been pastor of what every historian who has written on the subject says is the oldest Primitive Baptist Church in America, Welsh Tract Old School Baptist.

I hope to address this matter to you in the same spirit that I would want it

addressed to me were the circumstances reversed. I trust I come in a brotherly manner.

I would desire to avoid making your correspondent an offender for a word, as it is known that practically all people professing religion know the difference between the church building (meeting house) and the assembly that meets in the building, but several instances in this article the writer confuses the two. Paragraph 1, Page 7 is one example. Comments under the picture titled "Landmark Church" is another. The most blatant statement, however, is found in Par. 1, Page 8, and I quote - "The Landmark Church was formed by the group which moved away from the Welsh Tract Church because members felt the Welsh Tract Church congregation was becoming believers of what is referred to as "Absolute" Predestination. The *building* was built in 1715 and is the oldest Primitive Baptist Church building in America. The church meets every Sunday except First Sunday, *Thus also making it the oldest continuously active church.* The building is of beautiful native stone and has been well maintained now for the more than 266 years that it has been used." The next bit of confusion on this point is found under the picture titled "Welsh Tract Church", Page 8, and again I quote - "The old Welsh Tract Church is officially the oldest Primitive Baptist Church in America. The church was set up in 1903 (1701-J.F.P.) in Newark, Del. This building, which is now a Delaware historical structure, was the third (second-J.F.P.) building, for the church and was built in 1746. *This is the oldest church but not the oldest continuously used building.*" There are other similar references but I will pass them by.

Pray tell me, Elder Richards, if Welsh Tract Church is the oldest church then *at best* is not the headline of this article and other similar references confusing

on the surface? I give your writer benefit of the doubt that he was not deliberately misleading.

But now for a few facts on an article that was highly deficient of the same.

The Welsh Tract Church did not split, or divide, in 1715 with anyone over anything. Your correspondent says in Par. 6, Page 7, "The Welsh Tract Church split into two groups in 1715. The group which most people refer to as 'Absoluters' was in the original church building." We are in possession of the *original* records of Welsh Tract written in *Welsh* and *English* and I have gleaned them many times never seeing such information as this. Copies of this original record abound and can be verified by anyone desiring truth. If the writer of this article would carefully identify his source of information we would be very glad for the same. The truth, the simple truth is, dear Brother, no such information exists. Also note well that Welsh Tract Church did not split then or at *any other time over Absolute Predestination* or for that matter, over any other problem.

I will quote now the next sentence of Par. 6, Page 7 - "The other group set up a church about 10 miles north and became known as the Landmark Primitive Baptist Church." I ask pointedly and earnestly for your writer to tell us where he got such information as this. No record on earth exists (which could be considered genuine) of a Landmark Primitive Baptist Church being established in 1715. Even as late as 1832 when the famous Black Rock meeting was held their letters went out with this heading (address) "To the Particular Baptist Churches of the 'Old School' in the United States". Churches in the North then, as now, used the appellation "Old School" but as early as 1715 neither Primitive Baptist or Old School was used. Baptists were Baptists. The point I make is this - who ever is trying to pawn off the notion that a church

known as the Landmark Primitive Baptist Church was constituted in 1715 or anywhere near that date is thoroughly void of any knowledge of Baptist history. I may add that not only was the Landmark Primitive Baptist Church not in existence in 1715, it was not in existence in 1815, nor had it even come into existence in 1915, as I will shortly prove.

Next I want to notice the expression under the picture on Page 7 which reads in part, "The Landmark Church (sometimes called London Tract)....". For those who know their history, the meeting house in question has always been called the London Tract Meeting-house even to this very day. This is according to the records of Welsh Tract Church, London Tract Church, and all official documents whether local or State of Pennsylvania. Also, so long as a congregation existed at the meetinghouse (the last member died in the 1930's), the congregation was *always* known as London Tract Church. Never, ever was such a group as the Landmark Primitive Baptist Church heard of in that part of this Nation. I beg for records that prove otherwise.

For the record, I am sending you a copy of the original constitution of London Tract Church (lately attempted to be called Landmark Primitive Baptist Church) as taken from the record book of that church. You will note that the date is 1780, not 1715. You will note there was no division with Welsh Tract, their mother church. You will note they were dismissed in good standing to constitute the London Tract Church, not the Landmark Primitive Baptist Church. Are we speaking of two different churches? By no means! If so, where was the supposed Landmark Primitive Baptist Church for the 65 years before London Tract Church was duly constituted out of Welsh Tract? Again, we beg for even a scrap of record.

Let it be further known that that great work called "Hassell's History of the

Church of God" makes *no record whatever* of any Landmark Primitive Baptist Church constituted in the first half of the 1700's (see Page 552, Hassell) or for that matter, at any other date in history. Hassell and all other historians do say, however, that London Tract was constituted in 1780. Also, in agreement with this is the record of the first one hundred years of the Philadelphia Association. (See A.D. Gillette, "Minutes of the Philadelphia Baptist Association").

Brother Richards, this, to me, blows holes in the notion that Landmark Primitive Baptist Church is the oldest church or church building either. If that building is 266 years old, as your correspondent says, and yet no congregation existed for the 65 years between 1715 and 1780, to what purpose was it built, and for whom? We may err on opinions and interpretation of the scriptures, but we must view history as concrete. What has occurred and is, is a matter of record and cannot be disputed. Records abound on this subject but none to support the article of question. I have wondered if possibly your writer has confused London Tract Church with Hopewell Old School Baptist Church in New Jersey, which was indeed established in 1715 according to Hassell's History, yet I cannot see how such an article as this could be approved by those people who today call themselves the Landmark Primitive Baptist Church.

I submit for your further consideration a document which is a complete contradiction to the article in question. This is the agreement the Landmark Primitive Baptist Church entered into with the Trustees of London Tract Church, agreeing to pay \$100.00 annually to rent the London Tract building. It is signed by the President and Secretary of the Trustees of London Tract and also signed by Elder Thompson of Bel Air, Maryland, and others representing the so called



Landmark Primitive Baptist Church.  
(See Attached)

Only one question need be raised here and it is this: Why would the Landmark Primitive Baptist Church lease a building they claim they built in 1715 and met in continuously for 245 years?

We also have the records stating clearly when the Landmarkers first petitioned the Trustees to use the building and were refused. This was in 1942, two hundred twenty-seven years after the supposed constitution of the Landmark movement.

In December 1945 the Trustees met and voted to let Mt. Carmel Church, Bel Air, Maryland use the building (still known as London Tract meetinghouse) and I am sure not even your correspondent believes two different churches were meeting there. What, then of all these claims?

Fact: Landmark Primitive Baptist Church *did not* exist until the middle of the 20th century, a bit late to be the oldest Primitive Baptist Church in America.

Fact: London Tract *did* exist from 1780 *on the same spot of ground* claimed by the Landmarkers and continued until the last member died in the 1930's.

Fact: Welsh Tract and the *only* church existing at that vicinity (properly called London Tract) were in full fellowship, first in the Philadelphia Association and later in the Delaware Association. This can be established by volumes of Minutes and other records. They were never separated over predestination, as they believed the same thing on the subject.

Brother Richards, I will not burden you with further evidence on this subject. Any fair minded person can see the article in question is without historical or factual basis and is, at best, a loosely gathered compilation of erroneous views.

We intend to publish this letter to you in the "Signs of the Times", and hope you will do the same in the "Banner of

Love". If you can send me a response to the same in the next 30 days, we will be glad to submit it also in the interest of fairness.

In closing I will add one further comment. It is lamentable that those holding to the doctrine of Conditional Time Salvation (a doctrine which exists nowhere prior to the middle of the last century) have such a malignant attitude towards those they call "Absoluters". Anyone who traces the history of their Primitive Churches must go back thru the period when *all* Old School or Primitive Baptists were unlimited predestinarians and subscribed to the London confession as written previous to the Fulton Convention mutilation of it in 1900.

Thank you, Brother Richards, for taking the time to read my response to the Landmark issue. Believe me when I say I hold no ill will to you, your paper, or your correspondent.

In hope of life to come,  
(Elder) James F. Poole

#### RESPONSE OF ELDER RICHARDS

Elder Richards answered my letter by saying he had visited Welsh Tract once, but he declined to comment on my letter or give a reason for printing such a garbled attempt at doctoring up history.

Editor

#### BOOK NOTICE

It gives me great pleasure to announce the re-printing of the book "**TRIED IN THE FURNACE**" by Elder E. J. Lambert, my Dad.

The book was re-printed from an original book. The hard cover is red with gold lettering. The author's obituary has been added in the back of the book.

The price of each book is \$5.00, postage and handling \$1.10. Arkansas residents add .15 for sales tax.

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Hot Springs, Arkansas 71901

(The Editors of the *Signs* are glad to recommend this book)

## VOICES OF THE PAST

"He being dead yet speaketh"

### GIDEON'S ARMY

THREE COMPANIES — EMPTY PITCHERS —  
LAMPS, &c.

In reply to brother Isaac McCarty, of New London, Iowa, we will give such views as we have upon the figurative import of the text recorded in Judges 7:16, which reads thus: "And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers."

The records of the Old Testament we are informed are given for our instruction, and contain a shadow of good things to come, things in which the saints of the present dispensation have an interest. The people of Israel whom God redeemed from Egypt, and with a strong hand and outstretched arm brought out of the house of bondage and through the sea, and through the wilderness into the promised land, were undisputably typical of the spiritual people which were chosen of God in Christ, and redeemed from the bondage of the law, the pollution and guilt of sin, and brought by his almighty arm into the gospel rest which was prefigured by the land of promise. The propensity of Israel to murmur, fret and rebel, and when not under the chastising hand of God to go into idolatry, clearly portrays the wandering and rebellious propensity of the spiritual tribes of the Lord to depart from his precepts, wax fat and kick, when left to develop their carnal proclivities, for the trial of their faith. As Israel were often chastised for their rebellion and idolatry by being driven before their enemies until thoroughly made sensible of their own weakness and entire dependence on God for deliverance, so the children of God are frequently reduced to the greatest extremities, and with deep contrition to

call on God to deliver them from their distress.

The connection of our text shows that Israel had done evil in the sight of the Lord, and had been delivered by the Lord into the hands of Midian for seven years; and when they were sorely oppressed by their enemies, the angel of the Lord appeared unto Gideon, the son of Jonah, and commanded him to demolish the altar of Baal, and cut down the grove; and this exasperated the Midianites and the Amalekites and the children of the east, and they raised a mighty army, and came down upon the people of Israel with a host that was like the sand for number, and encamped against Israel. Israel, now humbled under the chastening hand of God, in their distress called on God for deliverance; and God, by his angel, appeared again unto Gideon, and promised to deliver Israel by his hand; and having strengthened him for the work, gave him special instruction how to proceed. To all human appearance the whole combined forces of all the tribes of Israel could make but a very feeble and fruitless resistance to such a mighty army; but God had determined, instead of augmenting the army of Israel, to reduce the handful which were with Gideon, from thirty-two thousand men to the number of only three hundred, lest Israel should boast that by their power or valor they had achieved the victory. Truly God is jealous for his own glory, which he will not give to another, nor his praise unto graven images. God's method of strengthening the heart and hands of Gideon, and Gideon's misgivings and fearfulness, are well illustrated in his dealings with his children in every age. We all know something of the doubtings, fearings, trembling and slowness of heart to receive and rely upon the kind and gracious promises of our God. But when he strips us for the race, or harnesses us for the battle, then we can, through him, run through a troop or leap over a wall,

and do valiantly.

We may trace this subject far, and compare God's dealings with Gideon and Israel with the experience of all the saints in their numerous conflicts with their enemies and their triumph over them; but there appears to us a still deeper and more striking application of the figurative import of the part of the subject presented in the text proposed for our more especial consideration.

From the allusion to this subject, Isa. 9:4-7, we conclude that Gideon, in leading the little band of God's elect or chosen people to triumph over the Midianitish hosts, was a figure of Christ, as the Captain of our salvation. The removing the yoke and burden and staff and rod of oppression of Israel by Gideon, was attended with confused noise in the Midianitish camp, and garments rolled in blood; not by swords of steel or weapons of carnal slaughter used by Gideon and his men, but by confusion in the enemies' camp, which set every man's sword against his fellow; and this confusion and consternation was occasioned by what was to them the confused noise of three hundred trumpets breaking suddenly upon their astonished ears, and simultaneously with the noise, the fearful glare of light from three hundred lamps, which carried dismay and terror to their quaking hearts. so when our spiritual or anti-typical Gideon, the "child born, the Son given, the Wonderful, Counsellor, the Mighty God, the Prince of Peace," should vanquish all the enemies of his cause and people, it shall answer to the figure and be with burning and fuel of fires. When "that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." — 2 Thess. 2:8.

If we are right in taking Gideon in this figure to represent Christ, then the three hundred chosen men, elected by God himself, may represent the chosen

people of God under the three dispensations, including patriarchs and prophets under the two former dispensations, and the apostles and saints of the gospel dispensation. This divides the Lord's host into three companies, as they are represented by a multitude of corresponding figures. When Jacob, on his journey, came to the land of the people of the east, he saw a well in the field, and lo, there were three flocks of sheep lying by it, for out of that well they watered the flocks. But it was a fountain sealed, a spring shut up, so that they could not be watered until the flocks were gathered, and the stone removed. The stone, or tables of the law, shut up from the flocks the waters of life, until Rachel (the figure of the gospel church) brought up her father's flock, and then the stone was removed and the flocks were watered. Gen. 29. The division of the Lord's chosen people is represented in the three companies, by Abraham, Isaac and Jacob; by Noah, Daniel and Job; by Shadrach, Meshach and Abednego, in the burning furnace, and the form of the fourth in their midst, whose form was like the Son of God; in the sign of the prophet Jonah, the three days and three nights he was in the whale's belly, and the three days in which Christ said he would build the temple, the three days he was in the heart of the earth; with many other parallel figures, all of which show that the great battle of the Lord, in which the mighty hosts of the worshippers of Baal or other idols shall be vanquished and go to confusion together, and the wicked shall be consumed by the spirit of the mouth of our great Captain, and destroyed by the brightness of his coming, as the Midianites were by the sound of the trumpets blown by the mouth of Gideon, and reiterated by those who were with him, who were "called and chosen and faithful," and whom Gideon commanded to look at him, and do as they saw him do, should agree with this figurative number.

“And he put a trumpet in every man’s hand.” Not in the hand of every man of Midian, or of Amalek, nor even every man of Israel; but every man of the three hundred whom God has chosen for that service. The proclamation of the gospel of the grace of God is often spoken of in the scriptures as the blowing of the trumpet. Two trumpets of silver, of a whole piece, were made at God’s command by Moses, to be blown for the gathering of the people of Israel, and for the journeying of the camp. A jubilee trumpet was sounded to announce the year of release to the captives of Israel. “And it shall come to pass in that day that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem.” — Isa. 27:13. “And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other.” — Matt. 24:31. The trumpets used by the three hundred chosen men of Gideon did not divide nor scatter Gideon’s men when sounded by command of and in harmony with the sounding of the trumpet of their illustrious leader; but it scattered and confused their enemies. So the gospel of the son of God, when sounded at his command, and precisely as the chosen trumpeters witness the sounding of it by their glorious leader and commander, will always gather those who have an ear to hear what the Spirit saith to the churches; but “if the trumpet give an uncertain sound, who shall prepare for the battle?” The gospel is the sharp sword which proceedeth out of the mouth of him who in righteousness doth judge and make war. This is the “sword of the Lord and of Gideon,” and it will surely carry confusion into the camp of the enemies, and ultimately set every man’s hand against his fellow, as in the days of Midian. The sword of the Lord,

as we have said, is not a carnal weapon made of steel, but it is quick (vital) and powerful, sharper than any two-edged sword; it is mighty through God, for it divides asunder between joints and marrow, soul and spirit, and it is a discerner of the thoughts and intents of the heart. Such a sword, a “Thus saith the Lord God,” is put in the hand of every soldier of the cross; but it cannot be used with good effect only at the proper time.

The apostles, after receiving the commission, were commanded to tarry in Jerusalem until they were endued with power from on high. Had some of Gideon’s men blown the trumpet before Gideon gave the signal, they might have done mischief; but, “Look on me, and do likewise. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of the camp, and say, The sword of the Lord and of Gideon.” So says our spiritual leader: Look on me, observe my example, do as ye see me do, obey my commandments, and follow in my footsteps.

Observe, the trumpets were furnished and put in every man’s hand by Gideon, as were also the empty pitchers and the lamps. Trumpets have a variety of sounds; some are shrill and piercing, some are smooth and soft, others are harsh and grating in their sound; some are to announce an approaching conflict, calling the people to arms, and some are to proclaim a jubilee of release to prisoners and captives; but for every purpose the trumpet must give a certain sound. Should every man furnish his own trumpet, they would not be likely to harmonize in sound. Some of those that were used by Israel were made of rams’ horns, others of silver, and all adapted to the purpose for which they were to be used. The trumpets put in the hands of Gideon’s three hundred men fitly represented the gifts of the Holy Spirit, which our spiritual Gideon has

bestowed on every one whom he has called and chosen to grapple with the powers of darkness, and stand in defense of the faith which was once delivered to the saints. And let it also be well observed that the trumpets in the hands of Gideon's men were only understood by the men of Gideon; but made a confused, unintelligible noise in the ears of the Midianitish camp. The same trumpets that cheered and strengthened the hands and hearts of the men of Gideon, carried consternation and death to their enemies. So the same apostolic gifts that are "a savor of life unto life to them that are saved, are a savor of death unto death to them that perish." "Blessed are they that know the joyful sound." "The preaching of Christ is to the Jews a stumbling block, and to the Greeks foolishness; but unto them which are called, (as were Gideon's men,) Christ the power of God and the Wisdom of God."

The empty pitchers may represent the servants of God, who in themselves are but dust and ashes, moulded by the potter, and formed into vessels of honor or of dishonor, according to the pleasure of the potter; in themselves empty, and having no power to either cheer Israel or confound the enemy; but he who has formed the vessels to honor has committed to them a sacred treasure, that the excellency of the power may be of God, and not of us.

The lamps, that were concealed from the view of the enemy by the empty pitchers until the pitchers were broken to let the light shine forth, is clearly illustrated by the apostle, 2 Cor. 4:5-7: "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. For God, who commanded the light to 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. But we have this treasure (of light) in earthen vessels, (as Gideon's men had their light in earthen

vessels, and for the same purpose, too,) that the excellency of the power may be of God, and not of us." And as the mighty hosts of Midian, of Amalek and the people of the east were overwhelmed and destroyed when Gideon caused the light to shine out of the darkness of the empty pitchers, even so will the Lord consume anti-christ or that wicked with the spirit of his mouth, and destroy them with the brightness of his coming. — 2 Thess. 2:8. God's chosen ministers, who take forth the precious from the vile, are "as God's mouth." — Jer. 15:19. Of the Spirit of the Lord, it is said unto the Zion of the Lord, whose light is come, and on whom the glory of the Lord has risen, "My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever." — Isa. 59:21. The light in Gideon's pitchers, and the Spirit and words of the Lord, which are a light to our way and a lamp to our feet, God has put in the mouth of Zion's seed, as Gideon put the lamps into the empty pitchers of his men, and made them to be as his mouth, in declaring his words and in putting forth the precious from the vile.

Although we have extended our remarks to a great length, we cannot well forbear to add a few further reflections on the subject, especially in regard to the useful instruction it presents to the soldiers of the cross of Christ. Neither the pitchers, the lamps or the trumpets, or even the men, had any power to subdue the mighty hosts that were encamped against them. The blowing of the trumpets, the breaking of the pitchers, the shining of the lamps, and the crying, "The sword of the Lord and of Gideon," all would have been ineffectual, had not God himself directed the whole matter. It was at God's appointed time and in his own way that this great army was to be put to flight, pursued and destroyed. How

often, when Zion appears to languish, and the enemy is spread out like grasshoppers, filling the whole land, that unbelief suggests, "The Lord has forgotten to be gracious," and scoffers say, "He is slack concerning his promises," and our trembling hearts inquire, "By whom shall Jacob rise, for he is small?" But we forget that the battle is the Lord's; and when we are made to triumph it will always be in such a way as shall constrain us to say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

See the well-drilled chosen handful of men, receiving from God their instructions through Gideon; how very important that they receive every word of the instruction, and obey to the very letter. "Look on me," said Gideon. Should they for a moment turn their eyes from Gideon, they would be terrified at the sight of their enemies, and if they looked at their own feeble numbers, or to their lamps in empty earthen vessels, the sight would be appalling; but as the eye of the servant is to his master, they were commanded to look alone to their leader, and away from everything else. So we find it enjoined on all the saints to be "Looking unto Jesus, the Author and Finisher of our faith." "Behold, when I come to the outside of the camp it shall be that as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets on every side of the camp, and say, The sword of the Lord and of Gideon."

To-day hosts of earth and hell are encamped against the little flock of our Immanuel; their number is like the sand for multitude, their implements and munitions of war are cruel and deadly, embracing all that earth and hell can supply, and they defiantly challenge the armies of the living God, saying, Who is like unto the beast? Who is able to make war with him? And their mouth is open in blasphemy against God, to

blaspheme his name and his tabernacle, and them that dwell in heaven. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." — Rev. 13. Like "the lily among thorns, and as the apple tree among the trees of the wood," the little flock, unto whom it is the Father's good pleasure to give the kingdom, the church of God is seen. "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written upon their forehead." "And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God, and they sing the song of Moses, the servant of God, and the song of the lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." — Rev. 14:1, and 15:2, 3.

When Gideon required encouragement to allay his fears and inspire him with courage, God sent him to listen to a dream related by a Midianite, and interpreted by his fellow in the camp. But how simple the dream. The dreamer did not relate that he saw in his dream the bright artillery of heaven displayed, and the bolts of vengeance hurled in a storm of awful wrath, no fearful display of superior numbers, or of terrible death-dealing engines of warfare; but a simple, harmless cake of barley bread, which a hungry soldier might welcome with joy; but in the interpretation it was portentous of evil to their hosts; it tumbled into the camp, and came into a tent and smote it that it fell, and overturned it, that it laid along. But the interpreter saw in the ominous cake the sword of Gideon and Midian's discomfiture. The little flock of Jesus are

looked upon by their proud and scornful enemies now with as little dread as they would feel at the sight of a barley cake; but God has said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The wisdom of men would suppose the army of the Lord should be greatly augmented, so as to be able to vie with the numerous forces of the enemy; but God in his wisdom caused the number, small as it was, to be reduced from thirty-two thousand to three hundred men, lest they should say, "Mine own hand hath saved me," and thus rob him of the glory of their salvation. So men are now beating up for volunteers to make what they call the Lord's army strong enough to evangelize the heathen and convert the world; but all their volunteer recruits will be dismissed and sent home, like the surplus men of Gideon, before the final triumph shall be accomplished, and the naked arm of God, uncovered by human aid or instrumentalities, shall be made bare in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. — Isa. 53:10.

(Editorial by Elder Gilbert Beebe, June 1, 1876.)

Dear Sirs:

I see my subscription has expired to the *Signs of the Times*, and I am enclosing a check for a renewal. We enjoy the *Signs* very much, as we are elderly and cannot attend all the meetings we would like to.

Yours in fellowship, we hope,  
Mr. & Mrs. Odis Young

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## OBITUARIES

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### ARTHUR R. REED

Arthur R. Reed was born in Floyd County, Virginia on October 24, 1894, and passed away February 12, 1981.

He was married to Burnice Conner in January, 1916. She passed away in May, 1944. On March 9,

1946 he was married to Annie Martin. To this union one son was born. He was Ramond O. Reed.

Brother Reed was a firm believer in salvation by grace. He had a good understanding of the truth, and he loved to meet with the brethren. He followed these people for a good many years before asking for a home with them, and when he did come, there was no questions that needed to be asked. He was baptized by his pastor, Elder Roy Agee.

Brother Reed was sick for several years, but he bore his sickness with patience. We miss Brother Reed, but we know that no one can miss him like his wonderful wife. We met in his home and had preaching a month before he passed away, and we never saw him rejoice any more. We feel our loss is his eternal gain. We are not uneasy about his resting place.

His funeral was preached at Salem Primitive Baptist Church by Elder Roy Agee and Elder Lane Carter. Interment was at Restvale Cemetery.

Written by one who loved him.

Elder Roy Agee

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### QUINCY A. GLADDING

On June 23, 1981 at age 90, our beloved father, Quincy A. Gladding, was called to his eternal home following a severe stroke. Brother Gladding was laid to rest beside his wife, Alice, who preceded him in death in 1963 at age 70. The burial was at Black Rock Cemetery, Butler, Maryland, with Elders Poole and Wood attending.

Brother Quincy as he was affectionately called by those who knew and loved him, was a faithful member and deacon of Baltimore Ebenezer Church having been baptized in 1920 by Elder Joshua T. Rowe. He also served as deacon at Black Rock Church for many years and was a trustee of the Primitive Baptist Home Fund, Inc.

He leaves two sons, Henry A. (Catonsville); Melvin B. (Westminister); one daughter, Jennye A. Osborne (Westminister); one Sister, Marie Holdefer (Florida); five grandchildren and seven great grandchildren.

He will be remembered by many for his love of the doctrine of the saints and his happy countenance when singing the songs of Zion among the brethren.

Written in loving memory,  
Jennye (Peggy) Osborne

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### BROTHER SPENCER SIMPSON

Brother Spencer F. Simpson was born to John W. and Frances Simpson on May 18, 1895. Our Saviour called him home May 30, 1981, making his stay on earth 86 years and 12 days. "Precious

in the sight of the Lord is the death of His saints". (Psa. 116:15)

A native of Caswell County, he was married to Sister Mary Moore Simpson on October 21, 1920. to this union were born three daughters, Sister Mary Blalock, Mrs. Nancy Rumble, and Mrs. Betty Burris; four sons, John W., Thomas, James H., and Franklin Simpson; 14 grandchildren, and 8 great grandchildren.

In July, 1928 Brother Simpson came forward and was received into the fellowship of Bush Arbor Church and was baptized by the late Elder W. C. King. He walked humbly and softly for 53 years among his brethren and was loved by all who knew him. His foremost conversation was to talk on the Scriptures. As his body was weakening in his waning years, he was strong in the faith. "Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

His funeral was conducted at Lowes Funeral Home by his Pastor, Elder Wallis Smith, assisted by Mr. Michael Hooper. His body was laid to rest in Alamance Memorial Park beneath a beautiful mound of flowers to await the coming of our Lord and Saviour Jesus Christ.

Written by T. I. Rice as ordered in conference Saturday, June 13, 1981. Be it resolved that one copy be sent to the family, one placed on the church records, and one for publication.

Earl S. Rudd, Clerk  
Wallis Smith, Moderator

#### ELDER EULIE E. McCOOL

Elder Eulie McCool of Steens, Mississippi fell asleep in Jesus Wednesday, February 11, 1981 in a Columbus, Mississippi hospital. His funeral was held at Bethel Primitive Baptist Church near Steens with Elder H. C. Moon officiating. Burial was in Bethel Church cemetery.

Survivors include his wife, Annie McCool of Steens; a son, James W. McCool, Cedar Bluff, Mississippi; two brothers, Gilbert B. McCool, Steens and J. D. McCool, Gordo, Alabama; three grandchildren, Sherry, James M., and Maggie Elizabeth.

Brother McCool married Annie Mullican, and to this union was born one son, James. Brother McCool was ordained to the full gospel ministry on November 16, 1964. He was serving before his death the following churches: Bethel, Macedonia, and Mt. Carmel of the Buttahatchie Association of which he was the moderator: Pleasant Ridge, Zion, Salem, and Mt. Zion churches of the Hopewell Association.

The Lord was pleased in pursuance of His divine purpose to remove from us by the hand of

death, a very dear pastor and friend. He who talked to us and preached Jesus from the pulpit will speak to us no more on earth. His grand theme was Jesus; and though he cannot now speak of Jesus any more on earth, I believe with all my heart, his soul and spirit is now singing this song in heaven, "Worthy is the Lamb that was slain for us."

The Word of God declares, "Precious in the sight of the Lord is the death of His saints." Their death is dear to the Lord, honourable and glorious; and shall be precious in His sight to a never-ending eternity. To all who so dearly loved him, the death of our dear brother is our great loss. His great usefulness, the divine power which attended his ministry, and how it was blessed of God to so many precious souls will always be remembered.

My dear friends, even though his death is our loss, it is his gain. He could adopt the language of the great Apostle Paul when he said, "For to me to live is Christ, and to die is gain." Brother McCool was ever ready to acknowledge, that whatever he possessed was of grace and grace alone. He derived all his gifts and all his grace from the fountain Head of Life, the Lord Jesus. The extent of his gain we cannot say, we must die to know what heaven is. "Father, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory." When a dear child of God leaves this walk of life, Jesus is present. They fall asleep in Him, and the angelic hosts are present to welcome the entrance of their souls and spirits into mansions of bliss. The time came for our dear brother to depart his life on earth to a far greater union with all the dear saints who have died in the Lord.

Yes, the exact time came for his removal, the Lord had no more work for him to do on earth. His work was finished, the battle was fought and he now possesses the crown. He ran the race and obtained the prize. Even though he fought and ran in much weakness of body, yet he never complained.

Now, O Lord, let thy blessing rest upon his precious widow, defend her in danger, guide her by thy council. May she feel that underneath her are thy everlasting arms. O Lord be her refuge and defense. Let thy blessing rest upon his son and family, upon the dear saints he so faithfully served, and upon all his many brethren and friends.

Our fellow yoke minister was both a doctrinal preacher and an experimental and a practical preacher, and he practiced what he preached. It would be hard to find a more faithful servant of God, than Elder Eulie McCool.

Written by one who loved him, upon request of his family.

Elder Joe L. Hamrick



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., APRIL 1982

No. 4

**SIGNS OF THE TIMES**

ISSN - 0199-0063

Subscription price \$5 per year—\$9 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances, should be mailed to Keeling, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P.O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.*

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Editors

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**MY GOD**

"I trusted in thee, O Lord: I said, Thou art my God". Ps. 31:14.

O Lord! and art thou not my God?  
Though Satan dares suggest.  
That I've no claim  
My hopes are vain,  
And I am sore oppress'd.

O Lord! and art thou not my God?  
 Though sin and hell agreed,  
 Thy work deny,  
 My faith defy,  
 And gloomy doubts succeed.

O Lord! and art thou not my God?  
 Though guilty fears arise;  
 And unbelief,  
 That cursed thief,  
 The sacred bond denies?

O Lord! and art thou not my God?  
 Though darkness intervene,  
 To hide the grace  
 Of that dear face  
 Which I have sometimes seen.

O Lord! and art thou not my God?  
 E'en though I cannot see  
 My int'rest clear,  
 And often fear,  
 Thou hast not loved me.

O Lord! if thou art not my God,  
 Why should I grieve and sigh  
 If thou depart  
 Or raise my heart  
 With joy, when thou art nigh?

O Lord! if thou art not my God,  
 How came this heart to love?  
 No love but thine  
 Could kindle mine,  
 Or raise my soul above.

O Lord! I've said, Thou art my God!  
 I'll worship at thy throne;  
 Till thou deny,  
 My hopes rely  
 On thee, my God alone.

O Lord! I've said, Thou art my God!  
 My Father thee I call;  
 And thee I'll own,  
 My God alone  
 My everlasting All.

Somers Town  
 Nov. 1, 1837

J.C.

---

FROM TEXAS

Walnut Springs, Texas

Dear Editors,

I am enclosing a check to renew my subscription to the *Signs*. I surely do enjoy getting it every month. I do not live close to my church, so I don't get to

go back there very often. The ones around me are not like mine.

I have surely enjoyed Elder Beebe's sermons that you have printed. I am looking forward to the publication of his book of sermons.

A little Sister, if one at all,  
 Neva M. White

---

Warren, Ark.

To Signs of the Times:

Please renew my subscription for two more years. I am enclosing a check.

I am ninety-three years old and can't see to read very well, but I enjoy hearing the *Signs* read to me. I look forward to each one.

May the good Lord bless each one of you is my prayers.

Sincerely,  
 Mrs. J.W. Gambill

---

COMFORTABLE FEELINGS IN  
 RELIGION

"Her ways are ways of pleasantness" has a truth in it; though not as the religionists of the day understand it. The pleasantness of religion is only attained by the elect: the pleasantness of all the mongrel race of Exeter Hall is the infernal tint on the sea before the great shipwreck of damnation swallows them all up. For proselyte-making Fullerism, and Arminianism are the A. and Z. of the Exeter Hall Societies.

The peace and joy, the sweet delights from time to time, and the mystic pleasures (hid from all else) of the Almighty's dealings with elect souls, charm, refresh, and entrance more or less the elect race in this sin-clouded world wherein we live at present. The amazing troubles we have gone through about religion, the freshness of honesty encircling all our connection with religion, encourages us. The mysterious dealings of God with us (such as no Arminian, Fullerite, or head-knowledge Calvinist knows any thing of); the

single eye to God's glory through sincere fear or love; sensible destruction from the law of works; and life sensibly breathed from electing grace on our law killed souls; a tender conscience; and Christ's sensibly imputed righteousness on our feeling souls; give us such a thrill of real, solid hope and faith at times, as to convince us of our own salvation and of the predestinated damnation of all non-elect souls. "Tophet was ordained of old". To see from our own amazing experience how narrow the road is that leads to glory! And that we are of the number of the highly favoured few predestinated to find it! A sense experimentally of the eternity and unchangeableness of God! That with Him there is no variableness, neither shadow of turning. That if we are saints, we were so millions of years ago in God's eye as much as we are now! That Christ was the lamb, verily fore-ordained before the foundation of the world. That before ever Adam or Eve were created, the elect were as much elected and saved in God's eye as they are now or ever will be. And to feel that we, I say, by the astonishing experience we have gone through, and by the perpetual feelings we have involuntarily about religion, are constrained to feel (whether we will or no) that God has fixed on us as part of the astonishing and small remnant of election; while He has damned all the rest! (Matt. 25:46). These things overcome us! We lay our faces in the dust! We say in the greatness of our confounding humility, "Can these things be so?" While these darting feelings run through our tender conscience, trembling at sin and experimentally trusting on Christ's sensibly imputed righteousness, embroidering, beautifying, and glorifying our souls inwardly; while the very times and ways when the Almighty revealed Christ's righteousness, and sensibly gave it internally to our souls, shine before us; and the renewed persuasion and Almighty feeling that

we shall be His at that stormy, yet sunshiny day, when He makes up His jewels and damns the reprobate; this, this is what vessels of wrath hate, and what the vessels of mercy feed on; this is what Cain hated, and what Abel loved; "Having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." (Heb. 11:13)

A union of likes and dislikes with God, as regards both men and things, is a great blessing in the soul. I do not wonder to hear men say religion does not consist in feeling; for most have no feelings of any account as regards religion. But to say that religion does not consist of feeling, I will be bold to say, is doctrine not fit for devils, or men, or angels to hear. It is an affront both to divine and moral truth to hear it. It is an affront even to common sense to say so. For what either in a divine or natural way can we know except by feeling satisfactorily? What of pleasure or pain can we know except by feeling? The angels in heaven know they are happy by feeling. The devils in hell know they are miserable by feeling. Men of common sense know in this world whether they are comfortable or not according to their feelings. And divine men judge whether they are under the clouds or sunshine of God, according to their feelings. And, therefore, what on earth, or in heaven, or hell, men can mean by saying that religion does not consist in feeling, I cannot divide. Neither can any one else, I verily believe, except that it is as dreams, nonsense, and stuff to make such a declaration.

Feeling is the very germ, spark, and kernel of divine life in the soul. Like the pulse, it is the mark of life. When the pulse ceases, a surgeon knows life is fled. When feeling is absent in religion, we know there is nothing but death in the soul. For feeling is the characteristic of life. "For the dead know not any thing, neither have they any more a

reward; neither have they any more a portion for ever in any thing that is done under the sun." (Ecc. 9:5, 6)

Divine faith being the substance of things hoped for, we touch the word of life, handle it, taste it. Supernatural faith thus drinks in at times the draught of joy and gladness; making as it were its bones fat. As it is written, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works." (Ecc. 9)

This paper is not written professedly on the tribulations of electing religion: I must treat on them, God being my guide, in another paper. Suffice it here to say, that as night is to day, as winter is to summer, as ploughing and harrowing are to agriculture, and as cold weather is the excellent set-off against the cloying warmth; so tribulations are the very nerve and sinew that uphold, build, and alone, under God, render healthy in the world the living fabric of spiritual religion in every elect soul. "In the day of adversity consider". (Ecc. 7:14) Those days of consideration are many. "For the days of darkness shall be many." (Ecc. 9:8) Until the day of eternity dawn; and the shadows of time flee away with all sorrow for evermore.

Spiritual pleasure in this life is taken up in beholding and examining and in contemplating the earnest-penny and the wave sheaf of eternal life which God himself has with his own hands laid up in the treasure-house of our experience. No miser with half such greediness looks on his gold mammon, as the godly man gloats with divine and ineffable gratitude and wonder at seeing his poor name enrolled in the Lamb's book of life; "I will satiate the soul of the priests with fatness". "And I will replenish every weary soul." (Jer. 31:14, 25).

To eat hidden manna, and to feel vanity stamped on every creature; to be weaned from every thing but God in any supreme love: to be refreshed in the multitude of peace: to feel how soon

every creature will be taken away from us, and that one's everlasting treasure is manifestly in God: to have a sensible feeling that after this short life is ended our poor experience will burst into a triumphant and endless day; and that all hypocrites and pretenders shall come short of that promised rest; and that we, unworthy though we be, have the spark of endless life, integrity, and godly principles within us, implanted there by God's own hands, as it were; these things, I say, are a little of the honey and sweet satisfactions which from day to day regale, freshen, and delight the elect soul who knows that he is at peace with God!

The poor dead stuff which in books, preaching, and conversation is palmed off as religion by the hoards of professors is a burden to a divine man! The obituaries in all the magazines are nine out of ten, says he, of such characters and by such parsons; the experience mentioned in them is so slender, and the parsons they used to be friendly with and under whose preaching they used to sit, are such Samaritans or Hagarenes; that in nine cases out of ten the obituaries are of dead men and all written by dead parsons. For every parson in England almost curses William Huntington, the greatest man of God since the days of the apostles, as his writings show.

Says a divine man, I would not give one pin for talk about religion, unless it is pressed as wine of the finest scent and flavour from the pure and heavenly vineyard of Christ in the soul!

One of the greatest pleasures and comforts of elect religion is the standing on the high ground in sincere experimental real feelings in the soul, mentioned by the psalmist in these words, "There is none upon earth that I desire besides thee." (Ps. 73:25) A sense of all creatures being God's and a sense that he is in the list of the elect and not of the reprobate, makes a godly man, from

varied experience, declare from time to time that there is none upon earth he desires except God. He is experimentally sensible that there is none in heaven but God can help him: but to say in uprightness and simplicity before a heart-searching God, that there is none upon earth that he desires except him: and to have such an experimental series of dealings with God and of his manifestations to him in the use of all creatures is one of the most mild and admirable gems that adorn the coronet of divine wisdom in the soul; throwing a light and lustre over the whole frame of creation itself such as no natural man with the cold moonlight of mere reason or natural religion knows anything of!

To see mercy triumphing against justice in our behalf, and alleviating a little the lot of our condition in this life; to see how God has tied up a little the arm of his wrath against us in temporal things: the delight of thankful hearts; and the restored and subdued use and enjoyment of all the pilgrim-mercies of our earthly and chequered life journey in this world; but almost above all to see our answers to prayer, and that we "Have the ear" of God; all these things spur on our divine loyalty to our electing God, and make us to wish at times we had done with the night of this world! These things increase our thirst for the fulness of those pure, serene, and unsullied delights which will surround our raptured eyesight in the marvellous morn of eternity and of the general resurrection. These are some of the drops that distil as dew from the previous firmament of electing, redeeming, and quickening grace on the chosen race:

Truly, I have a goodly heritage! Truly, the crimson gleams of salvation's summer's day arise in the eastern horizon, blaze, and splendour of my soul! says the godly man at times! "We have seen his star in the east." (Matt. 2:2)

But it may be said that much of our

faith is fancy! The dread realities of previous soul-trouble make us deeply to feel that our religion is far removed from fancy! The pains of hell gat hold upon me: I found trouble and sorrow: with the watchful eye of God's terrible majesty upon us, afflicting us with our sins; is an effectual preventive against us thinking our religion fancy! As, indeed, the damned in hell and the reprobate race on earth shall know that fancy has no part or lot in the sovereign and electing Monarch over all things. A godly man derives his comfort in part from considering all the way that the Lord his God hath led him for many a year in wanderings and in healings, in terrors and in comforts, in unspeakable woe and unspeakable bliss, (2 cor. 12:4) in the path of tribulations and of light, in past times and day by day.

"The frown of God, the sneer of man;  
A hedge of providential gloom:  
Our pride of years worn to a span;  
And stings from sin's deep startling doom:  
These madden and destroy our souls,  
And wear our lives in woe away.  
'Till gladd'ning mercy onward rolls  
To fringe our night with gleams of day!"

The purity of our motives: the general uprightness of our life outwardly: the justification by wisdom thus of us as its children: in a blessed purity of heart in the open vision of God by the eye of electing faith through Christ's righteousness, causing to bud forth also the fruits of the Spirit which are in all righteousness and goodness and truth: these, with the whole mystic train of supernatural excellencies planted in the godly man's soul, make him feel with a witness that there is a perfection in his religion, thus bearing the stamp of God on all perfectness. "I know thy works: behold, I have set before thee an open door, and no man can shut it". (Rev. 3:8)

Besides the varied pleasures which ever and anon will, as at the sight of some unexpected and beautiful landscape, be delighting the spiritual senses sooner or later, and more or less

of every elect man, there will be also a savour on his spirits, a calm serenity, and a healthy and lively blessedness over his feelings, which frowardness sullies or destroys. "With the froward thou wilt show thyself unsavoury." (2 Sam. 22:27) This makes him value a tender conscience. This makes him watchful lest he should lose his delights, lest sin, like a robber, should stop him and rob him of every farthing of the true riches which he sensibly has in his soul. "For love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame". (Song 8:6)

The pleasing flow thus of a godly man's thoughts from time to time: the swelling gale from time to time that puts into a pleasant commotion both hope and faith, warming them into the genial glow of life, and ornamenting and decorating the sails and canvass of the eternally predestinated vessels of mercy before they are wafted through bodily death into the real (though as yet unseen) harbour of eternal joy, I have thus endeavoured, in a few respects, from my own experience to emblazon and faintly set forth, as a confusion to hypocrites, and as an echo to the sounds of mercy, love, and grace in every law-killed and gospel-charmed soul.

Abingdon

I.K.

"The Gospel Standard"

1838

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We desire very much to have either the Pastor or Clerk of the various churches to send in to us any announcements you may feel to be of interest to the churches in general. The pages of the *Signs* are open to all of its supporters and we are glad to give space as needed.

We live in trying times; confusion abounds, and the love of many waxes cold. We feel strongly the *Signs* is a good medium of communication between the churches.

Of special interest would be suitable articles from those exercised to write.

May brotherly love continue.

Editors

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### FIVE MILE CREEK UNION MEETING

The Five Mile Creek Union Meeting will be held, the Lord willing, with New Hope Church, Friday, Saturday, and continuing thru the Second Sunday in April, 1982 (April 9, 10, 11).

New Hope Church is located approximately eleven miles north east of Jasper, Alabama, off Highway 69 to the right on Sipsey Road.

Lovers of the truth are invited to attend.

Elder H. C. Moon, Moderator  
Brother Rufus Jacks, Clerk

---

January, 1982  
Perth Amboy, N.J.

### AN ANSWER TO A SEEKER IN THE GOSPEL OF PAUL

In the January issue of the *Signs of the Times* one of the readers asked for "light" or "comment" on "the question of how the gospel ought to be preached before a mixed congregation whose spiritual conditions the preacher has no knowledge of and no indication to go by". Whether the answer given here is the truth or amounts to any light is something that will ultimately only be decided by the one to whom the Father in heaven gave all judgment and whom I pray is the one who loved me and gave Himself for me.

The fact is, only one gospel was preached by the Apostles whether to those who professed to be saints or to those who claimed no tender feelings toward Jesus. Any other "gospel" to Paul was not the Gospel. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But

though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:6-8) To distinguish between one message or gospel that is given to regenerates and another given to unregenerates is to say that the new schoolers are right when they say that one must preach "evangelistically" first, "get'em saved", and then later preach the "harsher doctrines of grace" in some back corner of a sermon. All Paul ever preached was the Gospel of Jesus. He had nothing left of himself or anything else to trust in. Paul summarized his apostleship in these words, "Christ sent me not to baptize, but preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect". (I Corinthians 1:17) Paul has been taught of God to determine not to know anything among men save Jesus Christ, and Him crucified. (I Corinthians 2:2) This gospel Paul preached to men was not prettily dressed up with its best foot put forward and with philosophies and ideas that would tickle men's ears, as if Paul were trying to make a sale. On the contrary, this gospel was preached in its purest form which emphasized the humiliation required on the natural mind to be able to believe it, "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men". (I Corinthians 1:25) For Paul to have hesitated to preach the *same* gospel before a mixed group, he would have had to deny that "we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life". (II Corinthians 2:16) This group is certainly a mixed group. That Paul was amazed that the same word or gospel could come to some in word only and leave them no better spiritually than they were before, but yet, to others it would come not only in word, but also in power and in the Holy

Ghost (I Thessalonians 1:5) is certain. To Paul no one was sufficient for these things, "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ". (II Corinthians 2:17) Paul was not afraid to preach the gospel unto sinners, for he realized that God could turn his worst enemies into His most trusted servants as he himself was who had been "a blasphemer and a persecutor, and injurious", (I Timothy 1:13) one who had "beyond measure persecuted the Church of God, and wasted it". (Galatians 1:13) Yet Paul knew that when it pleased God, who separated him from his mother's womb, and called him by His grace, to reveal His Son in him, that he might preach Him among the heathen, there was no other gospel to be preached. The churches of Judea which were in Christ "heard only that he which persecuted us in times past now preacheth the faith which he once destroyed". (Galatians 1:23) Paul's gospel could be summarized in this faithful saying, worthy of all acceptation, "That Christ came into the world to save sinners" of whom Paul believed with all of his heart he was chief. (I Timothy 1:15) Thus, in answer to the question of how the gospel is to be preached in "mixed" company; it is to be preached in the only way that it can be preached in *any* company; it is to be preached for the elect's sake that they may also obtain the salvation which is in Christ Jesus with eternal glory. (II Timothy 2:10)

But we have not answered Mr. Crowley's question if we do not touch upon the question of to whom Paul did preach. We know that whatever kind of gospel it was, he preached it the same to all men. Although Paul was all things to all men wherein he adjusted himself to the peculiar customs and lifestyles of both Gentiles and Jews, yet he never changed or "watered down" his message so as to please men for then he

would no longer be the servant of Christ, but of men. (I Corinthians 9:19-22; Galatians 1:10) Notice also Acts 26:16-20) Here a summary of Paul's gospel is given. Paul was promised deliverance by God from whom? He was promised deliverance from "the people, and from the Gentiles". (Vs. 17) This way of dividing mankind is exhaustive, that is, everyone of the elect must fall under the category of either a Gentile or a Jew (which is what the term "people" must mean since it is contrasted to the word "Gentile"). Yet the obvious question is, if Paul was to be delivered from these people, how could they be the chosen people of God? The answer is that they were not. The group of people unto whom God said that He sent him is mentioned in the next verse. These people are those whose eyes will be opened, the ones who will receive light, the ones who will receive the forgiveness of sins, and who will inherit their Father's kingdom which is given to those who are sanctified by the faith that is found in Christ (vs. 18). Now one may truly see a dilemma if he wishes. God said that He would send Paul unto the same group of people from which He promised to deliver him and we must admit that most Jews and Gentiles of that age did not accept the message Paul brought. The only answer I can see is that although Paul was sent unto these two groups in general, the message that Paul had was not for either of these groups in general but for the people of God, the elect that were scattered among them. Thus there are two important points in this passage. Paul went and preached the forgiveness of sins, repentance from sin and faith in God among and to those who had been reprobated from before the foundation of the world. Yet Paul intended his message for those who had ears to hear and eyes to see, who in this case were to be reached by the general scattering of the seed of the gospel to a mixed group of goats and sheep. Although it is not

directly said in this text, the distinct assumption made is that the gospel is the instrument used by God to manifest His sheep from the goats. Otherwise, how could God speak of His delivering power from the Jews and Gentiles, which implies rejection of Paul and his gospel, and yet speak of the success Paul would have in turning them from their darkness? Unless some are prepared to say that Paul failed (and thus God who sent him failed) in his mission to these Jews and Gentiles, which I cannot accept, it must be assumed that there was a "remnant according to the election of grace" (Romans 11:5) which through the gospel were *separated and manifested out of the group in general, for whom Paul's mission was fully intended* and with whom it was *fully successful*. This idea of Paul preaching to sheep and goats together in order to lead out the sheep fits with his practice of going into the synagogues (Acts 19:8, 18:4, 17:2), as well as the market places (Acts 17:17), where more than just the elect gathered. It would also agree with his own testimony to the gospel as the power of God unto salvation, to every one that believeth, "To the Jew first, and also to the Greek". (Romans 1:16)

Before we leave this text, one more thing must be noticed. Paul in trying to demonstrate to Agrippa how Christ is nothing more than what the prophets predicted, asks him if he believes the prophets (vs. 27). Agrippa asks Paul if he thinks in such short order (by merely appealing to the prophets) he can persuade him to be a Christian. Before we read what Paul responds, it would do us good to ask ourselves what we would have said. Would we have told Agrippa that our job did not include any attempts at persuasion or exhortation? Would we have simply told him that when God is willing (if he is willing) he will become a Christian? None of these answers would have been wrong. Paul, as well as I myself, would have agreed totally with them. Yet we must be



willing to acknowledge other answers as well as these such as the one Paul himself gave, "And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds". (vs. 29) As far as we know, Festus never came to know Jesus, neither did Agrippa nor Bernice, his wife, nor any of the court officials who might have been there. The text, in fact, seems to draw attention to those who were there by citing them, "the King rose up, and the Governor, and Bernice, and they that sat with them." (vs. 30) Are we to understand Paul to say that regardless, he wished that they would be Christians like he, both in short order and to a great measure? What else can Paul be saying? He is answering a question of Agrippa as to whether he thinks that with such a short effort he can persuade him to be a christian. Paul puts the whole matter in the hands of God when he says, "I would to God...". He is only a man. As a man who loves God, he only wishes what God pleases. He does not wish for goats to be regenerated; indeed he knows it is impossible. Yet he as a mere man, wishes all men, both spiritually and physically, that is, he prays to God that not only would Agrippa, but all in the room be like him. Do any think this wrong? Do any of us find great glee in the fact that some whom we know in this life, maybe some of our dear loved ones, may burn in the pits of hell? No doubt we can find real satisfaction and even divine joy and peace in the wise council of a sovereign God. But yet, we have not been taught of God to wish for those we meet the damnation and wrath of God, but the best of God's blessings especially that of being one with Jesus. Some may say that we should not wish that for any but the elect. But if absolute certainty is what they wish for and think it evil for a christian to wish well to men who are not known absolutely to

be elect of God, then they may not rest at just refusing well wishes to just those who profess no love for Jesus, but must refuse these well wishes to all the professing saints, for any of these may be deluded. This approach goes against the practice of Paul, both in connection with professing saints, and with those who were not.

One more passage will be brought up in connection with this question of to whom Paul preached. This is Acts 13. Paul had just arrived from the town of Perga to the great city of Antioch of Psidia (vs. 14) and had gone into the synagogue there on the sabbath day. He addresses his hearers as "men of Israel". This appears clearly to mean those who were Jews by birth. The title "ye that fear God" is not as easy to interpret. It is possible that it might refer to those who profess Christ or to the elect saints, but this is highly unlikely, since there is no reason to suppose that no physical Jews have been elect. There were two groups of people mentioned here; and since the first group mentioned does not refer to a group solely classified in spiritual terms because these two groups would not be self-exclusive. When Paul uses the conjunction "and", he is talking of two self-exclusive groups. This interpretation is the simplest and most straightforward one. It may be asked why this question is being made so important? The reason is because once we have determined who Paul was addressing, we will know whether exhortations of repentance and faith were made to mixed groups of elect and non-elect. Notice verse 26, "Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent". Here Paul is definitely addressing Jews who were of the "stock" of Abraham and another group of people, the God-fearers. We have still not answered the question of who these "god-fearers"

were. Most likely they were Gentile religious proselytes who were converted to Judaism. This can be seen in vs. 43, where a very similar classification of the hearers is used by Luke, "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." To further support this point, we find this said in the previous verse, "...when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next sabbath." Here we see the two groups clearly distinguished Jews and Gentile religious proselytes who were called "those who feared God". This does not mean that everywhere we see the phrase "those who fear God" is always refers to Gentile proselytes. The only way to determine this phrase is by the context it appears in. We should not be surprised that the Jews had proselytes, for Jesus mentions their great "missionary" efforts. (Matthew 23:15) Here are some other passages where these proselytes are called "God fearers", (Acts 10:2, 22; 13:50; 16:14; 17:4, 17: 18:7).

Getting back to the crucial point, Paul told these people in the synagogue that the word of this salvation had now been sent to them. This "word" could either be Jesus himself, or the message about Him. It would more likely be the message about Him that Paul refers to here when we read another passage very similar in expression to this one in Acts 28:28, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it". Paul said of the salvation that was sent to the Jewish leaders who came to see Paul and disbelieved him, "Saying, Go unto this people, and say, hearing ye shall hear and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is

waxed gross, and their ears are dull of hearing and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them". (28:26-27) This prophecy refers clearly to the message sent about Jesus and not to Jesus Himself, though the two cannot be completely separated. Thus, if we see the word here as the spoken word, then Paul himself did not hesitate to preach the gospel to mixed groups of hearers. Paul no doubt made it clear that "through this man is preached unto you the forgiveness of sins", (13:28) and that "by him all that believe are justified from all things" from which they could not be justified by the law of Moses. (vs. 39) Although Luke does not record it, Paul may have been getting some objections and he recorded the somber warning God had given the faithless of old, "Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you". (vs. 41) Here the gospel is shown to be clearly proclaimed to reprobates, the entire gospel was proclaimed to reprobates, including repentance and faith.

This preaching was not some "universal call" which Paul felt God was sending to all men. Neither was it some true "offer" to reprobates where God offered them life but did not send the Spirit to enable them to believe, as some might think. God never had any intentions of saving these people and Paul never thought He did. Then it may be asked, Why was the gospel preached unto them? There are at least two reasons.

As has been said before, the elect were scattered among the goats and to reach one the other was also to be reached. Yet this is not the whole picture. *It was no accident that the gospel was preached to them.* It was God's full intentions that

they hear the gospel and reject it; He had prophesied it through His prophets long ago. The reason God had the gospel preached unto them was to fully demonstrate the evilness of their hearts, "He came to his own, and his own received him not". (John 1:11) Paul spoke something of this when he spoke of those who despised "the riches of His goodness and forbearance and longsuffering not knowing that the goodness of God leadeth thee to repentance" so that their hard and impenitent hearts would treasure up for themselves wrath against the day of wrath and revelation of the righteous judgment of God. (Rom. 2:4-5) This is all part of the absolute predestination of all things on the part of God. Not until the reprobated *treasure* up *all* the wrath intended for them will God strike. If God would have sent out a "universal call" then the Apostles would have reached all the men alive in their day with the word of salvation. God *purposely* kept it from the majority of the Gentiles till Jesus came. (Acts 17:30) Now the Jews have been blinded. (Romans 11:7-8; 15) In all of this it can be said that there was and should be today some outward proclamation and exhortation to mixed groups. Yet this is not the same as an "outward call". That belief asserts that God has called on all men to repent and that He calls goats to come, repent from their sins, and believe in Christ. The promises of the gospel, as well as the exhortations to repentance and faith are meant only for the elect who have ears to hear. Although the gospel may fall on the ears of reprobates, it is only to confirm to them the fact that they will never have part in them. To say anything more is to open up the atonement of Jesus for another beside His bride, because any promise of forgiveness of sins can only be given to those for whom Christ died.

To answer the last question of Mr. Crowley as to why some who he claims

to be Old School Baptists do not preach the gospel to mixed groups, is easy. It is possible that God may not have led some to do so. To attempt to preach to anyone whom God has not instructed you to do so is sin. But there may be some who have not done so despite their own consciences (since Old School Baptists have never claimed perfection). In these cases, when I, and hopefully all, use the term "Old School Baptists" in a discussion like this, do not use it in the historical sense, but in the Apostolic sense. We believe that the faith and practice of these Baptists was and is the same as that of the Apostles. If any refuse to follow the Apostles, in so far as they refuse, they are not Old School Baptists.

William Santamaria

Winston Salem, N.C.

Dear Brother Spangler:

In reading through the January 1982 issue of the *Signs of the Times* I notice an inquiry from Brother John Crowley in regards to how the Gospel ought to be preached before a mixed congregation. In my feeble way and by God's grace, I should like to speak upon the subject just a little. I am not speaking as a voice for any religious denomination or any particular group of Baptists. First we must bring the attention of our readers that a vast difference exists between offering the Gospel and preaching the Gospel. Such a difference in fact that one is heretical and the other is Truth. We can search the Scriptures from cover to cover and not find so much as an atom of evidence to support the practice of "offering the Gospel to sinners". It is true that when we get up to preach before the people that we do not know the elect from the reprobate: what are we to do - offer the Gospel to all of them? In no wise, but rather we are to proclaim the whole body of truth to our hearers. We are to expound without any fear or apology the glorious absolute

sovereignty of God in all of His eternal decrees; we are to preach the total ruin of the human race in Adam and God's justice in condemning the wicked to everlasting punishment, and God's rich grace in election. We can, brethren, by the anointing of the Holy Spirit, preach the Gospel and not feel bound, yet preach it without any of the so-called offers and invitations. I believe we have an obligation before God to preach wherever and when ever we have opportunity and utterance to do so. But when one begins to resort to the offers of grace system, you may well mark it down he has joined ranks with the whole Arminian free will system. I know that the "Calvinistic" Missionaries make much over the benefits reaped by use of this offer system, but we are not to use such arguments to support the practice of such a system. We are to go to the Holy Scriptures to get both our doctrine and our practice. Those who advocate the offers of grace system are, for the most part, among that group of deluded souls who also believe the Fullerite heresy of gospel regeneration. When we are given eyes to see the true utility and purpose of the Gospel then we also see the foolishness of offering the gospel to the dead alien sinner. For those who believe that the written Word gives the dead sinner life, we would submit these words as spoken by our Lord in the very context of the subject before us. In John chapter 5, verse 25 our Lord is speaking of the resurrection of dead sinners to life, and this resurrection (or giving of life) is effected only by the voice of the Son of God! Not by His voice or something else in addition to it. A dead sinner cannot hear the Gospel. He must have been given life in order to receive the Gospel. Lazarus did not come forth from the grave in order to get life, but rather he came forth from the grave only after he received life from the life giving Voice, the Lord Jesus Christ. Therefore the utility or purpose of preaching the gospel is not to

"save" or attempt to "save" all the lost, but rather to call out or convert all the redeemed elect. And to only those who are regenerate is this preaching of the Gospel effectual. To these it is indeed "the power of God unto salvation to every one that believeth", etc. (Rom. 1:16) Of course, the above text would require a whole discourse also as there is a belief that is not "to the saving of the soul", which is that same hope and belief that the hypocrite has. (Job 8:13, also read Heb. 10:39)

Our Lord forever settled the question as to whether the Gospel was the "means" of regeneration when He answered the Jews in the discourse recorded in John, Chapter 5. In verse 39 He told them, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me". I do not find any Gospel regeneration in that verse.

I got a right good amount of comment a while back when I made the following editorial comment in "Old Truths" paper. I said, "We are not in the 'soul saving' business. That is not our business at-all! That power belongs only to a Sovereign God. (N. B. Do not misunderstand us here and charge us with having no concern nor compassion for the lost. We have not either said or thought such a thing.) But we want to be clearly understood! 'Religious' zeal can get them in with buses and candy, the Sunday School, musical instruments, and other enticements, (into the building that is. And a name somewhere on a church roll). But insofar as doing anything towards the salvation of one human soul, that power resides in no mortal man, no ordinance, and no institution." "Salvation is of the Lord". Jonah 2:9

Well for all this we bear up by the grace of God, we are branded Hyper-Calvinists and Antinomian. "But wisdom is justified of all her children". (Luke 7:35) We leave it in the hands of our Lord.

Many brethren are more able to answer this inquiry than I am, but consider this feeble attempt. And pray the Lord will give us yet more light as we walk through this dark and dreary world. May we in truth be able to ask with the faithful, "And confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country". (Heb. 11:13-14)

"Jerusalem, my happy home!  
Name ever dear to me;  
When shall my labours have an end  
In joy, and peace, and thee?"

-Burkitt

(Gadsby's Hymnal, No. 934)

Yours in Hope,  
Augustus Webb

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FROM AN OLD SIGNS

January 17, 1850

Brother Beebe:-I am sorry to inform you that several of our friends in this vicinity decline continuing to take the *Signs* - and consequently several will return their paper (the first number of the new volume) by mail.

The controversy carried on through the *Signs* during the latter part of the past year has caused much dissatisfaction among your subscribers- and some complaint has grown out of your not publishing articles and queries for others, and from present appearances I do not know whether I shall be able to induce any of those for whom I forwarded subscriptions last year to continue, but I feel inclined myself to continue another year and do what I can to get others to take the *Signs* this year, but I am afraid that I shall not be able to accomplish much.

We have taken the liberty to extract the above from a private letter of one of our valued agents, in order to show up some of the *Signs of the Times*, which could not be so well illustrated in any other way. As a general thing those who are complaining the most bitterly of controversy, and blaming us the most for a lack of perfect harmony, are those who would themselves involve us in the most vexing and interminable

controversies by their queries and injudicious articles against controversy. If as the publisher and editor of a religious paper we are to be held responsible for all the acrimonious feelings produced by articles which appear in our columns, we must insist on being allowed to decline the publication of such queries and articles as, in our judgement will gender strife and unprofitable contention.

We have been in the field and engaged in combat with the common enemy of the Old School Baptists for many years; our position has exposed us to the most virulent assaults from abroad; *but all the persecution and abuse we have ever been subjected to from the sons of Hagar, are light and trifling compared with the frowns of brethren.* We wish not to complain. It is the privilege of all our subscribers, who are not suited with our paper to decline taking it.

It is our design, as the Lord may give ability to make our paper deserve the patronage of the Old School Baptists, and edifying to those scattered children of our heavenly Father, and if our labors may result in comfort and encouragement to the poor, afflicted, meek, and humble lambs of the flock, we will feel amply remunerated to our toils and reproaches.

Gilbert Beebe

January 1, 1850

(Comment: Things are not a great deal different in 1982 than they were in 1850. Editor)

#### MORE DOUBLE TALK FROM LANDMARKERS

Since printing our article in last month's *Signs* on London Tract and its detractors, we received this latest exercise in "fence-stradling", double-talk, and confusion from the same fountain from whence the other flowed.

(Copied from "The Banner of Love" December, 1981)

"A very interesting old church in the Atlantic Coast area is a little church located just about a

mile from the corner of Maryland, Delaware, and Pennsylvania line, just over in Pennsylvania. The church is known as Landmark. The meeting place is known as London Tract.

The oldest old church in the United States is the Welsh Tract, which was organized in Wales and moved to Delaware in 1701. A few years later a group of people lettered out from that church, and started a congregation four miles away, over in Pennsylvania called London Tract.

Well, the London Tract church is no more. All the members have died out. But a group of people called Landmark Primitive Baptist Church many years ago rented the building, and now hold regular services at London Tract.

We attended services there Saturday night, Nov. 14th. Elder James Bartlebaugh, who lives at Darlington, Maryland is the present pastor of this church.

London Tract is an old pioneer meeting place, the oldest of any church now active and in fellowship with the general body of Primitive Baptists of the United States, and all of our people who visit in that area, like to go out to Landmark."

We will not labor long in this field sown with divers seeds. "*Well, the London Tract church is no more. All the members have died out.*" Fine, Mr. Editor, if she is dead and gone, we will leave her to rest. We see, however, you have no inclination to do so. "*London Tract is an old pioneer meeting place, the oldest of any church now active, etc.*" Is she dead or not? The editor says she is an old pioneer meeting place. We agree; but the oldest of any *church now active*? Is he still confused regarding the difference between a meeting place and a church? We think not. This is pure, simple double-talk to "wobble out" of a tight spot of his own making. He has to admit the church is dead because it is. But to satisfy the semi-arminians who rent the building, he would pump life into the walls of the meeting house and make it "the oldest of any church now active and in fellowship with the general body of Primitive Baptists of the United States", etc. Those meeting there known as Landmarkers are less than

fifty years old as a church (so called) and all the verbage in the world will never change theirs or London Tract's status. So much for the conditionalist brand of history telling.

Troy, N.C.

Dear Editors,

Please find enclosed check for two years renewal to the *Signs of the Times*. Use the extra as needed.

I look forward to receiving the good letters printed in the *Signs* each month, which I've been blessed to read for a long time.

May the good Lord continue to bless you in publishing the *Signs of the Times*.

Most sincerely,  
Mrs. Esther B. Cole

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## EDITORIAL

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### YET

As I go about my daily tasks the most of the time I am in meditation upon the sacred scriptures; the beauty, the depth, the loftiness of Him with whom we have to do. When blessed with sweet meditation (Psa. 104:14) of His blessedness, the Lord comes, as I hope, and sometimes believe, and plunges me into the ditch (Job 9:30,31), and I am taught to know how frail that I am.

If any one tells me that they never doubt, that they are not at times tantalized by the insulting innuendos of Satan I seriously doubt that they have been where poor old Job was when delivered into the hands of Satan, or that they know anything of the venement desire after Peter that he might lead him astray, or for that matter, that they have any fellowship for the sufferings of their blessed Lord when He cried out in his deserted condition to where He lamented in a loud voice, My God, My God, why hast thou forsaken me?

It is as certain that some will deny the

faith as it is certain that the faithful will be saved. So much futile time has been spent trying to reconcile the natural mind of men to the, as they call it, the unjust cruel doctrine of God assigning anybody to hell before the world had a beginning. What in the world would the foundation of God be worth, even trying to force the doctrine of fixedness upon the elect, when the fixedness of the non-elect was left uncertain, dangling, swinging back and forth as unfixed things are certain to do. But I am not afraid to say a thing that God has said. It is true that false doctrine overthrows the faith of some, but the faith that can be overthrown is not the faith that makes whole; it is not the faith that saves; it is not the faith that makes ready, and keeps ready, the saints of God (Mat. 9:22; Luke 7:50; 2 Pet. 1:5,8; 1 Pet. 1:3,5). That kind of faith is underpinned by the Nevertheless of God. That nevertheless covers as much ground as any man's predestination. Unbelief belongs to unbelievers, but mark my words well, it does no tarry long where divine love is dwelling. When that love purges one of his load of unbelief, he or she not only believes, but they beg for help to cope with their unbelief (Mark 9:24).

Another thing often overlooked. (True, overlooking this sacred matter is often intentional.) There is a class of people, in fact a goodly number of them, that are compassing land and sea to get people to turn over a new leaf, to make a small start, growing into a state whereby they can become a full fledged Christian. There has never been one that quit sinning by degrees. The apostle Paul was still breathing out threatenings and slaughter against the people, and against the Saviour, when the voice from heaven stopped him. He was stopped at once. It was a sudden work; it could not have been by practice. Every one that ever comes to the Lord Jesus Christ will come suddenly, for that is the way that the Lord manifested pattern to the Gentiles. He was doing

what he had been doing all the time. He could not have been doing otherwise. He was YET doing that when the Lord stopped him.

That little word yet gets in the way sometimes. The reason that it does is because the Spirit of Inspiration put it exactly in the right place. That it is placed where it is in the Bible does not make men stop and think before hand, but afterwards, when they have had the truth shown to them, they are forever afterwards ashamed of themselves.

It looked like Paul came near to forgetting himself. But he had a quick reminder always along with him to keep him straight. "I labored more abundantly than they all, YET not I, but the grace of God which was with me; I am crucified with Christ, nevertheless I live; YET not I, but Christ liveth in me;" (I Cor. 15:10; Gal. 2:20) It just does not correspond with the experience of the apostle Paul to go about preaching our present salvation is a matter left up to us. One thing I am sure of, to wit, it was not true with him. I wonder how many of us would have let the first statements stand above. But Paul could not let them stand. He was not speaking what he thought, but the wording shows how the Holy Spirit moved him to say in each instance, YET not I, but the grace of God in me. No man, nor no set of men, will ever be able to insert a statement that leads God's little children to feel that they have the control of their life. Paul found out better by the YETS of God in his life.

Job is speaking about the days when the ending of time is at hand. He realizes what is going to take place between the time in which he was then living, and the time of the resurrection. By the inspiration of God he describes that which is coming to him as well as others of the human family. His understanding was that his body would be corrupted as such. Verily, dust thou art and to dust thou shalt return. But that faith that Peter had, and that Job had,

and that all those that truly love the Lord have, says to death, and to the skin worms, and to death itself, I shall YET see my God in my flesh. If God had not desired this doctrine to be promulgated to us today, He could have YET given Job some other way to have said what He did have in mind for us to know.

For one hundred and forty nine years the *Signs* has been giving a clarion call to the poor and needy. That call has always been a dependable trumpet sound. True, it has had falsehood to combat on the home front as well as abroad, but when duty has called, after patience has had her perfect work, the same steady banner has been kept unfurled and the keeping of that welcome sight unfurled has been by the sustaining Hand of Him that wrought a miracle and sent it forth that first November morning in 1832. My mind is delighted that although the Saviour was troubled on every hand, that He did not turn back, that He did not give up. Today, and tomorrow, we will be troubled. Where would we turn for evidence, for strengthening, for comfort? True, being troubled on every hand is not good to the flesh, but if that is what we are seeking, let us furl the banner now, for I assure you that if that was what Elder Beebe was seeking in 1832, or if it is what we are seeking in now, we are not fit recipients of having received the call from those in charge to serve. Our service has been in vain. Dear *Signs* family, let us, by the grace of God, stay with the ship. There has been salvation appointed to us these many long years, let us be patient, but let us be brotherly, and let us by this same grace, earnestly contend for the faith once delivered to the saints.

True, dear ones, we are troubled on every side, YET we are not distressed. We are perplexed, but not in despair.

He has had mercy, and He will YET have mercy.

Yours in that blessed hope,  
Elder W.D. Griffin



## VOICES OF THE PAST

"He being dead yet speaketh"

### ROMANS 9:6-8.

*"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."*

The paramount importance of the doctrine of vital relationship to God in Christ Jesus, and joint heirship with him, as indispensable to salvation, may well be inferred from the indefatigable labor of the apostle in all his epistles, especially those addressed to the churches of Galatia and Rome, in elucidating the doctrine of the new birth, as stated by our Lord to Nicodemus, John 3:3-7. As that which is born of the flesh is flesh, and as only that which is born of the Spirit is spirit, we need not marvel that it is so positively declared, "Except a man be born again, he cannot see the kingdom of God." The first Adam, as the seminal head or progenitor of all his posterity, was of the earth, earthly; and in his first state, before he transgressed, he was not spiritual, but natural. — 1 Cor. 15:46, 47. Consequently he was, even in his best estate, elementally qualified only for an earthly paradise; for as the things of the Spirit of God can only be spiritually discerned, he could not, without being born of the Spirit, see the kingdom of God, or know the things of the Spirit. No amount of reformation, or of mental or physical improvement, education or moral discipline, can supersede the imperative necessity of a spiritual birth to enable any man to see the kingdom of God, or to develop a spiritual, vital relationship with God. Flesh is not the production of spirit, or of spiritual

relationship to God; nor can fleshly or earthly seed produce spiritual or heavenly life, or qualify man for the enjoyment of that which is spiritual.

In all the various branches of antichrist the radical error is cherished and pertinaciously contended for, that natural men possess moral ability to acquire by their persistent efforts, not only a discernment of, but also a participation in the kingdom of God; and that the influence of religious training in Sabbath Schools, Bible classes, protracted meetings, anxious benches, and missionary appliances, can effect or produce all that is essential to make children or adults savingly acquainted with the things of the Spirit of God, and prepare them for heaven and heavenly things. This fatal error is as prevalent to-day among all the Arminian tribes of the earth as it was in former times with the carnal Jews, who thought their fleshly descent from Abraham secured to them eternal life.

The Gentile churches, beset as they were in the days of Paul by Judaizing teachers, required the labors of the inspired apostles to teach them the way of the Lord more perfectly. In the eighth chapter of John the carnal Jews claimed to be Abraham's seed; this claim Jesus admitted, so far as related to their fleshly relation. He said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you....If ye were Abraham's children, ye would do the works of Abraham." They truly were the lineal descendants of Abraham according to the flesh, but they were not of the faith of Abraham. Religiously, they were of their father of the devil. That is, the spirit of falsehood and murder was the spirit of Satan, not of Abraham. In writing to the Galatians, Paul says, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Here the apostle evidently alludes to the promise which God made to Abraham: Now to Abraham and to

his seed were the promises made; he saith not unto seeds, as of many, but as of one, And to thy seed which is Christ. This covenant was made with Abraham, and confirmed of God in Christ as his seed, four hundred and thirty years before the law was given from Sinai to Israel; and being so confirmed, it could not be disannulled by the Sinai covenant. "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. And so, after he had patiently endured, he obtained the promise." — Heb. 6:13-15. Observe: this promise, solemnly confirmed by the oath of God, was not only made to Abraham, as a man, but to him as a patriarchal type of Christ, as his seed. "Wherein God, willing more abundantly to show unto the heirs of promise" (who being Christ's, are Abraham's seed, and heirs according to the promise) "The immutability of his counsel, confirmed it" (in Christ) "by an oath; that by two immutable things, in which it was impossible for God to lie, we" (who being Christ's and Abraham's seed, and heirs according to the promise) "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." — Heb. 6:17, 18.

Now to return to our text — "They are not all Israel which are of Israel." "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." — Rom. 9:27. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace; But if it be of works, it is no more grace; otherwise work is no more work." — Rom. 11:5,6. It cannot then be partly of grace and partly of

works; if it be on one, it cannot be of the other. Of which then is it? Well, this same apostle tells us, "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." — Eph. 2:8-10. As the number of God's children among the thousands of the carnal Israelites were as a very small remnant compared to the sands of the sea, so is the election of grace at this day compared with the popular multitudes who profess christianity.

"Neither because they are the seed of Abraham are they all children." On this part of our text we have already dwelt. Although they were recognized under the old covenant, in the worldly sanctuary, and in the carnal ordinances, John the Baptist, in the beginning of the gospel of Jesus Christ, drew the line of discrimination, and declared that the axe was laid unto the root of the trees, to cut those fruitless trees off from Abraham as their father, as their root, and refused them the ordinance of baptism on the ground of that relation. Only they who brought forth fruit meet for repentance were accepted, and all others of them were rejected as a generation of vipers.

"But, In Isaac shall thy seed be called." That is, the seed of Abraham should be called in Isaac. Now, "Tell me, ye that desire to be under the law, do ye hear the law?" If not, listen: "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was born of the bond woman was born after the flesh; but he of the free woman was by promise. 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." "Which things," says the apostle, "are

an allegory; for these are the two covenants. The one from Mount Sinai, in Arabia, which gendereth to bondage, which is Agar," or Hagar, and represents Jerusalem, which then was, in bondage with her children, the carnal Jews, who under the Sinai covenant were in bondage. But the other son, who was born unto Abraham by Sarah the free woman, represents the covenant of promise, which was made with Abraham and his seed, and confirmed of God in Christ as the seed of Abraham, four hundred and thirty years before the Sinai covenant was given. Now, as in the allegory, Hagar represents the legal covenant, so her son represents the children of the flesh. And as Hagar was herself a bond maid, she could no more entail freedom to her children, than the law of a carnal commandment could give spiritual life to those who were under it. For as many as are of the works of the law are under the curse. And if a law had been given that could have given life, verily righteousness should have been by the law; but instead of this, it is positively declared that by the deeds of the law no flesh shall be justified in the sight of God. Therefore the children of the flesh, with all their law-righteousness and legal works, although they, like Ishmael, may for a time dwell in Abraham's house, and be nurtured on the lap of Sarah, cannot be heirs with Isaac, in whom the promised seed is called, because he is a child of the flesh, gendered in bondage, and born a slave, and being a child of the flesh, is not a child of God. He was born after the flesh, and not by the promise which God had made to Abraham, that Sarah should have a son. Neither did God recognize the result of the means system devised by Sarah, as the fulfillment of his promise. As a child of the flesh of Abraham, he was an illegitimate, and could not be heir with Isaac, who was the child of promise, the son of the free

woman, and the free born son of the Jerusalem which is above, which is the mother of the legitimate heirs of the promise which is confirmed of God in Christ. As Ishmael represents, in this divinely inspired allegory, all the children of the flesh, Isaac represents all the children of God; therefore the apostle says to the saints, as children of the heavenly Jerusalem, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then we, brethren, are not children of the bond woman, but of the free."

There is then a seed that gendereth to bondage, which seed when gendered, generated and born, is born after and of the flesh; and because it is born after the flesh, and is flesh, in it we cannot please God, because the children of the flesh are not the children of God. "So then they that are in the flesh cannot please God. But ye (the children of promise) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "And if Christ be in you, the body is dead." It is not in our carnal nature, which is born of corruptible, fleshly seed, that the vital relationship of the saints to God consists. For that which is gendered by and born of the flesh, is flesh; and that which is produced by any kind of seed, must develop the nature of the seed, of which it is produced. Spiritual seed cannot produce other than spiritual development. Flesh cannot produce spirit, nor can spirit produce flesh. But if the Spirit of God dwells in us, then our vital relation to God, as the children of promise, is not in the flesh, which is the production of a different seed. The incorruptible seed cannot produce corruption, nor anything that is corruptible. Therefore, "Whosoever is

born of God doth not commit sin." Why? "For his (God's) seed remaineth in him, and he cannot sin, because he is born of God." — 1 John 3:9. But still sin dwells in the flesh of those who are born of God. This is indisputable, if Paul was born of God; for he says that when he does that which he would not, "It is no more I that do it, but sin that dwelleth in me." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." — Rom. 7:25. Being born of the Spirit, he had the mind of Christ, with which he served the law of God; and also having a carnal, depraved nature, which was born of the flesh, of corruptible seed, with it he himself served the law of sin. This incessant conflict between the flesh, born of corruptible seed, and the spirit, born of the Spirit, of incorruptible seed, made him feel like a wretched man, greatly desiring to be delivered from the body of this death. Still having the Spirit and mind of Christ, his faith rested with assurance upon the hope of eternal life which God, that cannot lie, promised before the world began, and that victory which God shall give through Jesus Christ our Lord.

In speaking of this promise to Abraham, confirmed of God in Christ, on which the heirship of the spiritual inheritance is secured, the apostle is very explicit. "He saith not, And unto seeds, as of many; but as of one, And to thy seed, which is Christ." Yet in speaking of the heirs of this same promise, he embraces all who are children of the Jerusalem which is above, as being, as Isaac was, children of promise. Evidently regarding them all as they were chosen in Christ before the foundation of the world, and as being included in and one with him, even as he is one with the Father; he the head, and they the body, and all of them required to make up the fullness of him that filleth all in all. — Eph. 1:23. As in Isaac all the seed of Abraham, in the type, was counted, although more numerous than the stars in the firmament, and like the

sands of the sea innumerable, still they were all embodied in one man; so the innumerable host of God's children are embodied in Christ, and their development in the fullness of the dispensation of times is not adding to Christ, but multiplying, as God said to Abraham, "Multiplying, I will multiply thee." Christ asks for no more glory than he had with the Father before the world began. When it was promised, "A seed shall serve him; it shall be accounted to the Lord for a generation," (Psa. 22:30,) he was himself regarded as the seminal Head of that seed, although they were a people that should be born. And as the germ that is to produce a harvest is in the seed, so the eternal life of all the chosen generation of Jesus Christ was secured to them in him from everlasting. None of his seed can be born, as his seed, of any other parentage than himself. None can be recognized as his, except his Spirit dwells in them; and his Spirit only dwells in those who are quickened and born of him. Jesus, in speaking of his death and resurrection, said to Andrew and Philip, "The hour is come that the Son of Man should be glorified. Verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This is a beautifully illustrative figure; for as the germ that is to produce the fruit is in the corn of wheat, so the eternal life of all his people was given them in the Son of God. — 1 John 5:11-12. And therefore, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:46-47. Now in fulfilling the promise to Abraham, which was confirmed of God in Christ, it was necessary that he, as the embodiment of the seed to whom the promise was made, should take on him the seed of Abraham, and be made a little lower than the angels, for the

suffering of death. That is, that in our flesh he should die and expiate our sins, that in his life and immortality, which he brought to light in his resurrection, we might be justified, and presented holy and without blame before him in love. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. 2:14-17. He took our flesh, that he might die for us; and we are made partakers of his righteousness, that we may live and reign with him. In no other way could we be made the righteousness of God, and without the righteousness of God we could not be saved. In our flesh he bore our sins, died our death, and met and canceled all the requisitions of the holy law, that we being thus buried with him by baptism into his death, should also be quickened together with him, and raised up together with him in the heavenly places in him. We being thus in him slain by, and dead to the law, by the body of Christ, should be married to him that is risen from the dead, and from under the law, and walk in newness of life, and bring forth fruit unto God. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." That is, having been put to death in the person of Christ, we are redeemed from the penalty and dominion of that law; and being by the Son made free, are free indeed. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath

no more dominion over him. For in that he died, he 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. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:6-12.

(Editorial by Elder Gilbert Beebe May 1, 1877)

We have an excellent article on the book of Job written by Elder C. C. Morris of Duncanville, Texas. Due to its length, we will print the first half in the May issue and the latter part in June.

Editor

#### MINUTES OF THE PREBYTERY

Pursuant to the request of Laurel Ridge Primitive Baptist Church, Roanoke County, Virginia, a presbytery met October 17, 1981, at the church for the examination of Brother W. T. Conner. 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 a Deacon.

The solemnity was begun with prayer by Elder Willard Cox. All Elders of our faith and order present constituted the prebytery. Those present were as follows: Elders Leonard Key, Cecil Turner, Leonard Brammer, Lane Carter, William Holland, Larry Hollandsworth, and Willard Cox.

The presbytery was organized by electing Elder Leonard J. Brammer as Moderator and H.B. Cannaday as Clerk. Elder Cecil E. Turner and Elder William Holland were chosen to perform the examination of the candidate. Deacon G.W. Conner, having been duly appointed by Laurel Ridge Church in conference October 17, 1981 as spokesman for the church, delivered Brother W.T. Conner to the presbytery.

Examination was made by Elders Cecil E. Turner and William Holland using scripture reference I Timothy 3:8-13. The presbytery being satisfied with the examination and answers given by the candidate, administered the laying on of hands.

The ordination prayer was delivered by Elder Leonard Key. Elder Lane Carter delivered the charge to the candidate. Scripture reference was Paul's writings.

The Moderator asked Laurel Ridge Church if the Church approved the work of the presbytery, which was answered in the affirmative.

A certificate of ordination was presented to Brother W.T. Conner and the right hand of fellowship and brotherhood was given. The ordained W.T. Conner was delivered back to the church as an ordained deacon of the Old School Primitive Baptist Church at Laurel Ridge.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Lane Carter.

Elder Leonard J. Brammer, Moderator  
H.B. Cannaday, Clerk

#### NOTICE

So that we might familiarize our subscribers with the original Certificate of Incorporation and Bylaws of the *Signs of the Times*, we are now putting them before you.

The new Certificate of Incorporation in the State of Virginia was made necessary when we no longer had trustees living in the State of New Jersey and follows the old Certificate as closely as the laws of this State will allow.

Should anyone desire further information or wish to examine the books of the *Signs of the Times*, contact Elder Julian Williams, Keeling, Virginia. Anyone is welcome to such information as we have, providing they are a supporter of this paper.

Editors

**CERTIFICATE OF INCORPORATION  
OF THE  
SIGNS OF THE TIMES, INC.  
ESTABLISHED 1832, AND  
DEVOTED TO THE  
OLD SCHOOL BAPTIST CAUSE**

THIS IS TO CERTIFY that the undersigned do hereby associate themselves into a corporation, under and by virtue of Title 15 of the Revised Statutes of New Jersey (corporation not for pecuniary profit), and the several supplements thereto

and acts amendatory thereof.

FIRST: The name of this corporation is SIGNS OF THE TIMES, INC., ESTABLISHED 1832, AND DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

SECOND: The purposes for which this corporation is formed are to perpetuate the publication of the magazine known as "Signs of the Times" which was established in 1832 and is presently being published by Elder R. Lester Dodson and devoted to the Old School or Primitive Baptist cause, and to accept subscriptions, bequests, etc. for the purpose of perpetuating the magazine.

THIRD: The location of the principal office of this corporation is at No. 41 Addison Avenue in the Borough of Rutherford, County of Bergen, State of New Jersey, and the name of the agent therein and in charge thereof, upon whose process against the corporation may be served, is R. LESTER DODSON.

FOURTH: The number of trustees of this corporation is seven.

FIFTH: The trustees of this corporation shall be members in good standing of the Old School or Primitive Baptist Church in accordance with the recognized order of said Church.

SIXTH: The names and post office addresses of the trustees selected for the first year of the existence of this corporation are:

William D. Chapman, Bloomingburg, New York

David V. Spangler, Route 6, Danville, Virginia

Harold M. Bennett, Mardela Springs, Maryland

Cyrus Risler, 904 Ogden Avenue, New York City, New York

Elsie Loeffel, 1158 Falls Terrace, Union, New Jersey

Gertrude Secor, 233 East 17th Street, New York City, New York

R. Lester Dodson, 41 Addison Avenue, Rutherford, New Jersey

IN WITNESS WHEREOF, we have hereunto set our hands and the dates set forth in the acknowledgements annexed hereto.

Signed, sealed and delivered in the presence of:

William D. Chapman

David V. Spangler

Harold M. Bennett

Cyrus Risler  
 Elsie Loeffel  
 Gertrude Secor  
 R. Lester Dodson

BY-LAWS  
 of  
 SIGNS OF THE TIMES, INC.,  
 ESTABLISHED 1832, AND  
 DEVOTED TO THE OLD SCHOOL  
 BAPTIST CAUSE

ARTICLE I

The principal office of the Company shall be in the Borough of Rutherford, State of New Jersey, at 41 Addison Avenue, but meetings of the Trustees for the transaction of business, except such as is required by law to be transacted at the principal office, may be held at such place as may be designated by the President of the Association.

ARTICLE II

The Trustees shall consist of seven (7) members, which Board shall have full power and authority to manage and control the affairs of the corporation, and a majority vote of the Trustees, whether by proxy or otherwise, shall be sufficient to pass any measure before such meeting.

ARTICLE III

The Trustees shall hold office for good behavior and so long as they remain a member in good standing of the Old School or Primitive Baptist Church in accordance with the recognized order of said Church.

ARTICLE IV

In the event of any vacancy in the Board of Trustees the surviving Trustees shall, by majority vote, fill the vacancy.

ARTICLE V

Any Trustee may be removed from office upon a two-thirds vote of all of the other Trustees.

ARTICLE VI

The officers of the Corporation shall be the President, Secretary and Treasurer, and their duties shall be such as are usually imposed upon such officials of corporations. The President of this Corporation may be eligible also to be a Treasurer of the Corporation.

ARTICLE VII

Other officers, agents and employees may

be appointed and their duties assigned and compensation fixed by the Trustees.

ARTICLE VIII

The corporation seal of the Association shall be a circular seal with the name of the company around the border and the year of incorporation in the center.

ARTICLE IX

These By-Laws may be altered or amended at any time by a majority vote of the Board of Trustees, providing, however, that R. Lester Dodson for the term of his natural life, and so long as he remain a Trustee, vote in favor of such change.

ARTICLE X

This Corporation shall be authorized to accept subscriptions, bequests, etc. for the purpose of perpetuating the magazine known as Signs of the Times, which was established in 1832 and is presently being published by Elder R. Lester Dodson, and devoted to the Old School or Primitive Baptist Cause.

William D. Chapman  
 David V. Spangler  
 Harold M. Bennett  
 Cyrus Risler  
 Elsie Loeffel  
 Gertrude Secor  
 R. Lester Dodson

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O B I T U A R I E S

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LLOYD HANDY DOSS

In sadness, I attempt to comply with the request that I write in memory of our Dear Brother Lloyd Doss. He was born July 16, 1911, in Charlottesville, Virginia, a son of the late Coleman A. Doss and Ida Pickeral Doss. He died September 18, 1981 at Baptist Hospital, Winston-Salem, North Carolina, after an illness of five weeks. Survivors include his wife, Sister Latisha Inge Doss; two brothers, Odie F. Doss of Gretna and Clarence D. Doss of Summerfield, North Carolina, three sisters, Mrs. Burton Hall, Mrs. Turner Pickeral, and Mrs. Preston Saunders, all of Danville, Va.; one half-brother, Jesse H. Doss of Danville, Va.; and one half-sister, Mrs. Bessie Milam of Roanoke, Va.

Brother Lloyd was a strong believer in salvation by Grace and visited sister associations for many years. He was faithful to his church, serving humbly, had a calm and gentle manner, and walked softly among his Brethren in Love. He also served in the community in which he lived with love for others.

He asked for a home with Weatherford Primitive Baptist Church the first Sunday in July, 1949 and was baptized by his beloved Pastor, Elder O. K. Tench. Brother Doss was appointed clerk of Weatherford Church September 25, 1949 and was ordained Deacon on June 25, 1978 serving both offices well.

I believe Brother Doss was made reconciled to his illness and to death because he bore his afflictions without murmuring.

His funeral was conducted at Weatherford Primitive Baptist Church on September 20, 1981, by Elders O. K. Tench and Raymond L. Goad and his body was laid to rest beneath a beautiful mound of flowers in Gretna Burial Park to await the second coming of Lord Jesus Christ. I feel we have been highly favored of God to have had fellowship with such a wonderful Brother.

He is greatly missed by his dear wife, family, church and friends. May we all that mourn our loss be reconciled to God's will.

Written by: Marvin Brunfield  
Moderator: Elder O. K. Tench  
Asst. Clerk: Raymond Goad

#### SISTER SARAH MOLLIE SALMONS

"Sister Mollie", as she was known by the church, was born March 7, 1884, and was called out of this life June 14, 1981, having sojourned here for 97 years. Mollie Salmons was the daughter of the late D. G. and Amanda J. Salmons of Woolwine in Patrick County, Virginia. She is survived by one brother, M. S. Salmons, Roanoke, Virginia.

Sister Mollie will be greatly missed from all the churches in this area as her greatest pleasure came from attending the dear Primitive Baptist Churches and was able to attend regularly through the fifth Sunday in May before her death, the second Sunday in June, 1981. The day she died was communion day at her home church, Thomas Grove Primitive Baptist Church.

After professing a hope in Christ in January, 1903, Sister Mollie joined Jack's Creek Church, near Woolwine, Virginia, the fourth Sunday in May 1904, and moved her membership to Thomas Grove in October, 1932. Thomas Grove Church is less than a mile from her home place where she spent 72 years of her life. Sister Mollie was always faithful in attending her church and walked "up the mountain" to the meetings for many years, even into her old age. She remained home with her parents and never married, although she did plan marriage at one time and became spiritually troubled and called it off.

Sister Mollie was blessed to have her mind centered on spiritual concerns most of the time and wrote numerous articles for several Primitive

Baptist Publications, as well as some newspapers. All of her writings were of one accord, giving God the honor and praise for all grace toward His people.

Her last few years were apparently her most pleasant ones on earth, as she came to live with her "adopted" family, Brother Noel Tilley and wife, Mertie. This enabled her to attend church almost every Sunday, which was her delight. Brother Tilley served as the Deacon at Thomas Grove for several years, and when her last brother at home became gravely ill, Brother Tilley and his wife were blessed to take her into their home as one of their own and their family responded likewise. She was with them until she fell asleep in Jesus at their home on Sunday, June 14, 1981.

She was laid to rest in the Tilley family plot, as she had requested, at Old Center Cemetery with her Pastor, Elder Frank Pegram, conducting the services, and assisted by Elder Calvert Fulcher and Elder Buddy Crotts. Her church family followed to the graveside and sang her favorite songs until the wreaths were placed upon her grave and most fittingly sang, "Sister, thou wast mild and lovely; Our loss will be felt for a long time to come; But we feel her gain is now eternal peace."

Written by request of Thomas Grove Church by one that counts it a great blessing to have known such a saintly Sister.

Ken Hopkins, Clerk

#### BROTHER GILMER L. WILLIARD

The Bunker Hill Primitive Baptist Church of Forsyth County, N.C., desires to write this obituary in memory of our dear brother and deacon, Brother Gilmer L. Williard.

He was born on August 12, 1902, and departed this life on May 17, 1981. Brother Williard joined the church in 1966. He loved his church and served the office of deacon well.

Brother Williard is survived by his loving companion, Sister Nera Williard, five daughters, grand children and great grandchildren, two brothers, and one sister. He is greatly missed by his family and brethren in the Lord. The church desires to be reconciled to our loss and to God's will. "Why do we mourn departing friends, or shake at death's alarms? 'Tis but the voice that Jesus sends, to call them to His arms". Death is the gate of endless joy.

Bunker Hill Church requested while in their June conference that this memorial be written, a copy put in the church records, one given to the family, and one be sent to the Signs of the Times for publication.

Elder Z. L. Rhue, Moderator  
Lillian M. Rhue, Clerk  
H. B. Briggs, Assistant Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., MAY 1982

No. 5

**SIGNS OF THE TIMES**

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances, should be mailed to Keeling, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P.O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.*

**SIGNS OF THE TIMES, INC.**

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## **JOB VERSUS THE CONDITIONALISTS**

By Elder C. C. Morris

The book of Job is in one sense the Galatians of the Old Testament. In New Testament times, the apostle Paul answered forever the folly of conditionalism, legalism, and Phariseism by writing the epistle to the Galatians; yet the book of Job, as ancient as it is, destroyed the foundations of legalism in the dawn of history, undercut the supports of the law worshipers before Moses was born, and swept away the conditionalists' refuge of lies long before the term "conditionalism" was ever coined to describe that flesh-exalting system.

For the purpose of this writing, conditionalism is defined as any system of religion which advocates (1) that God has established certain "conditions" for men to meet in order for them to earn blessings and rewards or to escape punishments; (2) that man's choices and actions are independent of God's will; (3) that, apart from God, man has the independent ability to follow through with his choice of good or evil; (4) that if a person chooses good and does it, thereby meeting God's "conditions," then God will bless him for it, but if he chooses evil and follows it then God will withhold His blessings and send punishment instead; (5) that if God is in the matter of man's choice at all, He merely exerts external influence upon the person; (6) that the final choice is left to the individual and that God reacts by dispensing blessings or punishments

accordingly; and (7) that, when God has intended to bless or to punish a man or a nation, God's intent may be altered by a change in man's behavior.

Probably no one can summarize the various schools of thought regarding salvation better than Jerome Zanchius did over four hundred years ago:

"Conversion and Salvation must, in the very nature of things, be wrought and effected either by ourselves alone, or by ourselves and God together, or *solely by God Himself*. The Pelagians were for the first. The Arminians are for the second. True believers are for the last, because the last hypothesis, and that only, is built on the strongest evidence of Scripture, reason and experience: it most effectually hides pride from man, and sets the crown of undivided praise upon the head, or rather casts it at the feet, of that glorious *Truine God*, who worketh all in all." (From Jerome Zanchius' *Absolute Predestination*; emphasis his.)

By comparing the position of today's conditionalists with the above definitions, it is evident that conditionalism is Arminianism.

Modern conditionalists inject the unscriptural phrase "time salvation" into their view of the gospel as a contrast to what they call "eternal salvation." This is an artificial division of Christ's one unified salvation into two nonexistent categories, man's attempt to rend Christ's seamless robe. It is an erroneous element, foreign to the gospel of Christ, introduced by wicked men to justify their works system (designed supposedly to earn rewards associated with "time salvation") while yet claiming they believe in "eternal" salvation by grace.

Such is a most blatant attempt to deceive their hearers, for in the scriptural sense salvation is salvation, period. "Eternal salvation" is manifested in time, and "time salvation" is the evidence and

manifestation of eternal salvation. Therefore, no contrast exists; the two are one and the same. Salvation--all salvation--is of the Lord.

Conditionalists, however, insist that the two "parts" of salvation are different things, and while saying that "eternal salvation" is of the Lord they insist that this "time salvation" is not. It is of men, ourselves, say they; either wholly of ourselves (Pelagianism), or partly of ourselves and partly of God (Arminianism).

The chief differences between the conditionalist groups which attempt to pass themselves off as Primitive Baptists and the Arminian Missionary groups are:

(1) The Arminian Missionary groups emphasize the idea that man's will and works (including repentance, faith and prayer) are used by "unsaved" sinners to earn or obtain salvation, while the conditionalists transfer the exact same principle up one notch, saying that those who are already the children of God use their will and works (including repentance, faith and prayer) not to earn or obtain eternal salvation, but to earn blessings in this life, which is their "time salvation" defined in a nutshell. While the Arminians (Missionaries) indeed do believe they may earn blessings in this life, their current emphasis seems to be more on their idea of eternal salvation and less on temporal rewards and punishments, compared with the emphasis of the die-hard conditionalists.

(2) There are as many species of Arminians as there are of birds. Arminianism's spectrum ranges from the borders of Pelagianism, humanism and universalism up to an amazingly inconsistent encroachment upon large areas of truth. However, all of Arminianism, including the conditionalist "Primitive Baptists," holds this common ground: They all believe that their god can not or will not do violence to the creature's will, as it is sometimes

expressed, in that he is somehow passively and externally dependent upon what his creatures decide to do. Man, therefore, is the Actor, while their god is the reactor.

After an objective and exhaustive consideration of all of the various Arminian religions, one could possibly rank each group, ordering them as to how much of the work of conversion and salvation is--according to their doctrinal systems--effected by God and how much is effected by man. When the ordering is done, there will be those found at one end who say that salvation is 99% of man and 1% of God (such as the Freewill Baptists, the disciples of Campbell, and the Papists). At the other end would be those who say salvation is 99% God's work but there is yet 1% left to man which we must do ourselves (such as "five point Calvinist" missionary Baptists and some Presbyterians). With all of the facts before us we would then find that (a) the conditionalists who call themselves Primitive Baptists, in setting forth their Arminianism, are doctrinally much closer to the Freewill Baptists than they are to the predestinarian Primitive Baptists (who are outside of the above ranking, as they earnestly content that salvation is 100% of the Lord); and, (b) there are many missionary Arminian groups which hold to a far higher percentage of sound doctrine than do some of the conditionalists.

In the United States of America, the Arminians were expelled from the orderly Baptist ranks in 1832, but the separation was incomplete. As a perusal of *Hassell's History* and various associational minutes from, say, the 1830's to the 1930's will reveal, the seeds of Arminianism remained and continued to grow until the conditionalist crop ripened in the 1890's and in the early decades of the twentieth century. It was then that several widespread declarations of non-fellowship further

defined the doctrinal differences between the absolute predestinarian Primitive Baptists and the conditionalist-Arminians. In terms of history's perspective, the separation from the missionary Arminians in 1832 and the division from the conditional Arminians some sixty to ninety years later were not two operations, but rather two phases of one operation: the complete disassociation and mutual exclusion of the predestinarians and the Arminians from one another.

These introductory and definitional remarks may now be briefly summarized thus: Conditionalism, now commonly associated with the denial of God's unchangeable, absolute predestination of all things, is nothing more nor less than Arminianism itself.

The book of Job is thought to date back long before Moses and the law as it was given by God to Israel at Mount Sinai. Yet, in that early era recorded in the book of Job, Job's friends and Satan himself preached conditionalism, works, and Phariseeism, proving the ancient existence and the universality of these carnal approaches to natural religion. It is impossible to go into detail about everything recorded in the book of Job, but that is not necessary here. Rather, representative texts will be used which seem to clearly set forth the errors both of Satan and of Job's friends. Job's statement must also be considered, and finally the statement of God Himself. Consider first, then,

#### I. WHAT SATAN SAID

Even before considering what Satan said, it is important to note why he said it. It was God, the Prime Mover, the First Cause, who first called Satan's attention to Job. It was not the other way around; Satan did not attempt to bring Job to God's attention. "The Lord said to Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth

evil?" Satan had indeed considered Job and could do nothing about him.

"Doth Job fear God for nought?" Satan asked. "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." Satan had not only considered Job, but he had also considered the protective, providential hedge with which God continually sheltered him, and through which neither Satan nor any other enemy of Job could pass without God's willing such to happen. Also, Satan had considered the fact that within that hedge the Lord had blessed every facet of Job's life.

However, Satan evidently did not consider the fact that Job's fear of the Lord, his hatred of evil, and the unique perfection which God here commended were also the direct blessings of God. Religions inspired and led by Satan never consider the fact that internal blessings of the heart, such as the fear of the Lord, a willing heart and mind, obedience to God's precepts, a reverence for His scriptures, love of the brethren, and specific overt acts such as church attendance, kindness, hospitality, almsgiving and all other "good works" are direct operations of and effectual gifts of God, and as such are every bit as much "blessings" as are the abundance of gold, cattle, wealth, health and safety, and providential hedges of protection around one's family, one's possessions, and one's person.

Satan therefore assumed that Job's fear of the Lord and his perfection of life were Job's way of paying God for His past blessings or of attempting to earn future blessings. Satan's premise was conditionalism. To prove his point, the devil suggested that if God would "touch" all that Job had, in the sense of destroying it, Job would abandon his works-system religion and curse God to His face.

What follows proves that Job was no

conditionalist at all, but Satan is. God gave Satan leave to destroy Job's family and possessions, with the only restriction being that Satan could not touch Job himself. At that, the devil then destroyed Job's children and his possessions, but God upheld Job in all of his trials. Satan's theory was disproved.

Returning, Satan revised his theory somewhat, saying in effect that the only reason Job did not curse God now was because God was still protecting his body, his life; if these "conditions" were torn down, Job would consider his works contract with God to be null and void, and he would then curse God, Satan suggested.

God now turned Job's body over to Satan but with this sovereign restriction: "...but save his life" (the keys of death and Hell belong to Jesus Christ and not to Satan). Satan then inflicted what misery he could and retired from the scene as Job gave one of the most sublime testimonies of faith in recorded history. Satan's theory was vanquished by a poor, suffering, lonely, misunderstood man who was sustained only by his God and who found through it all that this was sufficient.

## II. WHAT BILDAD SAID

"Doth God pervert judgment? or doth the Almighty pervert justice? IF thy children have sinned against him, and he have cast them away for their transgression; IF thou wouldest seek unto God betimes, and make thy supplication to the Almighty; IF thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous (Job 8:3-6)."

Bildad is typical of the person who seemingly multiplies "conditions" without end. Esteeming the word IF so highly, he uses it overly much. In verse 4 of chapter eight, "if" actually carries the weight of "since". "Since thy children have sinned against him, and he have cast them away for their transgression..." The sense of Bildad's "since" is the conditional proposition,

"IF thy children have sinned...THEN he cast them away..." implying simply that if you sin, then God will cast you away. This is Bildad's principle; it applies to Job's children, it also applies to Job, and it applies to everyone, as far as a Bildad is concerned. But Bildad has a solution: "IF you would seek unto God speedily, IF you make supplication (pray), IF you were pure, IF you were upright, THEN 'surely,' he (God) would awake for thee"—is Bildad's God asleep?—"and THEN he would make the habitation of thy righteousness prosperous." That is all you have to do, Job, implies Bildad; but do, you must.

"How," someone asks, "does Bildad's approach differ from other scripture texts which set forth truth directly inspired by God Himself in much the same language—such as, for example, II Chronicles 7:14, which reads: 'IF my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; THEN will I hear from heaven, and will forgive their sin, and will heal their land'? Does not God Himself use the IF-THEN construction which you seem to so despise? How do Bildad's words differ from those of God?"

Actually, in a number of ways:

A. True Bible admonitions are always defined within themselves or in their context as being exclusively for the people of the Lord, His children, His elect, and addressed to them only. The example text, II Chronicles 7:14, says, "If my people, which are called by my name..." Such a text, then, *ipso facto* applies only to those whom God calls "my people, which are called by my name," or else language has no meaning whatsoever. No reprobate can justly find encouragement in this text (or any other) to humble himself, to pray, or to do anything else without first justifying his reading other people's mail and cashing other people's checks. That is to say, he must first prove his right to anything addressed to those

whom God calls "my people, which are called by my name."

Bildad knows nothing of the covenant relationship eternally existing between God and those whom He delights to call His people. Bildad is a Universalist. He and his companions and their counterparts from that day until now can make no distinction, other than a superficial one, between a Cain and an Abel, a Pharaoh and an Aaron, or a Matthew and a Judas: "...man looketh on the outward appearance, but the Lord looketh on the heart (I Samuel 16:7)." In their approach to salvation and damnation, blessings and cursings, obedience, disobedience and chastisement, the only difference the Bildads of this world see is not the grace of God in Christ Jesus, but that Abel, Aaron and Matthew obeyed God whereas Cain, Pharaoh and Judas did not.

B. Negatively, God's word nowhere implies that any person has any ability whatsoever to act independently of God in meeting His smallest requirement without its being effectually given to him or her and wrought in him or her to do so. "...it is God which worketh in you both to will and to do of His good pleasure (Phil. 2:13)." II Chronicles 7:14 or any other such text in the Old or New Testament does not say or even imply that even those addressed, God's people, have any might or power in or of themselves to do anything which God requires.

C. Positively, God's word elsewhere shows that the things God requires of His people are sovereign gifts from God to His people. Consider from the example text, II Chronicles 7:14: Humility, prayer and seeking of God's face all proceed from a renewed heart which is prepared by the Lord—"The preparations of the heart in man and the answer of the tongue is from the Lord (Prov. 16:1)" True prayer is given by the Holy Spirit (Rom. 8:26f) who Himself is also a gift from God to His people (Rom. 5:5). As for their seeking God's face He

says, "And ye shall seek me and find me, when ye shall search for me with all your heart (Jer. 29:13)," which again goes back to the preparations of their heart which, as already proved from Proverbs 16:1, is from the Lord. As for their turning from their wicked ways Ephraim, representing God's spiritual Israel, says: "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented (Jer. 31:18f)." Of this repentance the apostolic gospel says of Jesus, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins...(they) glorified God, saying, Then hath God also to the Gentiles granted repentance unto life (Acts 5:31, 11:18)." And, so it goes; it can be unequivocally said that every grace required by God is also effectually given by Him to His children, being wrought in them by the Holy Ghost who is also given to them. Now, wherein have the little Bildads of this world to glory?

D. The principle of free and sovereign grace is such that a failure on man's part to live up to God's requirements does not, will not, can not hinder God's living up to His promises. In particular, in II Chronicles 7:14, man's failure to humble himself, pray, seek God's face and turn from his wicked ways in no wise can or will prevent God from nevertheless hearing His elect from Heaven, forgiving their sin and healing their land by applying the merits of Christ Jesus to them at the appointed time. Indeed, this is the only way a sinner ever will be blessed: "Not be works of righteousness which we have done"--and humbling oneself, praying, and seeking God's face would most likely be classified as works of righteousness--"but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace we should be made heirs

according to the hope of eternal life (Titus 3:5ff)." Left to themselves, God's own children will not repent, pray, seek His face or turn from their wicked ways until the time appointed in which God works these gifts and graces, the willing and the doing, in their hearts and lives. Then, and only then, they most certainly will do all these things and more, for who hath resisted His will? Thy people shall be willing in the day of Thy power (Rom. 9:19, Psalm 110:3).

Bildad summarizes his thoughts in verse 20 of chapter eight: "Behold, God will not cast away a perfect man, neither will he help the evildoers." He plainly implies: Job, you are a hypocrite and an evildoer. Become perfect and God will bless you for it.

(Continued next month)

#### FIFTH SUNDAY MEETING

Pleasantville Primitive Baptist Church hopes to have the Fifth Sunday meeting in May, 1982, if it be the Lord's will.

The Churchhouse is located on Highway 704 near Madison, North Carolina.

We welcome brethren, sisters, and friends of our faith and order to meet with us.

Mrs. Rachel Wray, Clerk

#### NEW RATES FOR SIGNS

As we announced in the March issue of the *Signs of the Times*, the annual subscription price effective May 1, 1982, is \$7.00 per year or \$13.00 for two years.

High mailing costs have always been a problem for religious periodicals but they are now to the point that we can no longer hold the line on the subscription rates. We hope this increase will not deter anyone from continuing to renew and send in new subscriptions, and if there is anyone who cannot afford to pay the price, they will not be dropped if they will let us know.

Please look at the date on your label and if it reads 5/82 or earlier, your subscription is now due.

Again, we wish to thank everyone for

their support, contributions, and prayers. We have seen a good increase in new subscriptions lately, and hope this trend continues.

Thank you,  
Editors

Dear Brother Williams,

I think it was October that my *Signs* was due. I'm not sure if I paid for one year or two the last time I renewed it. It seems like it has been so long. If I owe you for two years let me know and I will give you the additional when I see you at church.

Sometimes I feel so bad I wonder if I will be here even that long. I am still living alone and pushing along. I am going to church most every Sunday. I hope I can keep going for a while yet, but when you get 83 it is doubtless. I do hope I can continue to go to church.

The Lord has been so good to me. I hope I am thankful I am as well as I am. Everyone is so good to me and I love every one of my church brothers and sisters. My children are good to me, too.

A Sister, I hope,  
Sallie Gauldin

### VOLUME 3 EDITORIALS OF GILBERT BEEBE

Three years after first entertaining the idea of publishing the complete editorials of Elder Gilbert Beebe, founder of the *Signs of the Times*, we are happy to announce that Volume 3 is completed and available.

Bound in a beautiful library buckram cloth, similar in color to the cover of the *Signs*, this volume contains 480 pages of new, easy to read type and is printed on the finest paper available. The first article was written in January, 1854, and the final one August 1857, so covering a period of about three and one half years. The dimensions of the book are approximately 9 x 6 by 1½" thick, as will be the future volumes.

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Dear Brother Williams:

I trust you and your family are well. I have been sick but am well again, I hope. Also, I lost my Mother two weeks ago, but we had her a long time. She was 93 years old, and you know, when you watch them gasping for breath, then death is a relief. She looked so peaceful and I hope she is at rest now. We will sorely miss her.

Brother Williams, I wrote my experience about 15 years ago and I never had it put in the paper. I have felt very lonely since Mama passed away, so I got it today and read it again. I also carried it down to let Sister Alice Gibson read it and asked her if she thought it worth publication. She said, "Yes, Send it to Brother Williams". So if you can read it and think it suitable for

publication you can. As I said, I wrote this about 15 years ago, and at this present time I do not get the *Signs*, but would like to have it again. I am enclosing money for two years subscription.

I love you all I hope for Christ's sake.

A Sister in Hope,

Viola V. Amos

Dear Brethren,

My subscription to the *Signs* was out in November and you have been very kind to keep sending it. Thank you so much. Enclosed is a check for two more years.

I enjoy the *Signs* very much. The contents therein is what I hope to believe. The *Signs* has some very able writers.

I have often wanted to write what I believe is some of the Lord's dealings with me, but never have. Now if it is the Lord's will, I will try to pen some of it.

About 26 years ago I was a young mother of two children, and I was given a desire to read the Bible. I didn't go to church any place, but I started reading. The more I read the more I wanted to read, but I didn't have any knowledge of what I was reading. I guess I was searching at that time, and it was more like history to me. I started going to church, first one place and then another, and would listen to every preacher I could find on the radio, but all I would hear was, "Believe on the Lord Jesus Christ and you will be saved". It sounded so simple, but me—I couldn't believe. I didn't know why, then, but Jesus says "You did not choose me, but I have chosen you", and if I am not deceived I believe that now. But I am getting ahead of myself.

I began to try to pray. Everywhere I would be by myself, in the garden, chicken house, or any place I was alone I would be trying to pray. I wasn't asking God for mercy, though. I just thought you were supposed to get down on your

knees and say any form of prayer you had heard or read.

I moved into another neighborhood where most everyone were Missionary Baptists, so I started going there regularly. I joined one night at a revival meeting. The preacher asked me if I believed that Christ died for my sins, and I said I did, but now I don't think I knew what I was saying. I do believe, though, the Lord was dealing with me at that time. By this time I had a third child, and I took them all to Sunday School every Sunday, but this was short lived. I began to become condemned when they would start out with the "money changers". Jesus went into the temple and threw out the "Money changers". I just stopped going there or any place else for a while. When I started going again I started going to the Old Baptist Church. I went to a funeral during Elder Stegall's life time, and I found myself shedding tears. It was not for the deceased, but I believe it was the first time I had ever heard the gospel. I told my husband while we were going home that man cannot teach these preachers what they preach.

One morning I was coming from the barn and the thought struck me with great force, "If you were to die, what have you done to save your soul?" I felt right then the answer was, Nothing! That worried me greatly, and I didn't forget it.

During this time my husband became very ill, and was in the hospital most of the time with a kidney ailment. He entered in August, and they operated on him for stones, but they failed to get one, and they could not let him out of the hospital with that one stone. They tried everything human hands could do to get that stone out. One morning I went to the barn to milk and I was made to fall on my knees and beg God for mercy. I begged Him if it could be His will to spare my husband to come back home to me and the little ones. There was nothing to be seen in that stall but the



old cow and me, but I believe there was an invisible being in there, too. I felt much relieved before I got back to the house. A few days later my brother-in-law came to the house and told me my husband had passed the stone, and the doctors were amazed. They just could not believe it. He was able to come home in November. I believe our God was the Great Physician there.

My husband only lived 2½ years after that and I was left with four children, the youngest only 5 years old, but the way has been provided. I have been richly blessed to raise them all. Three of them are married and have families of their own. So many times I have seen the workings of the Almighty in their lives. Their lives have been spared in car wrecks, from hunger, and nakedness, not for their good works, or the good works of their mother, but according to His eternal purpose. I hope I can see God at the helm, so to speak, bringing to pass everything according to His purpose and pleasures, and not ours, for ours would certainly be no good.

Another experience I had after I had been attending Old Baptist meetings now for some time was I went to visit my sister-in-law who is a Holiness and she had started to a meeting, so I told her I would go along and not hinder her. It was a tent meeting and the preacher came down the aisle playing a banjo and dancing flat foot. I took my four year old and walked out of that tent. I promised myself I would never go to another Holiness meeting, and I never have. I don't think I have ever been so condemned. They talked about the meeting coming home, and I remember telling them that the scripture said that it was a shame for a woman to speak in the church, (The Holiness have women preachers) and I said the scriptures said if the woman didn't understand to go home and ask her husband, and they laughed at me and said, "You sure would find out a lot if you asked your husband."

Needless to say, I went home very upset, and on my bed I tried to pray for God to show me the way, and I believe with all my heart that prayer was answered about two weeks later.

One morning I was about my housework and this dream seemed to hit me in the face. I thought this same group and I went to another Holiness meeting and when we got there I wouldn't go in, but instead went into another room. The preacher's wife came in and started talking to me and I said, "What are you going to say about the women speaking in the church". I don't remember her answer, but this I do remember. I told her. I would go and hear the Old Baptist. Tears of joy began to flow. I said to myself, "God has answered my prayers." I wanted to tell somebody that I thought would understand me. My husband didn't believe the Old Baptist doctrine. I thought that if I could only talk to one of my cousins, who was very close to me, and a member of the Old Baptist Church, that she would understand. I kept wishing she would come, and sure enough, one Sunday night she did come. ("Everything works together for good to them who love the Lord".) I told her of my prayer and I felt sure that God had answered me. We shed tears of joy together. I don't know why I wanted to talk to her first, but I did, and then I wanted to tell it to the church. The second Sunday in August, 1953, I went to Springfield Church and sit down close to the back of the building and Brother Tench took his text, "Come boldly to the Throne of Grace that you may obtain mercy.". To me a sweeter invitation was never spoken. I believed I had been to that Throne and had obtained mercy.

When he finished preaching he selected "Amazing Grace" to close. I have never heard it sung as pretty before nor since. I got up and started down the aisle. I was telling them what I felt the Lord had done for me, and I was telling them how low I had been brought down.

Two more came before the church that same day, and we were baptized the second Sunday in September. I have been satisfied with what I believe the Lord showed me in that dream and on my knees in that old stable beside the old cow while she was eating her hay. I was crying to God for mercy on a poor sinner. I have never doubted since then that salvation is by grace. I doubt myself so much. How could the Lord look down on a poor wretched person like I am, but I am no more tossed to and fro by every wind of doctrine. If God isn't praised and man left out, it isn't for me.

I hope I can say with Ruth, "Intreat me not to leave thee, nor to return from following after thee". For if I know my heart's desire it is to follow after those of like precious faith, live with them, and die with them. They are closer than natural kinsmen who don't know the joyful sound, if I know myself. My happiest moments are when I am in the company with my sisters and brethren and at a meeting hearing the truth proclaimed.

If you do not find this suitable, please throw it in the trash can.

A Sister in Hope,  
Viola V. Amos

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Bracey, Virginia

Dear, dear, Sister Maude,

Your letter came today and so much I felt your nearness, your presence, I wanted to sit right down and write to you.

If indeed we be the branches of the Vine, surely we feel the presence of one another from time to time as God sees fit. I too, experienced a feeling of His good pleasure as I read your words written so lovingly and I rejoice and I thank Him and I thank you.

Oh, my dear Sister, life marches on and with it we experience and spend our inheritance and find how blessed we are

when we begin the return home to the Father's house - just to know as the scriptures relate so beautifully that the Father knew and saw him afar off. I believe we know something of this experience as I reflect over the land I have traveled. My faith has been tried as with Abraham. I feel I have had the trials and afflictions of Job. I have experienced the doubt of Thomas, the denial of Peter, the betrayal of Judas. Yet have I loved this God, whom I have come to worship, all the days of my life. As with Taylor Caldwell I can say, "He is my all and without Him I would surely die." I see His reflection ever around and about me and of late He causes me to "know thyself" that I might know He lives within my being and in Him I live and move and have my being. Without Him I can do nothing. Now, no matter the walk, the way I travel He makes me to reflect and think until in His perfect time He reveals it is all of Him and He gives me to know His purpose. Then He leads me in His paths of righteousness and He is some Master Teacher. And I marvel and I wonder and I watch and from time to time I walk the deep valleys yet he allows me to partake of His very presence and I feel to sup with Him and to feel His magnificent love and I feel to decrease and am filled with His increase. And I believe you, too, worship this God that I bow before in humility and love.

Just now I am made to realize because of you, your letter, your written words, I have been brought before His throne of grace and love and trust have met together once again. Indeed, we are greater than we think! If God be in us, and I believe He is, then truly all things are possible when our strength is in God. And again I thank you and I sing praises to His Holy Name.

Sister Maude, I hope your health is improved. I do think when God gives us these altered states of consciousness (and it's for sure and positive, we can't do this of ourselves) the body is

completely forgotten and somehow I believe a healing takes place, either in the mind or the physical body.

I know, too, all about those times when He seems to have gone completely and I feel so lost and alone but somehow I know even then He is there. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Only God knows our needs and His ways are perfect. The low places are needful as the high and I long for the time when I will be made to place my feet on a "level" place and there will be "no more sea".

In His Precious Love,  
Tom and Florence

Bassett, Va.

To the dear Editors of the Signs of the Times,

We do hope you dear ones are well, and we hope you will be given strength from the blessed Lord to continue to publish the blessed truth as it is in sweet Jesus our blessed Lord of Lords and King of Kings. He is all in all. Bless His Holy sweet Name.

I do so much love to read the *Signs of the Times*. My subscription will be out in January, so I am sending a check for two more years. The little left over you may use as needed.

I love so much to meet with the blessed Lord's sweet little ones wherever He is pleased to gather His ones at church meetings. I have been blessed to gather with the dear Primitive Baptist all the days of my life. My Mother, Malinda M. Brammer, took me when I was just a small child, to meetings. Even then I respected those dear ones. But it was not until I was blessed to go when I was older that the love was fully manifested. In the year of 1921, the good and blessed Lord gave me a love for them that is so strong. I love my dear children very much, but the love I humbly hope our blessed Lord Jesus gave me for His chosen little ones is and was so much stronger than natural love. I did not then, and I still do not feel worthy to be

with His dear loving children, but Oh! dear children of the Loving Lord, it is my heart's desire to be with you all whenever the Lord wills for me to be there. I long to hear the sweet prayers and sweet songs of Zion and the blessed truth as it is in Jesus, sent down from the Father. Oh, may it please Him to draw His chosen people unto Him. May He be pleased to lead, guide, and keep us all more closely to Him in His everlasting love.

Jesus is Lord. I do hope He is mine, and I am His. I seem so far from Him, who is all our hope, grace, mercy, and salvation. I have feared very much in my life that I did not indeed love the blessed Lord. I tried to beg Him that if I truly loved Him and His little ones, to bless me to meet with them the next week-end. Well, I didn't get to go. Oh, how my heart and soul mourned and cried. Then I was, I hope, given to beg Him to bless me to go to meeting when He was willing, and not when I was willing. Oh, Lord. Not my will but thy will be done. At a time when I did not even think I would have a way to get to church, my dear Brother asked me if I would like to go to meeting with him. I was overjoyed. We went to the dear old Primitive Baptist meeting that day. When we walked in the meeting house the congregation was singing

"Tis a point I long to know;

Do I love the Lord or no.

Am I His or am I not."

The sweet love of our blessed Lord Jesus flooded my soul and breast and it seemed the angels were singing. My soul at that point was so full of love to our Lord and His sweet children, I did not have a doubt but that He had blessed me to love Him and His chosen people.

Oh, I can't ever, while in this tabernacle of clay, tell how sweet it was to my poor hungry soul. May it please the blessed Lord to bless you dear Editors to remember my dear daughter who is suffering greatly in her body. She has been in the hospital 8 times this

year. I do hope you dear ones may remember her and me, a poor sinner, in your prayers. I do love sweet prayers, and oh, how I long to pray, but only our blessed Lord can send prayer into our hearts. My daughter's name is Edna Mae Rea.

In Hope,  
Callie Clark

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### THORN-BLOSSOM

How mysterious that the thorn, which is the emblem of the fall of man, should be laden with beauty, teeming with fragrance, abounding with endless profusion of scents and hues, embellishing as it were the whole clime of even uncultivated nature in the month of May! Rich and blooming, the hedges, rows, thorn-bushes, and lanes seem strewn as it were then in that month with flowered walls, clumps, and pictured lines of beauty with what we call "May", thorn-blossom, in pink, lily, and variegated sweetness and almost enchanting charms! And yet, it is all thorn-blossom still! And the thorn is the emblem, mark, and badge of the curse of God on the whole visible creation wherein we live. "Cursed is the ground", says God; "thorns shall it bring forth". And yet that the badge of God's curse should thus be decorated in the youth of spring and summer with the unnumbered sweet-distilling and balmy beauties I have described, is a mystery. From which I shall draw the following conclusions and inferences.

Thorn-blossom, in the first place, reminds me of the whole body of Arminianism, blooming on the stock of universal redemption, creature-merit, free-will, and the cursed mass of opposition to God's decrees. God says, "His elect are a garden enclosed, a vineyard, a spring shut up; and a fountain sealed". (Songs 4:12). "No", says Arminianism, "all men are equally beloved in God's sight". Thus

Arminianism blooms and blossoms nearly on every corner of the world. And why? Because it is pretty, fragrant, and charming to the greatest mass of mankind. For many are in the broad road that leadeth unto destruction, whereunto also they were appointed; (Matt. 7:13; I Peter 2:8); and few are in the narrow way that leadeth unto life. (Matt. 7:14) I say, the thorn-blossom of Arminianism endeavors to bloom out its scents, and says that all men are equally gilded with acceptableness before God. Says Arminianism, Cain might have offered an acceptable offering before God as well as Abel did. It was Cain's own fault, says Arminianism. Thus as Cain tilled the ground which brings forth thorns emblematic of God's curse, so Arminianism thus tills free-will and chance-work, and insists upon it that there is no difference between a thorn and an apple tree. "As the apple tree among the trees of the wood, so is my beloved among the sons". (Songs 2:3)

That apple tree is the emblematic figure and name of the Lord Jesus Christ, as the remainder of the verse quoted most clearly imports: "I sat down under his shadow with great delight, and His fruit was sweet to my taste". And as the fowls of the air pick "hips and haws and bramble-berries", the fruits of the rough, prickly, and disesteemed brier and thorn and such like; so Arminians are under the express and predestinated tuition of the prince of the power of the air; and as all the non-elected part of mankind weather and build their nests from necessity of the thorn-tree of God's rejection and non-election; so, on the contrary, do the whole elect race from among men set down under the Lord Jesus Christ's shadow and the great delight of electing love, particular and special redemption through the quickening love of God's most Holy Spirit.

Further, as the thorn-bush in May bends as it were with the load of blossom, and attracts the gaze of many

a spectator; and as many a tongue might say of it, "See there!" in reference to its beauties; so the Arminian's holiness is the thorn-like, painted, daring, and bold front of creature-holiness, self-righteousness, and Satanical perfection of the flesh. They deny every truth of elect religion. They blaspheme, first, predestination; second, imputed righteousness; third, the final perseverance of the saints. They extol the power of the creature: "Up and be doing!" They say any one may have grace if he will. They say God wishes all to go to heaven, but the goats will not! Wesley and his associates thus deny the doctrine of reprobation; whereas Scripture says expressly, "God hardeneth whom he will". Moreover, Wesley denied the doctrine of unconditional election; thereby making the elect their own electors! Moreover, saying growth in grace is in our power, and his blasphemy against particular redemption and in favour of fleshly sanctification, perfection in the flesh, and what not; all these and various other aggravated marks stamp Wesley in my soul as the greatest enemy of God and of man that has appeared in these latter days. His denial of the cardinal doctrine of Christ's imputed righteousness, if he died in that state, stamps him as a damned man in my soul's thorough judgment; and it is to be feared that he died in all his errors. And, as Huntington says, "If a man dies in his errors he must be damned, if God be true". (Vide his sermon, entitled "The Funeral of Arminianism"). To which judgment I say, Amen.

Christ was made of a woman, and made under the law in behalf and in place of the elect; and he paid their penal debts which were owing, by his blood. And as the law also said, "Do this and live", as well as that "The soul that sinneth shall die": so Christ not only rubbed out with His blood the sentence of death recorded against the elect by the law; but he, also, as a man, kept the

law as regards its mandate, "Do this and live". Thus, Christ brought in a divine, perfect, and law-fulfilled righteousness. Thus, His blood wiped out the black catalogue of the transgressions of the elect, the elect thereby being pronounced innocent, through blood, death, and destruction being fully wrung from the illustrious scape-goat as their Surety, Bondsman, and lawcurst Redeemer. The law thus exacted its full penalties. But over and above penalties, death, and the pains of eternal damnation which Christ endured for his spouse the church, he fulfilled, magnified, and made the law honourable by perfect obedience to its eternal mandate which proclaims the path to win endless life: "Do this and live!" Christ did so do it: guile was not found in his mouth. This obedience, then, of His, is the imputed righteousness of the elect. This is their wedding garment of dazzling, bright, and transcendent beauty. This is what fits them to be the guests of God. This is what makes them god-like in his Infinite presence. This is what law and justice delight and smile to see. Did the law say, "Do this and live"? So the divinity of Immanuel clothed itself in the virgin's womb and linked to Him a human body, with a created human soul, in all respects like unto his brethren the elect seed; sin only excepted: and He not only washed them in his blood, but He brought in for them an everlasting righteousness also. This imputed righteousness then, I aver, asseverate, and am as certain in my soul as that breath is in my body, that every man who has it not, is an eternally damned soul. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and

gnashing of teeth." (Matt. 22:11).

This imputed righteousness then is the bloom, blossom, and fruitbearing richness, grandeur, and ineffable brilliancy of the Tree of Life, the Lord Jesus Christ, unto all the elect seed. This the the blossom of life, perfection, immortality, and neverceasing joy to my ransomed soul. This is the dress which I shall sit in as in wrought gold at the wedding supper of the Lamb. "For thy Maker is thy husband". (Isa. 54:5) This is the fine needle-work, (Ps. 45:14) as it were, which the virgin throng of the ransomed race attend Immanuel the King of Glory in. This imputed righteousness, I say, which the Arminians fight against like tigers; this righteousness is the robe, the diadem of beauty, the ornaments, jewels, rich embroidery, gilded vest, sunny tabernacle, gorgeous grandeur, and laded blossom of paradise that my obedience-crowned, blood-bought soul shall bask in, with the trophies of free grace, without money and without price, for ever and for ever, in that celestial country, which so far must and will eclipse the glories of this terrestrial scene, as much as the thorn-blossom of creature-holiness is eclipsed, bedimmed, and out-shown by the infinite, divine, and ineffable righteousness of Immanuel imputed to the elect alone. O heavenly excellencies, hid treasures, and never-ceasing bloom of the Tree of Life, as above described! How different to the painted, patched-up, and rude garb of creature-righteousness! A crab, a thorn, a brier, a nettle, or a thistle, is the God-curst adornment of a true Arminian in the sight of God! "Bind him hand and foot, and take him away."

If it is asked why I take on myself to judge the Arminian crew, it is, I answer, because I know by divine and heaven-sent experience the hollow, shadowy, cob-web, and cockatrice-wreathed fabric of their everlasting cursed religion, Popery and Arminianism are one and

the same. I wanted to be a Wesleyan, but the wrath of God tore off the spiders' webs, which their religion was stanching my sin-wounded soul with.

But universal redemption and the denial of Christ's imputed righteousness are villainies one as great as the other. For I know that if Christ's righteousness is for all men that there is no hell! for the wedding garment, like a ship at full sail with a prosperous wind and unerring pilot on a safe sea, will waft every one whom it is for into the joyous harbour of eternal victory over sin, self, death, and hell. But, according to the damnable doctrine of universal redemption, the nullity and non-necessity of Christ's righteousness are hideously set forth; for one might suppose many wedding garments were laid by, as it were, useless in heaven, if Christ wrought out the brilliant vests for those in hell! O, shocking! Christ's blood and imputed righteousness are equally commensurate; and were shed and wrought out alone for the sheep and not for the goats! No goatish back ever was made or created to wear the mantle of Christ's imputed righteousness. No, never! "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer. 6:30)

This is the reason then for the profusion of the thorn-blossom. Many being in the broad way and few in the narrow, we thus see the need, the call, and necessity for thorn-blossom. For we all, alas, by nature, are the children of wrath. But the Holy Ghost regenerates and testifies of Jesus in His blood and righteousness in due time to the elect. Thus the testimony of Jesus is the spirit of prophecy to them. After they know Christ's imputed righteousness and blood through the Spirit's revelation thereof to their souls inwardly, in the inward kingdom of God in their souls; lo! they begin each then as kings to say like David, "Come near, all ye that fear God, and I will tell you what God hath

done for my soul." This exasperates the devil to the highest pitch. Then the devil sends forth such men as Wesley, to poison the whole atmosphere of the world with false doctrine. Thus the Wesleyans call the unconditional election of the chosen race the horrible decree! Thus they designate election (the grand charter of all the sheep) as the devil's lie. O horrible! I say again, that Wesleyan Methodism is flat high treason against my electing, redeeming, and regenerating God! Of Arminians may be said:

Vain man, forbear! no thorny bloom  
Of creature goodness reaches heaven!  
Thorn-blossom fails! The Arminian's  
doom

Is hell, swollen with all such leaven.  
They who are dressed in that bright  
vest,

Imputed Righteousness most pure!  
When hell, when death on all else rest,  
As Christ's theirs then this dress seals  
sure!

O brilliant Vest! surpassing far  
The richest notions words can paint!  
Hid under thee, no saint shall faint,  
Though stung with sin's still  
rankling scar!

For unconditional election, imputed righteousness, particular redemption, God's sovereign election or rejection of men (all which things Wesley denied) go hand in hand, or stand or fall together. The thorn-blossom of creature-merit and human holiness is therefore called in. As the bloom of the Tree of Life is for the elect alone; as the elect are, as it were, a garden walled around, wherein alone the savoury fruit and illustriously glorious buds and blossoms grow that will break forth into the full, unspeakable, and eternal fruition of God; lo! what must the non-elect do but spread forth the gala too, not only of profane pleasure, but also of self-righteousness, free-will, and false religion! All which things then, and the swarms of counterfeits from Satan, imitative of the

sublime glories which God has laid up for the elect alone; non-elect religion, and non-elect people, and their efforts, and the painted deceit of Satan toward them, all, all the magic string whereby Satan leads captive the goats at his will; all the spiritual inebriety, varnished cheats, and magic enchantments, and sorceries, and witchcrafts which the prince of the power of the air has, by the permission of God, poured out abroad over this whole fallen world wherein we live, are typified to my eye by "thorn-blossom". "Thorns shall it bring forth, which are near unto cursing". And if thorns are near unto cursing, so is the blossom thereof too, fair though it be! "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood". (Jer. 48:10)

Having endeavoured to shoot an arrow, not at the upright in heart, but at the skinny phantom called "Arminianism"; I will, the Lord alone being my helper, endeavour at some future time to knock a bough or two off the bramble-bush called "Bastard Calvinism". So be it. For the longer I live and the more that I feel concerning the ever-blessed Almighty, the more am I brought feelingly, sensibly, and in submissive hearkening to rest my everlasting salvation on unconditional eternal election and particular redemption, on the one hand; and on the Spirit's work in me, on the other hand, manifestive of my own election and redemption, who am the unworthiest of men. All which things Arminianism and Calvinism equally fight and war against.

Abington  
The Gospel Standard  
January 1838

I.K.

Cody, Ky.

To the Signs of the Times:

You will find a check enclosed to renew my subscription to the dear old paper, the *Signs of the Times*. It is so

good I hate to miss even one copy. I have been reading it since 1918.

In Hope,  
Ella Darnall

Dear Editors:

My subscription to the *Signs* expires with the October issue. I want to renew it for two years, and use the balance as you need.

I wait eagerly each month for my copy to arrive. I usually read it through before I lay it down and then reread it. I enjoy it so much as it is what I believe and enjoy reading and hearing preached. I feel at home with the Primitive Baptist people, although I feel to be the least if one at all. Sometimes I don't feel worthy to be among them. But that is the greatest enjoyment I get in this world, just being among God's people. I have a hope that I am one.

May God bless all of you to continue to send out this blessed paper.

A Sister in sweet hope,  
Essie Bane

Riner, Va.

Dear Brother Williams,

I am sending money for two years renewal to the *Signs*. Use the balance for distribution of the *Signs*.

I do enjoy reading the *Signs* so very much. It is comforting when we are blue. I hope you and Sister Williams and family are well. I hope to see you soon.

We enjoy the *Signs* so much. The experiences of every age, and the writings and sermons of our dear Elders are always sweet.

I know He will receive the glory in all things, but it is sweet indeed to know that communion with Him. I pray I have known the true power of life and I do not feel worthy to beg Him for His goodness.

Let me say thanks to the Editorial Staff and all other contributors.

In Bonds of Hope and Love,  
Beulah Wells

Winston Salem, N.C.

Dear Brother Williams,

As promised some time ago, I am sending something else towards printing and sending out the *Signs of the Times*. I thank the Lord for this publication. I find each issue to be a spiritual feast; nothing superficial or shallow or artificial, just the pure sweet and blessed truth. What a delight it is to read the *Signs* in view of the mountains of other periodicals that pass under the guise of "religious" matter, which for the most part always appeal to that Adam nature in man, and that somehow leaves the impression that though man has some faults he is not so bad as some would be led to believe. Away with such humanistic hypothesis and vain imaginings of totally depraved man.

I was talking with a dear brother a month or so back who also takes the *Signs* and we were talking about reading the letters which are published in each issue of the *Signs*. It used to be that I was in the habit of passing over most of the letters and reading the articles but as if a light shone through and directed me to read some of the letters and a voice as it were from within seemed to tell me that there was so much spiritual food to be had in those letters, I began to read them and now get so much from them. And each person who takes the time to send a letter has much that is of profit to say. We can see in reading these thoughts of others many experiences we have had, many heart aches we have had, many blessings we have received at the hands of our Gracious and Sovereign God. We can see, too, wherein we daily so miserably fail our Lord. We can see in reading these experiences in the lives of these the unmistakable guiding hand of Divine Providence, the Sovereignty, the Love, the Mercy, and the Wrath of our Omnipotent God. Se we learn by reading these experiences of others, as in many of them we can see ourselves; and that



all of us are undeserving of the very least of God's rich mercy. We can but cry when we are made to see our awful nature, "unclean, unclean", and deserving nothing but eternal hell.

Brethren, remember us in prayer, my little family and I, and pray if it please the Lord to continue to reveal yet more of His blessed truth to us and that He will enable me to dispense it with wisdom, and not with enticing words that appeal to the flesh and not the heart.

Having never in person met you dear brethren, yet we are made to feel a close bond of love; that love that only the sheep of God's flock know anything about. May the Lord be pleased to enable the *Signs* to go forth until He returns on that final day.

In that blessed hope,  
Augustus Webb

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#### EDITORIAL

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Rt. 4, Box 21A  
Winnsboro, Texas 75494

*"I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.*

"I am he that liveth," the great Jehovah who came down to save His people from their sins. Born of the Virgin Mary who was conceived of the Holy Ghost, Jesus fulfilled every requirement of law and justice removing every obstacle on the way to heaven and immortal glory for His redeemed people. Jesus as God always had life in Himself. He is the great fountain and author of life for His people. He is living today at the right hand of God, the Father. "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34. He ever lives as the Redeemer and Mediator for His people.

"And was dead." He died as man; He died the death of the cross for three days.

He says concerning his life and death; "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my father." John 10:18. He also says, "Jesus said unto them, Destroy this temple, and in three days I will raise it up. But he spoke of the temple of his body." John 2:19, 21.

The Apostle Paul said, "For I determine not to know anything among you save Jesus Christ, and him crucified." I Cor. 2:2. If we are the children of God, it was our sins that caused the death of Christ. Yet his death was one of the most glorious events ever to take place in the displaying of His love and mercy on behalf of His chosen people. What then has the death of Christ done for poor unworthy sinners? I trust we have been given a blessed hope enabling us to feel His death was on our behalf. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. 5:10. If we have been given to spiritually believe in Jesus Christ, we were once enemies to God, but we are no longer enemies for we have been reconciled to God by the blood of His dear Son. A complete reconciliation has been effected between the offended God and the offending sinner.

If we should live and die under the law, we are damned to a man and to eternity because the law demands perfection. It cannot excuse one single trespass, and our trespasses are innumerable. Oh, what a thick, dark cloud of sins you may feel so much of your time to be between you and God - a dark, black impenetrable cloud! The law can only demand perfection, and curse a man for imperfection. The Lord Jesus fully met that demand, for He was perfect in all His human nature, and in all His holy obedience. What a blessed mercy there is in all of this! He labored

through life to work out a righteousness for His people to wear, and having done that, He died a cursed, suffering death. When poor sinners are convicted of their state, and feel they are condemned under the law, it is fearful to realize their inability to revive themselves. How thankful they are when given to hear the beautiful sound of the gospel trumpet that presents Christ as dying for them!

God elected His people in Christ Jesus before the foundation of the world, having loved them with an everlasting love. Yet, God, in dealing with His people, being just Himself, must deal with them on the footing of justice itself. "The soul that sinneth, it shall die." Eze. 18:4. God's wrath due to justice was poised as a terrifying weapon. Christ says, they are mine, I will fulfill the law, I will satisfy justice. I will die and pour out my blood for the sins of my people. Christ met and fulfilled every requirement of law and justice, so that God, the great moral Ruler might be able without violation of His holiness deal in mercy with us poor unworthy sinners. I don't believe that God has or ever will save a poor sinner at the expense of His justice. Justice is one of His glorious attributes which can never be tarnished. Therefore, if we have not a Surety, we must suffer the consequences. Christ in His life and death has given full satisfaction for His chosen people and justice cannot demand more.

The righteous wrath of God was removed by the obedience and death of our Lord Jesus Christ and could not have been removed any other way. God can now be "just and the justifier of him that believeth in Jesus." Rom. 3:26. Let us remember my dear brethren, that infinite justice which was due us, spent its full force upon our precious Lord. The debt had to be paid. The cup of wrath must be drained; there was no putting it aside, so Jesus took it and after saying, "O my Father, if this cup may not pass away from me, except I drink it, thy

will be done." Matt. 26:42. Jesus drank the contents of that fearful cup, for it was necessary that he should suffer the just for the unjust, that we poor sinners might be reconciled to God. Christ came to do his Father's will, and took the cup that was full of penal wrath and drank it all. We can never have a drop of the wrath of God in our cup if Christ drank it all for us. Our cup may be filled with plenty of sorrow, fears, trials and tribulations, but no anger though a broken law.

In verse 17 Jesus speaks words of comfort to John, (these words I trust are for us also, my brethren,) when He says, "Fear not." He took away the slavish fear of His beloved disciple and gave him words of comfort, telling him who he was, "The first and the last" and of his former sufferings "I was dead" as you saw me hanging upon the cross, dying for the sins of my people. But now as you see me, "I am alive forevermore."

"I am alive forevermore, Amen." What a beautiful statement coming from the lips of our Lord Jesus Christ, "I am alive forevermore." Can we imagine how things would be if Christ had not come forth from His grave? Where would our hope be without a living Christ to anchor it to? How could he have been declared the Son of God with power? What proof would we have that the Father was well pleased with His Son's performance here on earth in the redemption and salvation of His people? Thank goodness He did come forth from the grave and "was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." Rom. 1:4. There is much more to His resurrection than being declared to be the Son of God with power. When Christ rose from the dead the whole church being in Christ rose with Him in a mystical way. The Church as being members of his mystical body rose with her Head. All his born again members who have been quickened and made alive are alive

because he is alive. The Holy Spirit would not have been sent to quicken and give spiritual life to Christ's body (the church) had he not come forth from the grave.

My dear brethern, why do you have a living hope in your bosom? Don't say you don't have one, for you surely must. Even though you feel so cast down and sinful so much of your time, yet you would not trade your hope for all the riches of this old world. The foundation of our hope is in the resurrection of Jesus Christ from the dead. Our hope is anchored to Christ who is within the veil. "Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I Peter 1:3.

This blessed hope which we trust has been given us is an earnest foretaste of our glorious inheritance. "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." Eph. 1:11. Only in Christ Jesus have we obtained this inheritance.

In his resurrection he is also "The life." This life at the exact set time is communicated and breathed into the souls of his people before there can be any union and communion manifested between the Head and the body: a body that was buried in darkness and ignorance, dead in trespasses and sins. "And this is the record, that God hath given to us eternal life, and this life is in his son." John 5:11.

As long as we think our salvation can be effected by our own efforts, merits, or anything else that can rise out of ourselves, we are blind and unless given spiritual light to see different, we will all fall into the ditch of eternal damnation. "Can the blind lead the blind? Shall they not both fall into the ditch?" Luke 6:39. Spiritual light and life are not the

result of working; how can the dead in trespasses and sins work for life: We must be quickened first then we will work from life, rather than for life. Life must precede action. "We know that we have passed from death unto life because we love the brethren." John 3:14. We could not pass from death if we were not in death. We must all be born of the spirit of God, quickened from a state of deadness before we can ever have spiritual life in Christ. This is bringing us from "death unto life." Everyone must go from natural life to natural death: "For there is a time to be born and a time to die." Eccl. 3:2. But only the elect of God will ever be brought from spiritual death to spiritual life. If we have been given to spiritually believe, then we are one that "hath everlasting life." If we have received life in Christ Jesus, we have received a life that will endure as long as the everlasting covenant, as long as the everlasting God. We may die after the flesh, but never after the Spirit.

Have you ever questioned the possibility of whether you believe in Jesus Christ or not? Or whether you have a grain of grace in your soul? But do you not cling to Jesus with all your might? He would not have turned the devil out of your wicked heart if he was not your Christ. Now you see yourself as a poor unworthy, brokenhearted sinner. He has brought you down to say with the publican, "God, be merciful to me, a sinner." Is sin a grief to your soul? If so, it is because he has shown you that sin is an abominable thing. Look back on your life experience. What do you find? If you have been quickened to divine life, you have received many new changes. You were given new perceptions, new emotions, new desires, new eyes to see what was once invisible, yea, the ugliness in yourself and the beauty in Christ Jesus. New ears with which we are given to hear the good news of the

gospel which was once foolishness unto our hearts. We now have a new taste so that we are given to "taste that the Lord is good." This new life ushers us into a new world, new friends, with a new love for them. There are also changes in our hearts that cause us to have many sighs, cries, groans, trials and tribulations. There is no change comparable to that which is wrought in a quickened sinner's heart by the power of the Holy Spirit. This life is fearful much of the time, yet it is the most glorious life ever bestowed upon poor sinners; it is a life that is looking unto Jesus as the author and finisher of our salvation. Do you not find and feel at times that God had given you an understanding heart? That you are not on the same course of ignorance and blindness concerning the truth of God and his dear Son as you once were? Do you not feel and see things now (at times anyway) in his precious word that have a sanctifying power and influence upon your heart? There is no set pathway to cover all the different types of experiences of the Spirit's dealing with the Lord's people. Some he calls one way and some another. Many of the Lord's people when called and quickened, may not be able to point to any certain time or place where they can say this is where my change began. Yet, it is all His work from the first to the last. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:18.

My dear brethren, there will be more or less a cleaving of sin to us as long as we are in this world, but this is different from our cleaving to sin; for sin must not have dominion over us: it shall not bring us into condemnation if we be in Christ Jesus. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8:1.

May we be given to pour out our hearts to God, begging him not to allow us to walk after the flesh, but to lead us in the pathway of His Holy Spirit, to reign and rule in our hearts at all times that we may be nothing and Jesus Christ all in all.

"And have the keys of hell and of death." When we ponder on these two words, hell and death, they may seem like two great monsters ready to grasp us in their deadly claws. Death we must all face, but we trust both these monsters have been conquered on our behalf through the blood and obedience of our Lord Jesus Christ.

Christ has the key of hell because he has conquered this great enemy. Look back to the garden of Gethsemane where he met hell face to face. Such was the agony he endured, that he sweat, as it were, great drops of blood falling to the ground. The cup of which he drank all the contents must have included a thousand hells. Look at him hanging upon the cross, how he suffered hell, bled and died. Yet he conquered and glorious was the victory. He conquered hell and destroyed the works of the devil, therefore the gates of hell shall not prevail against his church. The demands of the law requires perfect obedience and curses all who fail to render this obedience. "For as many as are of the works of the law are under the curse: for it is written cursed in everyone that continueth not in all things which are written in the law to do them." Gal. 3:10. Before sin can be destroyed of its power, the law must be fulfilled for "the strength of sin is the law." I Cor. 15:56. The law is spiritual, and for one example, it says, "Thou shalt not commit adultery." Matt. 5:27. But it also says whosoever looketh on a woman to lust after her hath already committed that sin. So it is not merely the act, it is the thought, it is the very imagination, that is a sin. The law will not give up one tittle of its stern demands. All who

desire to be saved by their works, one sin will spoil the whole lump. Where is, your perfect righteousness now that is required at God's hand? The answer is Christ Jesus. "Christ died for our sins according to the scriptures." I Cor. 15:3. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21. "Saying blessed are they whose iniquities are forgiven, and whose sins are covered." Rom. 4:7. "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12 And he "that loved us and washed us from our sins in his own blood." Rev. 1:5. Christ has taken away the strength of sin by fulfilling the law and removing its curse from upon his people. "For ye are not under the law but under grace." Rom. 6:14. Go ye cursed into everlasting punishment" will not be pronounced on his elect for their redemption has been fully paid for. Therefore in fulfilling the law to a jot and tittle, removing the strength of sin, he has conquered hell on behalf of all his elect family. He now has the key to hell to shut its door so that none of his people will ever enter into it. The sad thing is that Christ has the key to open hell to all who have not been made righteous in Christ Jesus. He locks the gates to heaven against all unbelievers and there shall be weeping and gnashing of teeth for they shall be shut up in eternal hell and there will be no escaping from this dreadful place of torment for, "he hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7. Abraham said to the rich man, "Between us and you, there is a great gulf fixed: so that they which would pass hence to you cannot; neither can they pass to us, that would come thence." Luke 16:26.

"And hath the key of Death." Ever since righteous Abel led the way, death

has been coming as one perpetual stream, never ceasing, day and night. This key of death is used to open and to shut. He unlocks the door of death in trespasses and sins for each of his elect at the exact set time, and quickens them to spiritual life. He opens the door of natural death at the exact appointed time for man to depart this life. He locks the door of spiritual life to all who have not been chosen in Christ Jesus from before the foundation of the world. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." I Cor. 15:57.

All whose sins are not forgiven, death will have its sting, for sin lays heavy upon us all and "The sting of death is sin." The scriptures say that "the last enemy that shall be destroyed is death." I Cor. 15:26. We may call death an enemy in some respects. Death to the elect family of God seems to be more of an enemy when they see their loved ones overtaken by it than when they have to face it themselves. It is indeed a great grief for the living to see their loved ones taken from them, for the church to see her pastor, her deacon or members removed from their midst. If we are blessed with average health, surely the body and the soul desires to dwell together as long as they may. Sometimes death comes after a long period of grief and pain; yet, death itself is stingless among the Lord's people. Christ removed the sting of death for his people by removing their sins and can now ask, "O death where is thy sting?"

The angels of the Lord, descended from heaven, came and rolled back the stone and sat upon it. Christ came forth from the sepulchre more than a conqueror. For as his body came forth from the grave so will the bodies of his church whether in the earth or in the sea. We may all have some fear that we will be delirious of death when it comes to us. But remember we don't need a boat until we get to the water, and we won't

need dying grace until we face death. Then I believe that dying grace will be given to all who die in Christ. "To live is Christ and to die is gain." God's covenant promises in Jesus are fixed and sure both in life and death. May we not feel reluctant to go, when, where, and how it pleases Him to open the gates of death to us. We must be willing to go through the grave to Christ. It was through the grave that Christ went to his glory. Christ left his grave clothes in the sepulchre; he laid them neatly aside because he rose to die no more. Death could have no more dominion over him. Now, having the key of death when he opens the graves of his elect, they will not come forth clothed in earthly garments but with his robe of righteousness.

I believe that Christ has purchased the bodies as well as the souls of his people. He has redeemed them by his own precious blood and every part of his purchased possessions shall be used in heaven and immortal glory. "Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in the dust: for the dew is as the dew of herbs and the earth shall cast out the dead." Isa. 26:18. In the resurrection of the bodies will he again use the key of death, the doors of the grave will be opened and they that have fallen asleep in Christ shall come forth, for that "which is sown a natural body; it is raised a spiritual body." "For this corruptible must put on incorruption and this mortal must put on immortality." "O death where is thy sting? O grave where is thy victory?" "But thanks be to God which giveth us the victory through our Lord Jesus Christ." I Cor. 15:44, 53, 55, 57.

True religion is a very solemn thing. It is the knowledge of self and the knowledge of God in Christ. It is by the grace of God, that we have been give a religion wrought in our souls by the power of God himself, which will not leave us in the

agony of death but which will land us safely in heaven. Until death moves us from our walk of life, we are pilgrims surrounded by dangerous foes. We are infected with our old man, tempted by Satan, the things of this world, and tried by many different circumstances, but as Christ now lives in heaven, his people shall live there also. He now has "the keys to hell and death." This should be a message of great comfort to all who have been given a blessed hope in Christ Jesus. His work can never be undone; union to him can never be broken. He liveth to make intercessions for us. "For his mercy endureth forever."

Elder Joe L. Hamrick

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**O B I T U A R I E S**

**SAM HENRY HOLT**

Sam Henry Holt was born January 27, 1892 and died January 7, 1982 making his stay on earth 89 years.

He married sister Holt December 22, 1912. To this union were born five sons and two daughters.

Brother Holt united with the Primitive Baptist Church at Bunker Hill Primitive Baptist Church around forty years ago, later to move his membership to Hillsdale Primitive Baptist Church, one of the six churches in the Cross Road Union. He remained a faithful member until the Lord in His appointed time saw fit to call him out of our midst.

In my walk with Brother Holt in this Life, I believe he was sound in the doctrine of God our Saviour contending for salvation by Grace. I believe he fought a good fight, and kept the faith. He surely will be missed in our Cross Road Union and his home church. As one of his neighbors said of the neighborhood in which he lived and raised his family of five honorable children, this was a man of peace. There could be much more said about Brother Holt's Hope, but I would say to his wife Sister Holt and his children that his wishes would be, not to weep for him. I feel he is only sleeping, just awaiting to be raised in his likeness. He told me one time it would be wonderful he believed to just fall asleep in Jesus to be awakened in his image, where there will be no more sorrow, but Peace and happiness in the Holy Kingdom of God. I believe Brother Holt was laid to rest with this hope.

Elder B. D. Hutchens

**ISAAC SHAFTER BOND**

Brother Bond died suddenly in his home on November 24, 1981. He was born July 16, 1901 to Isaac and Julina Bond of Indian Valley, Virginia.

He is survived by his wife, Ada Marshall Bond, and 5 children, Mrs. Mae Barbour, Mrs. Eva Marshall Bond, Mr. Francis S. Bond, of Richmond, Va., Toby C. Bond of Houston, Texas, Vera B. Harvey of Waynesboro, Virginia. One daughter, Clara B. Barbour died in 1968. There were also nine grandchildren, and one great grand son.

Brother Bond asked for a home in Indian Valley Primitive Baptist Church in 1924. His membership was later reinstated at the Richmond Primitive Baptist Church in 1975 where he became a devoted member and was well loved.

He was a cabinet maker by profession, and was known and respected in Virginia for his splendid craftsmanship in the making of cabinets, and later for his hand-made musical string instruments.

Funeral services were held at Woody's Funeral Home and were conducted by Elder Denver Simpson. The remains were buried at Greenwood Memorial Gardens in Richmond, where a eulogy was delivered by his son, Toby.

Our husband, father, and grandfather will be greatly missed for immeasurable reasons. May his soul be at rest with our Lord and Saviour in his heavenly home is our prayer.

The Bond Family

**BROTHER LUTHER PASLEY  
SISTER EULA CANNADY**

It is with much sorrow that we of the Dan River Primitive Baptist Church submit this memorial of love and respect to two of our beloved members. Brother Luther Pasley passed away September 9, 1980, and Sister Eula Cannady died on August 10, 1981.

Each of these were loved and respected by us all. They showed by their walk and conversation that they sought that city whose Builder and Maker is God.

May the grace of our Heavenly Father be with each of the families to reconcile them to His will.

Done by order of Dan River Church on December 26, 1981.

Elder D. V. Spangler, Moderator  
Brother Boyd Minter, Clerk

**BROTHER MARLIN ELLEDGE**

On October 19, 1981, it pleased the Lord to remove from our midst Brother Marlin Elledge, beloved member of Good Hope Church. Brother Marlin was born January 15, 1908 in Hopkins County and lived most of his life near Scroggins, Texas. In his experience before joining the church, he had a vision of two paths; one was broad, leading to destruction and the other was narrow, leading to life eternal. He saw himself caught up upon the narrow path. This dream or vision was a great comfort to him. Later, he was greatly burdened about joining the church. He then had the sweet privilege of coming forward right behind his brother, Clive Elledge, and right before his father, Joe Elledge. The three were baptized along with Sister Ollie Rhoades and Sister Alice Robbins by the late Elder E. J. Lambert on November 26, 1967. After joining the church, Brother Marlin's burden was lifted. In later life, Brother Marlin was called upon by the Lord to suffer a long illness due to cancer of the brain. This slowly affected his

speech, and for many days toward the end of his life, he could not make himself understood. One day when Brother Clive Elledge was sitting at his brother's bedside, Brother Marlin suddenly grabbed Brother Clive by the arm and spoke plainly for the first time in several days and said, "I want to talk to you. I want to go to meet my Saviour!" He then stated that he had seen his Saviour in the clouds. He wanted Brother Clive to go with him that night to meet their Saviour. Although Brother Marlin never could speak after this, he had already said more than enough. This deathbed experience was of great comfort to Brother Marlin's loved ones. There was no doubt in anyone's mind that Brother Marlin had seen something very beautiful; indeed, even his Lord and Saviour Jesus Christ, in whose presence he is now rejoicing forevermore. Brother Marlin's funeral was officiated by Elder Joe Hamrick. Survivors include his wife, Mrs. Winnie Elledge; his parents, Brother and Sister Joe Elledge; one brother, Brother Clive Elledge; two sisters, Sister Myrtle Rhoades and Sister Bonnie Fay Gilbert; and several nieces and nephews. Our loss is his eternal gain.

Written by request,  
Jimmy Hamrick

#### TALMAGE J. PITTMAN

Deacon Talmage J. Pittman, a deacon of Paron Primitive Baptist Church, Hawkins, Texas, departed his life in a hospital in Tyler, Texas, November 16, 1981. He served his church in humility and love. He was of a meek and quiet spirit. He was a humble, peaceable and God fearing man which his walk, conduct, and conversation abundantly testified; being deeply taught in the things of God.

He was a real lover of the truth and was often given to feel the preached word with power; nothing else would do for him. His illness prevented him from attending church for about two months before his death; not being able to go to the house of God was grievous to him. He could say with the psalmist, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." The Sabbath day was his delight, as it presented him the sweet privilege of meeting with the Lord's people and feasting upon the word of God. We believe with all our heart he has entered an eternal Sabbath where congregations never break up and Sabbaths have no end.

Brother T. J. was given the sweet privilege of seeing his son, Phillip Pittman, ordained as deacon of Paron Church. He was appointed clerk for the ordination and was given the necessary strength to read the minutes.

He lingered for several weeks before peacefully expiring in the blessed hope of eternal life and glory. For several days before his passing, it was very difficult for him to raise one hand up to his mouth; but just before his last breath, he raised both arms full length toward heaven and smiled. We believe he saw his Saviour and felt His gracious and sanctifying presence with much assurance of mind and joy of heart.

I frequently visited him during his illness and he always asked for prayer. He had a desire to live but was not afraid to die. "Not my will but thine be done." Our little church at Paron has lost a precious deacon and friend, but we must say with a truth, our loss is his eternal gain.

He is survived by his wife, Sister Helen; one son, Phillip; and a brother, Doris Pittman. His funeral was conducted by the writer assisted by Elders C. M. Haygood, Jimmy Hamrick, and B. J. McLaughlin. His body was laid to rest in the Paron Church Cemetery to await the resurrection call.

Written by his pastor; one who dearly loved him.

Elder Joe L. Hamrick

#### RESOLUTION OF RESPECT

The church at Tarboro acknowledge the death of our dear Sister Dessie Boswell. Sister Boswell passed away November 19, 1981, at the age of 80 years. She was among the oldest members of our church and she was faithful until her health kept her away in her last days. Sister Dessie was faithful in supporting her church even though she was unable to attend. She was a great believer of Salvation by Grace, and Grace alone. Sister Boswell was blessed to have a sound mind, and she praised her God until the last. She was blessed to hear her pastor preach on the radio after she got unable to attend church. She would always tell him how much it meant to her.

Sister Dessie, along with many more of us, admitted to making mistakes in life, but it was by the Grace of God that brought her through. She was trusting and praising her God most of the time.

To know Sister Dessie was to love her, and we feel she is at rest with God awaiting the day of Resurrection.

Therefore, we the church at Tarboro, resolve: 1. that we send our sympathy to her family for we feel Sister Dessie is resting in peace where trials and tribulations are over; 2. that three copies of this resolution be made, one for the church records, one for the family, and one to be published in the *Signs of the Times*.

This done by order at our December conference.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., JUNE 1982

No. 6

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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## STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will convene, the Lord willing, with Strawberry Church, on Friday, Saturday before, and second Sunday in July, 1982. The dates are July 9, 10, and 11.

Strawberry Church is located in Pittsylvania County on State Road 750 about 18 miles west of Danville, Virginia. Highway 750 leaves Highway 41 at Woods' Store. Follow Highway 41 from Danville until reaching Woods' Store. The church is located about one mile on the right from Woods' Store.

Burnell B. Williams  
Association Clerk

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(See Page 144 for information on the publication of future volumes.)

## JOB VERSUS THE CONDITIONALISTS

By Elder C. C. Morris

(Continued from last month)

## III. WHAT ZOPHAR SAID

"IF thou prepare thine heart, and stretch out thine hands toward him; IF iniquity be in thine hand, put it far

away, and let not wickedness dwell in thy tabernacles. For THEN shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety. Also, thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee (Job 11:13ff)."

Zophar, in agreement with Bildad, loves the legalistic approach to religion in general and the word "if" in particular. "IF thou prepare thine heart," Zophar says, not realizing that the preparation of Job's heart is from the Lord, "and stretch out thine hands toward him," which is a gesture associated with prayer. Zophar assumes that a person can take prayer upon himself by merely deciding to do so.

"IF iniquity be in thine hand..." Is there really any doubt in Zophar's mind about Job's iniquity? In verse 3 he has accused Job of lying and mocking. In verse 6 he said God is exacting less than Job's iniquity deserves. Zophar's "if" here carries the weight of a foregone conclusion, "SINCE". "SINCE iniquity is in thine hand." Zophar recommends, since this is Job's case as he sees it, "put it far away, and let not wickedness dwell in thy tabernacles." Puny man cannot permanently evict the moths from his closets, the spiders from his corners, or the dust from his furniture. If he cannot do these simpler things in nature, how can he displace spiritual wickedness on a far higher plane of life and living? Yet, from that early day until now, the will worship of Bildad, Zophar, and their fellow travellers says that the only tool a man needs to evict iniquity and wickedness is the creature's will simply deciding to do so.

"THEN," Zophar says, IF you will only do those things, THEN look at the blessings you will earn thereby: "THEN shalt thou lift up thy face without spot; thou shalt be steadfast and shalt not fear; thou shalt forget thy misery; thou shalt be secure; and thou shalt take thy rest in safety," among other things.

Before leaving Zophar for the time being, please note these two things: (1) Is it not strange that those who seem to say the most about the "security of the believer" and being "secure" (verse 18) are the ones who are most without grounds to do so, as their "security" is so clearly based upon their own works instead of Christ's finished work? Their glory and their glorying as they themselves express it is, "God has done his part and I have done mine." The true believer's attitude is, "He that glorieth, let him glory in the Lord (I Cor. 1:31)." (2) In the same breath, verse 18, Zophar refers to "hope," but Zophar's hope is as groundless as is his security, being rooted only in creature works, efforts and merits.

#### IV. WHAT ELIPHAZ SAID

"Is not thy wickedness great? and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry... Thou hast sent widows away empty, and the arms of the fatherless have been broken. THEREFORE snares are round about thee, and sudden fear troubleth thee; or darkness, that thou canst not see; and abundance of waters cover thee (Job 22:5-10)."

Is it not amazing that of the three times the word "infinite" occurs in the scriptures, one use of it is here by Eliphaz in his frothing attack on Job, in which he attributes infinitude to the creature rather than to the Creator? He says Job's iniquities are infinite, accusing him of sins of omission and sins of commission against the windows

and orphans, the weary and the hungry. THEREFORE, snares, fear, and darkness are on you, Job, Eliphaz concludes. The premises of Eliphaz, the Humanitarian so concerned about the widows and the orphans, are:

1. God punishes the wicked for their wickedness;
2. You, Job, are quite obviously being punished by God; and his conclusion is

THEREFORE, you are wicked.

Poor Eliphaz was neither doctrinally nor logically sound. He could not see that his reasoning is not valid on at least two counts:

1. His conclusion does not follow from the premises. It would make exactly the same amount of sense to say, "The guard pushes the alarm button every night; last night the guard pushed Ralph; therefore, Ralph is the alarm button"; for, the arguments are parallel and equally (un)sound. Yet, millions of people rest their religion upon such unsound reasoning.

2. There is no proof that Job's misery was indeed God's punishing Job, as it certainly was not; but Eliphaz assumes, as do most perfectionists, that any misery or suffering whatsoever is a punishment from God, a punishment from which the Jobs of this world could escape merely by being nice, like Eliphaz and his friends.

As Eliphaz had no knowledge of the terms of the New Covenant described in Jeremiah 31 ("...they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."), he next tried to teach his neighbor Job to know the Lord: "Acquaint now thyself with him (verse 21)." He then told Job all the blessings he would earn if he would only get acquainted with the Lord: peace, and good shall come to thee; and "IF thou

return to the Almighty," look at the blessings Eliphaz says will come! Thou shalt be built up. And God will give you lots of gold and silver. God will, incidentally, also hear your prayers and give you light for your way. Is not all this just what we want, Job? First and foremost, to be built up, puffed up, with lots of gold and silver, and last but not least to have our prayers answered and God's light given to us--and all in that order? Such is the argument and doctrine of Eliphaz. And it is all conditioned on IF Job will return to the Almighty and get himself acquainted with Him. Eliphaz says it is all up to you, Job.

#### V. WHAT ELIHU SAID

What Elihu says may not be very good, but there certainly is a lot of it. For six full chapters (32 through 37) he demonstrates to us that a person does not necessarily need to speak the truth or even to know anything about the subject in order to talk at length about God and godliness. After taking the entire thirty-second chapter to tell the older men, "You have had your say and failed; now let me speak. I'm about to burst to tell what I know," Elihu then volunteers to stand in for God Almighty (33:5f) so that Job might practice his arguments a bit. For, if young Elihu can answer Job's arguments, he figures, why should Job waste his time trying to use those same arguments with God? Elihu even says that he will go easy on Job (verse 7).

Let us briefly consider three quotes from Elihu, the first one being recorded in Job 33:27-30: "He (God) looketh upon men, and IF any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." Elihu preaches a bloodless salvation based on a mere confession without an

atonement. IF Job will "just confess" THEN God will deliver his soul. Elihu's god is looking upon men to see if they are going to confess or not. How different, how far removed is Elihu's god from the Psalmist's God, of whom it is recorded, "...thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. (Psalm 139)." Elihu deals in externals as do the others, with man presented as the actor and their God as the reactor.

Elihu's second text we here consider is in Job 34:31f: "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more: that which I see not teach thou me: if I have done iniquity, I will do no more." To the uncircumcised ear this possibly sounds very similar to Jeremiah 31:18f, where Ephraim bemoans himself thus:

"Thou hast chastised me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth."

If the carnal mind can detect any difference at all between Elihu and Ephraim from these two texts, it would most likely say that Elihu's statement is the better of the two, for he advises to pray for wisdom and promise to do better, whereas Ephraim, bawling like a calf, does neither. He asks for nothing from God; he promises nothing to God; he merely carries on like an emotional teen-ager. Surely, it sounds more reasonable for Elihu to say, "I have been chastised, so I will not offend any more"—that is, "I have learned my lesson"; but that is as unwise and as unholy a boast from a deceived and treacherous heart as was the brag of the

mixed multitude who, at the foot of Mount Sinai glibly said, "All that the Lord hath spoken we will do," and yet were capering around a golden calf before Moses descended from the mount with the stone tables.

What then is the difference between an Ephraim and an Elihu? Much, in every way: Ephraim's statement shows the attitude of those who are instructed by Jehovah; Elihu's statement does not. Elihu suggests that Job should pray that God would teach him; Ephraim, without any such prayer, has already been taught by the Lord and with good results. Elihu says, promise not to offend again; Ephraim is too ashamed and confounded by the memories of his past to make such a rash promise. The wise man said, "Better is it that thou shouldest not vow, than thou shouldest vow and not pay (Eccl. 5:5)." Who can pay such a vow to offend no more or to do iniquity no more? No one, of course, but there are scads of will worshipers presumptuous enough to make both the boast and the attempt.

Elihu's "IF I have done iniquity I will do no more" is an offense even in natural affairs. A man coming to another and saying, "IF I have done you wrong, I am sorry," manifests neither a conviction of wrongdoing on the one hand nor a genuine apology on the other. The reply of the offended party might well be something like, " 'IF'? What do you mean, 'IF'? You know whether or not you have wronged me, and, 'IF' you have, you should say you are sorry, 'IF' indeed you are, with no 'IFs', ands, or buts. And 'IF' you have not wronged me, then there is no need for an apology, is there? Have you wronged me, then, or have you not? Make up your mind, or else begone!" How much more so in spiritual affairs does a person's sly glossing over his iniquity, as Elihu suggests here, offend the Just and Holy God?

Now, consider a final statement of Elihu, found in Job 36:11f: "IF they obey

and serve him, they shall spend their days in prosperity, and their years in pleasures. But IF they obey not, they shall perish by the sword, and they shall die without knowledge." Here, although he has angrily rebuked his elders--Bildad, Eliphaz and Zophar--for their ineffective attempts to correct Job, Elihu nevertheless blindly continues in their same course of IFs, urging duty, obedience and service in order to earn prosperity and to escape the sword, chastisement, ignorance, and death. (Continued next month, the Lord willing)

Mocksville, N.C.

Dear Editors,

And to all born again, peace lovers, true worshipping people who have been given a God fearing faith, in whom we have to do. We try to write from what we experience and have experienced, lo these many years. For a subject matter we would point out a few of the divisions amongst our people.

The first division between the Primitive Baptists, that I have any record of, took place back in the 1890's. The Primitive and Missionary split in 1832 was led by many fathers now asleep in Israel. But one stands out in my mind amongst them all, Elder Gilbert Beebe, who had a compelling hand in the Black Rock Address. Up to this time there existed two different beliefs, and it is proclaimed by the Holy writ, "A house divided against itself cannot stand". And in later years this was again proclaimed by President Abraham Lincoln.

The difference between the Primitive and Missionary Baptists was a different belief, or works system. While the Primitive Baptists contended it was through and by grace ye are saved through faith, and it is nothing we have done, but it is by the mercy of a kind and loving Creator. And according to what I

hope to believe, this love for His people was given in His darling son even before the world began. Christ, His only Son said, "Father, thine they were and Thou gavest them me". Now here is a people set apart; a choice was made from another people and who has the power to question the one that formed them. "Hath not the potter (God) power of the clay to make one vessel unto honor and another unto dishonor". Now my question is, Why these Primitive Baptists who have been truly washed in the blood of the Lamb of God, and given that sweet faith that was once delivered to the Saints, still go about envying, causing distortion, and divisions amongst God's little few? We are tired and sick of the controversies. Have we got some false shepherds amongst us? But let me counsel anyone to go no further than "Thus saith the Lord", and when we are in this spirit, our foes will disappear and love, mercy, and truth will be our shield and banner. May this be the case until we be called home.

I am sending a check to cover a one year subscription for myself and the sister listed below. Do with the rest as seemeth good in your sight.

Wallace Harvey, Sr.

#### THE LORD THE STRENGTH OF HIS WEAK PEOPLE

"The Lord will give strength unto his people; the Lord will bless his people with peace". Ps. 29:11

The Lord has a people who are not and who shall not be numbered with the nations. They are his peculiar property. He will beautify them with salvation. He will be glorified in them. It is for their good and his glory to be led into circumstances whereby they may feel their entire destitute condition, in order that he may show himself their All in All. This is proved from the unerring word of Scripture, and confirmed by the Spirit's

teachings in the experience of the saints. The passage above is a very sweet, full, and precious promise. It is one of the poor sinner's rich jewels, many of which are recorded in the word of revelation, and occasionally fixed in the heart by almighty power. How blessed it is to be decorated in spirit by such good old fashion ornaments, or, in other words, how good it is to have such promises brought home to the soul by the Holy Ghost, and to realize in the experience the substance contained in the words. The words naturally imply what we daily feel, that the Lord's people are in themselves weak, restless, confused, and that they cannot set matters right by their own exertions. For if they could do these things for themselves, the promise would lose its value. It would be altogether useless. The Lord has made nothing in vain, much less such precious promises as these. There are many circumstances which go to prove the weakness of the Lord's people. Among the many I would observe a few; such as their various captivities. The apostle says, that "the flesh lusteth against the spirit and the spirit against the flesh, so that we cannot do the things that we would", because of the captivity into which we are brought. And here is our weakness displayed, in that we cannot. Although the power of God keeps his children from going actually to an excess of gratification in worldly lusts, yet they display their weakness in even desiring them, and in not being able to turn their back upon them for ever. The course of the world is contrary to the peace of the Lord's people, yet they find they have no strength to withstand. The various troubles also under which the Lord's people labour show their weakness, for truly the very feeling of trouble shows weakness. How do the cares of the world sometimes weigh down the spirits. The fears of these people also show their weakness. They fear death; they fear the devil; they fear sin; they fear them-

selves; they fear man; they fear providence; they fear the present; they fear the future. Now all and every of these prove weakness, for indeed, rightly viewing matters, there is no well grounded cause for a single fear, and there would be none but for weakness. There is a fear of approaching the mercy-seat. There is a lack of power to go freely and tell the Lord their wants, desires, and necessities with any degree of confidence and faith. There is no power to take God at his word, no strength to obey his word as recorded in the holy Scriptures, no power to take comfort or apply a single promise; yea, such is the excess of weakness sometimes felt, that there is lack of power even to search the records of truth. But it will not suit the sentiments of wooden-gilded professors to expose the weakness of the church of Christ in this manner, although the sensible soul feels it to be the fact. No; where these things are felt in the soul, how can there be any peace? It cannot be under these circumstances and feelings. One says you ought to read more, you ought to pray more, you ought to be more earnest, you ought to believe. And the legality of our nature sanctions the sayings, although experience proves the impossibility. There is, therefore, war, contention, and confusion till the Lord comes and speaks strength, and speaks peace. And he says in his word he will do it; for although it is in these words the pen of David, it is the voice of David's God, and when the voice is heard in the soul, the work is done; there is strength to turn the back, to shut the eyes; to throw down the burden or to run with it, as though it was not. Fears vanish; prayer and praise spring up; confusion ceases; enemies look as small as gnats, and cowardly as they can appear; the death wound is discovered in the devil and sin; death looks pale through the stroke from the Conqueror; yea, no foe is considered an obstacle. That horrid and infernal three, the world, the flesh, and

the devil, with all their company, are under foot; peace and tranquillity of soul are experienced; promises are believed, taken in and digested. There is a standing upright; a walking forward; a challenging all opposition; yea, a taking the whole armour of God; a being strong in the Lord, and the power of his might.

The word says he will bless. The experience of the saints says he has blessed, and faith says he will again and again bless, till finally he will give strength to take leave of all things here, and enter into eternal peace in heaven, where a peaceful Jesus will shed himself by glorious rays into the soul for ever and for ever. Amen

Malmesbury, 1837

T. Ferris

"The Gospel Standard" 1838

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Nitro, W. Va.

Dear Sir:

We just received our December issue of the *Signs of the Times*, and it tells how to know when your subscription runs out. According to the label, ours ran out 6/81.

I am very sorry. I couldn't remember when we renewed. We sure don't want to miss any of them because we enjoy them very much.

To read the trials and tribulations and beliefs of others does us a lot of good and makes our belief stronger.

Enclosed you will find a check to renew our subscription for two years. Use the extra for the mailing of the paper to someone else.

May God bless and care for you loved people.

Mrs. R. H. Pennington

---

Kenly, N.C.

Elder J. R. Williams:

I find my subscription to the *Signs of the Times* expires November, 1981. Enclosed is money to cover the renewal for one year. I enjoy reading it so much, as my health is where I am not able to attend church like I would want to, but

my love is there with them and also my prayers.

The *Signs* gives me so much comfort. I feel like someone has had my experience at times.

I hope you will be blessed to keep up the wonderful publication that holds true to the faith in these trying times. Please remember me and my husband in your prayers.

A sister, I hope,  
Lessie Davies

---

Manchester, Ky.

Dear Elders of the Signs,

I am sending a check for renewal of my subscription to the *Signs of the Times*, for two years. I have been reading the *Signs* for many years and read them over and over again since I can't attend my church as regular as I did when I was younger.

I am past 88 years old now, and have been a widow since my husband passed away more than a year ago. I am sending you a copy of my church experience. You may print it in the *Signs of the Times*, if you wish, or at least a part of it. My father was clerk of our church about 75 years. He lived to be 95 years old and attended church until about two months before his death.

Sincerely yours,  
Polly Brown

Dear Sir:

The first preacher I can remember hearing preach was Elder Taylor Gilbert, a long tall man. I was too young to understand anything he preached about, but I remember very well about my baby sister, just big enough to walk, toddling up the steps of the stage and crawling between the preacher's legs. He preached right on and didn't seem to know there was a baby in the house.

In the year 1913 I was attending college, a Methodist Institution. The old college professor thought it about time

all his students ought to be saved, so he got a preacher from away down South to hold a revival for us. "Reverend" Dunaway was his name. Every morning for a week we (all the college students) had to sit in that big auditorium for one hour listening to him preach. One sermon I've never forgotten. When he got in a big way preaching, he pointed his finger over our heads and said, "There are some in this congregation whose caskets are already made and if they don't get down on their knees and pray, they are going straight to Hell." Some of those children went wild. Down they went on the floor screaming, praying, rolling and tumbling. It made me sick! I thought, "Well, if that is the way, I'm a lost sinner. I can't save myself or anyone else."

The next week-end we had church down on Rockcastle River where my grandparents, John H. and Nancy Caudill Craft lived. There I went. Elder Jim (J. W.) Anderson preached. When he finished his sermon and extended an opportunity for members, I marched down the aisle and stood there dumb as a sheep in a slaughter house. Elder Anderson asked me a few questions and all I could say was, "I don't know." But to my sweet surprise, they accepted me in the church. That was in the month of May, 1913. And I've been feasting on the crumbs that fell from "The Master's Table" ever since.

Sincerely yours,  
Polly Brown

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*Ephesians 1:6 "To the praise of the glory of his grace, wherein he has made us accepted in the beloved."*

In the so called religious world of today there is a belief widespread among many people as follows. They believe if you go to church, do the best you can and you will go to heaven when you die. Personally, I think that what a person believes amounts to nothing unless it is the true belief. And if it is true, the scriptures which is the word from the very foundation of truth itself, will verify this belief. So all these people who believe that by and through their own efforts and works will gain access into heaven have a belief different from mine and one that does not agree with what the scripture says.

What do the scriptures say? *He has made us accepted in the beloved*; notice now, he has made us accepted. It does ~~not~~ say we can, or you can make yourself accepted. It does not say by our works or



our efforts we can make ourselves accepted, but rather it says, "He has made us accepted". I thank the good Lord that it is this way, because were it left to me, I would be a miserable failure. Now let us think on this for a little; "He has made us accepted in the beloved."

The scripture also says in Luke 13:3, "Except ye repent, ye shall all likewise perish." Now this scripture tells us we must repent, so what do we do? Because we read in the scripture that we are supposed to repent, does that mean we will repent? Why, of course not. How could we turn from our life of sin that we are enjoying to the fullest and say we are sorry. What foolishness! We could no more do that than we could love God with all our heart, mind, and soul; which the scripture also says that we should do. A man trying to repent because someone told him to, or because he read somewhere that one should, would be about like a leopard trying to change his spots, or an Ethiopian, his skin. Now since the scripture says to repent, they also say he has made us accepted, so now we look at God's side of the thing, and leave man out of it for a while. Now the appointed time arrives to all of us that are spoken of in this verse of scripture. Behold there came a change. It seems that this man begins to see things a little differently from the way he has been seeing them. He doesn't enjoy things as much as he did. Things he once did and thought nothing of, now look vile and dirty in his sight, and before long he sees himself as a sinner doomed under a load of sin and guilt. Now he has become conscious of sin and his sinful ways, and he will possibly be brought to believe that he has sinned away the day of grace. He doesn't realize it yet, but a work is being done, an operation by the Holy Spirit is being performed. A hard and stony heart is being removed and replaced with a heart of understanding, even more sure than it could be done with a surgeon's

knife. Remember, the scripture says to repent, and it also says, "pray without ceasing". Now maybe this man hasn't read the scripture, but no matter. In due time he will repent, willingly, and gladly, just as sure as night follows day. Just as sure as the scripture says "ye must repent", even so you will. Now where does this repentance come from, my beloved brethren? Not from man. Remember Esau was not given a place to repent, although he sought it with tears. We know this repentance came from God, because he had made us accepted in the beloved.

The Bible also says that "without faith it is impossible to please God." To be accepted in the beloved you will have faith. James 4:10 says, "Humble yourselves in the sight of the Lord and He will lift you up." Any man who has just had an experience of repentance is a humble and a praying man, and the scripture says a humble man will be lifted up. So now God is molding this man into something that will be accepted in the beloved, so now he lifts him up. What do we mean by lifting up? This man was under a terrible load of sin and guilt, so by repenting and being made humble, he has been lifted up. He now has a feeling that his sins were forgiven, and not only that, but he has been given to see that the God who removed the load of guilt and took the burden off him was all powerful and able to do His will in heaven and among the inhabitants of the earth. The Lord uses different means to do this work in man. Sometimes it is a small still voice, or a glimpse of this, or a taste of that, but always with the same result - faith. Faith in God, not in themselves; but faith in God, because that is what is needed for us to be made accepted in the Beloved.

You see, he must repent, and he did. He needed faith, now he has faith. See how sweet it is, this beautiful truth runs throughout the Bible and fitly ties all these wonderful truths together to the

praise of the precious Saviour. These experiences all must have the same result because they show forth the truth and there is no error in truth. Without faith you cannot please God, so these experiences have their desired effect. Now the child has faith.

Romans 5:3,4 says, "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope." I would like to write on all of these steps, but to prevent being too lengthy, I will just write a brief summary on tribulations and hope. Why I am writing this, I wonder, for all who have this blessed hope have experienced these same things. But somehow I feel I must write a little more. When one has been through a load of guilt, shame, and repentance, then has been lifted up, who can describe the wonderful feeling that is his? The load of guilt has been removed; he has a feeling of being forgiven, then he feels he is being held up by those everlasting arms. He has faith in a God who works all things after the counsel of His own will. How wonderful, but also, it doesn't please the great God in heaven to leave him like this. His work with him is not finished. Should He leave him like this he would become exalted above measure, so he has to be left to himself for a very good reason. Now he is glorying in this wonderful feeling, he is making all kinds of promises to himself and to his God, for the way he feels now, he feels he can keep them. But left to himself awhile, he soon finds out the temptations of Satan, the weakness and lust of the flesh is more than he can handle. Like Paul, he soon says, "Oh, woe is me." The thing I would like to do, that I cannot do. So down he goes and once more he is begging for mercy. On the one hand he sees all the blessings of having his sins forgiven, being lifted up, and made to sit in heavenly places, the joy of his salvation, and the faith that he is a child of Jehovah. On the other hand,

he sees himself for what he is, a sinner saved by grace, and not able to do anything on his own. Now he can't even control his thoughts as the flesh battles against the spirit, and the spirit against the flesh. You see now, there is not one man, but two, and the believer is now going through a time of tribulations completely new to him. You who read this know what I am talking about. But all of this is for a wonderful purpose. Now this man is taught that he is unable to keep himself. Now he sees and knows that his Father in heaven shows strength in his weakness. He now knows that his heavenly Father has all power both in heaven and earth. He now believes that all things are working together for his good, yes, even chastisement, for a father doesn't chastise his son because he has done something bad, but rather so he won't do it again. So through a period of time and a succession of these experiences the believer comes to be blessed with patience. How sweet it is when the child has been treated this way by his Father, all these steps and trials each have their own purpose. It is all being done in such a way to make every believer to fit in his appointed place in the church, in the exact manner that the Master Architect has planned, since the beginning. Just as when Solomon's temple was being built, all the timber was cut at the forest, floated down the river, put in place, and fit perfectly, and the sound of the ax was not heard at the building site. Through all these things the heavenly Father is working out the dross and purifying the gold. In the process we are taught and made to see quite clearly that it is *He* who makes us accepted in the Beloved.

The Apostle Paul said as he faced death, "I am persuaded that He is able to keep that which I have committed unto him until that day." I verily believe that once a man (any man) has been blessed with this type of experience he knows from whence his help cometh, and will not have faith in man, not even himself.

The Lord says, "My sheep hear my voice" and will listen to no other. We know He leads them in such a way as to build confidence and faith in Him, and not in man. We are made to feel like the poet who wrote, "Oh, for a thousand tongues to sing, My dear Redeemer's praise." See, we need these things to be accepted in the beloved.

Who has all these things? Who goes through these experiences? It is the "us" in this verse of scripture, and it is separating the church, His loved ones, from the world. I believe the scripture was written to the believer; that explains the "us" in this verse, of whom I hope I am one, if so it is through His work and grace, and nothing in me or my efforts.

May it please the good Shepherd that these few words may bring comfort to some of His little ones.

A Brother, I hope,  
Frank Hunt

Ruffin, N.C.

Dear Brother Williams,

I am enclosing our renewal for another year of the *Signs*. We have had the pleasure even in these lean years to have the *Signs* come to our home. We especially enjoyed the articles by Elder T. A. Stanfield and Elder Lambert recently. The paper has improved, at least both my companion and I enjoy it more than we did at one time. We beg the Lord's continued blessings on this paper, its writers, editors, and circulation manager, and we beg that our hearts will be enabled to receive the truth published in it. When at the throne of grace remember this sinner.

Saved by grace, if saved at all,  
Mrs. Fred Cobb

Red Oak, Texas

Dear Editors:

Enclosed you will find a check to cover

the renewal of the *Signs of the Times* for two years. I don't want to miss one copy. I enjoy the *Signs* so very much, and I have been taking it for a good many years. Please use the extra for anything you see fit.

Your brother in hope,  
A. D. Blevins

#### FROM AN OLD SIGNS

We copy the following tart article on the "Religious Humbug" Institutions of the day, from the "New York Herald", of May 9, 1862. We are not a little surprised to find so sensible an article on the subject in a secular paper, and we are in hope that the victimized public are beginning to wake up on the subject. The "Herald" will find these modern institutions to be some kin to a certain kind of evil spirits of which we read in the scriptures, which could not be cast out without fasting. Withhold pecuniary patronage and they will die out, but they will never decline until they are starved out. The clerical engineers of those hypocritical organizations, like their prototype Balaam, are remarkably fond of the wages of unrighteousness--they love filthy lucre. They have already fleeced their silly dupes to the tune of many millions of dollars for the ostensible purpose of ameliorating the condition of mankind; and after a trial of nearly fifty years, and at a cost of hundreds of millions, they have succeeded in nearly exterminating peace and prosperity from the earth, and involving our country in blood and ruin. None who have carefully watched their movements can doubt that they have sown the seed of discord and fanaticism which has produced the terrible calamities under which our once happy and prosperous country now groans. But hear what the "Herald says:

"The Religious Anniversaries--The religious anniversaries, with which this city has been blessed for the past few days, are now nearly

concluded. In a pecuniary point of view they have been very, and deservedly, unsuccessful. There is no greater humbug on record than these annual assemblages of vagabondizing parsons and seedy philanthropists, who come here to pray money out of the pockets of simple people. So far from accomplishing any good, the moneys collected at these anniversary meetings support only a set of idle, worthless ranters, who are too lazy to earn their own livelihood, except in this swindling manner. Year after year, these gatherings have been held, and vice and immorality are just about as rampant and prevalent as ever. Ordinarily such a dismal failure to accomplish anything would be the ruin of any organizations; but when the people dabble with religion they seem to lose their common sense; and so they have gone on, giving largely and receiving no returns. This year we are glad to notice that the war has cut off the supplies of the pious anniversary beggars, and we hope that they will suffer accordingly."

Middletown, New York

June 1, 1862

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#### ANSWER TO AN OUTCAST

My dear, anxious, inquiring Friend,— I hail thee as a favourite of heaven; one that God hath a peculiar love for; therefore grace hath reached thy heart, manifesting itself in the cries of regeneration and divine life in your soul. I think we may gather from the Apostle Peter (see Peter 1:6,7), not only an answer to your question in December "Gospel Standard" (page 277); but a positive proof that the church, in the apostolic age, was the subject of temptations, doubts, and fears, such as yours, that the trial of their faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ, etc.

The states of mind which you have expressed are the very feelings of the children of the most high God, and are the effects of divine life, light, and teaching; of life, because you mourn, cry, and are uneasy; of light, because you see your state and misery; of teaching because you repeat the lessons learned in the school of tribulation,

which is a fore-runner of that hope that will by and by make you not ashamed. But the mistake with me, as well as many others, is that I have been looking to His word, instead of the God of the word, for help and succour, comparing my experience to some of the experiences of the Lord's family, instead of comparing what God the Holy Ghost has wrought upon my heart with his work in the Bible, trying to draw comfort from my frames and feelings, instead of looking solely to the Lord Jesus Christ and His finished work. Thus, I have discovered that I have been looking for help where no help was, which has proved my ignorance and foolishness; and I have been led to acknowledge the same, and fled to the throne of divine grace, crying, "Lord, save, or I perish"; for in and of myself, I am like the troubled ocean that casteth up mire and dirt; now so warm and full of zeal, and anon so cold, careless, and indifferent that I often stand amazed at the goodness and mercy of God, in bearing with my perverseness and obduracy, and realizing to my soul's present enjoyment and eternal peace, that my God and Father in Christ Jesus, loveth at all times, and hateth putting away.

Our salvation does not depend on our feelings, but on the finished work of Christ, made known unto us by the Holy Spirit. None that have been regenerated by the Spirit of God ever sink so low as to be without one desire heavenward or Godward; and no one in a nature state ever had, nor can have one real desire towards God, except arising from fear of punishment; and this, evidently, is not the ground of your desire, or you could not subscribe, Amen, halleluja, to your condemnation; and desire is a certain evidence of the work of the Spirit, which will manifest itself under what ever darkness of soul, temptations sins, or fears we may be exercised with; for the Lord is our portion, heaven is our home, and nothing but the things of our Triune

Jehovah, in the covenant of love and mercy, as made known by the Holy Spirit, will ever satisfy the heaven-born soul. And hence arises our conflict; the new man of grace formed in our hearts, by the power of the Holy Ghost, is satisfied with nothing short of the Lord Jesus Christ, in all his fulness, grace, love, and power; and the old man of sin, our nature, is only fond of things that are carnal, sensual, and devilish; and we too frequently find, at least I do, that the old man will have, or does his best to have, his way; but grace must reign, and this is the ground of all our conflict and spiritual warfare. Still we have no real ground to fear, for the Lord is on our side; therefore, there is laid up for poor, mourning, and trembling souls, strong consolation, that hope, as an anchor, may enter in within the vail, and finally fix in Christ, and safely ride on the billows of tribulation throughout our time state. Thus, those feelings with which you are exercised, are, I am persuaded, the evidences of the work of God the Holy Ghost upon your heart, and of which all the sons and daughters of the Lord God Almighty are the subjects, more or less. Now, may the Lord bless you and me with an appropriating faith in Jesus, that amidst soul-desertion, we may be enabled, by the power of grace, to say, "Though He slay me, yet will I trust in him."

An Infant

The Gospel Standard, 1838

#### THE BEAUTY OF EVENING THE DARKNESS OF NIGHT

While on our way home from Danville to Martinsville driving north at the close of a beautiful day, Jamie and I noticed the beauty in the sky. The clouds, in their many shapes, were illuminated with the rays of the setting sun. This was a beautiful sight that only God can present.

If only I could paint this beautiful

picture to share with you! I said, "Do you know, Jamie, that pretty sight reminds me of the Old Baptist. Look at the bright light, how it makes a cloud so pretty. Isn't that the way that we look and shine when the light of the Lord shines within us?" The clouds soon changed shape and color. I said, "See - the light is being withheld, and the brightness has become dimmer. It is beginning to darken. Isn't that like us?" Soon all of the sun reflections were gone. Now, don't forget, the sun was still shining, but it wasn't making the beauty shine as it had earlier. Isn't that, too, like us? We are seeing the black clouds in our lives and churches. God is still there. His light and warmth is still there, but I feel that we are in the time of darkness. Let us all hope and pray for the sun to rise again, and again illuminate our hearts with His love and that fellowship will shine forth like the rays of the sun on a plain cloud, making it a thing of beauty.

I feel to sign this,

Love,  
Frances M. Cooper

#### THE PRODIGAL SON

Jesus spake many parables unto the people when he was here on earth, and his disciples asked him why. He answered, "Because it is given unto you to know the mysteries of the kingdom, but unto them it is not given." The disciples of Christ are the only ones who will ever know and understand any of the mysteries of the kingdom of God. Others may read these parables and the interpretations, yet they will never understand the true meanings, for Jesus said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand."

I do not know that I am a true disciple of Christ, but I believe that I have been given a hope in him. I also believe that one cannot properly understand what he reads until he has experienced it: and

then finding his experience written in the scriptures he will rejoice with joy unspeakable. He may relate in some way a part of his experience, and someone who has had a similar experience will understand and rejoice with him, but those who have not yet had such an experience will find very little or no comfort or joy in it. I said "yet", for it may be a future experience with you or me and then we will also find comfort and sweet fellowship in these experiences.

At times the parable of the prodigal son seems to fit me perfectly and gives me great comfort, but again I find it to be very distressing. For in seasons of darkness and doubt fears flood my poor soul and I can in no way deem myself a son returning to such a glorious welcome. O yes, I see myself as one who has spent all his substance on riotous living: but so much so that the Father could never allow me to return, even if I be a true son.

We may learn a few things from studying this parable in a natural or carnal sense, but to me the spiritual meaning has much more significance. All parables are only shadows or figures and are never the true substance, but only point to it. May God grant us wisdom to seek out and understand the true meaning, for if we fail to see Him in every scripture then we do not see rightly nor understand.

"A certain man had two sons." We will note that he says a "certain" man. Spiritually, could this be considered as anyone but God? I think not. And this man had two sons. We will note that there are two of them and both are sons. By birth only does one become a son. It can be done in no other way. As flesh and blood sons of our earthly fathers, we had nothing whatsoever to do concerning our own birth. We certainly were not able to ask to be born. Neither can we have part in a spiritual birth. In spite of the teachings of modern religion we cannot ask to be born again, for the

natural mind receiveth not the things of the Spirit of God, neither can it know them; for they are spiritually discerned." The life of every son of God was in Jesus Christ before the foundation of the world, and at the appointed time that life is made manifest in birth. That life is eternal and therefore can never perish.

These sons were not twins. One was younger than the other, and it was he who asked his father to give him the portion that was to fall to him. He never considered that he might not be worthy to receive such a gift. He had lived under the care and watchful eye of his father and all his need had been fulfilled all his life, yet he was not satisfied. There was a carnal lust in him that must be fulfilled. His desire was to be with the harlots and to live riotously. His father gave him his desire, even as God did the children in the wilderness. He gave them their request, but sent leanness into their soul.

As I see it, this younger son represents the Gentile Church, and the older son represents the spiritual Jews. The Jews were the children of the first covenant, the law covenant, and were given the laws and oracles of God. The Gentiles are the children of the second covenant, which is the covenant of grace.

The older son stayed home, working under the law and seeking righteousness by his own works, knowing nothing of the imputed righteousness of Christ and his perfect work of redemption for his chosen children.

Neither did the younger son know before he was born again. He took the portion his father gave him and went into a far country, seeking fun and excitement and knowing nothing of his sinful and lost condition. This is the condition of each child of God, and they must remain in this condition until it please the Lord to reveal it to them. Then when he had spent all, and a mighty famine arises in his heart, he begins to be in want. (This famine always arises,

for it is a part of the path that is laid out to be trod by every child of the Almighty.) He begins to see his destitute, naked, hungry condition and finds that he has no means of improving his condition. He therefore joins himself to a citizen of that country, which I believe represents the false church, the modern Arminian churches of our time. They send him out into the field to feed swine, and he goes; for he is hoping to accomplish his own salvation by his own works. Would this not be as the modern day missionaries? And he would have fain (gladly) fed himself on the husks that the swine did eat: but no man gave unto him. Even if they had given unto him he could not have eaten and survived, for this was only husks that was fed to swine and not that spiritual food that cometh down from above. This is an experience that I feel that I can truly witness to, for I spent many years there.

“And when he cometh to himself”. This “coming to” was not of himself. Had it not been for the mighty workings of God within his heart he would have remained in this fallen, lost and destitute condition. “No man can come unto me, except the Father which sent me draw him.” (John 6:44). “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (I Cor. 2:9-10) The Spirit searches our hearts, not to discover something that God does not know, but to reveal to us the condition of our hearts. And when we see this vile, sinful, fallen condition and are made to know that our works of self righteousness are as filthy rags in the sight of Him with which we have to do, then and only then do we cry unto him for mercy. We proclaim our unworthiness as his sons and plead to be accepted servants.

The Father already knows this, for He

sees our thoughts from afar, and is acquainted with all our ways. (Ps. 139:1-3). Yet He falls upon our necks and kisses us and the kisses of His mouth are sweeter than wine. (S.S. 1:2). Then He strips us of our filthy rags and put on us the best robe. This robe can be no other robe than the robe of righteousness that was wrought for us by Christ on the tree of Calvary. We can never wear this robe till he puts it on us. A ring is put on our hand and this ring is the emblem of His love. It is a complete circle, therefore has no end. “I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. (Jer. 31:3). Shoes are placed upon our feet, shodding us with the preparation of the gospel of peace. (Eph. 6:15). The fatted calf is brought forth and killed that we may eat and be merry. We feed upon the fat things of the gospel, the manna that is sent down from heaven. The leanness of our soul now becomes fatness and we can dance and make music and sing praises to His holy name. We have been dead in trespasses and sin, but are now alive; we were lost, but now are found. Oh, how glorious this feeling is to the returning son! And what joy to the servants that receive him with the Father. Compare this to the parable of the sheep that left the ninety and nine and went astray. When its master had found it and brought it home, he called his friends and neighbors together, saying, “Rejoice with me; for I have found my sheep which was lost.” And Jesus said, “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.” Is not this shepherd Jesus Christ? Is not this straying sheep a poor, lost sinner? Are not these friends and neighbors the members of the true church. I would answer, yes.

But there is one who has no part in this great joy and feast. The elder son was angry and would not go in, though his father entreated him. He claimed he

had served his father many years and neither transgressed his commandments at any time; yet had never been given a kid, that he might make merry with his friends. This elder son was proclaiming his own self righteousness and had not submitted himself to the righteousness of Christ, a righteousness which he knew nothing about. If he does represent the elect Jew he will know nothing concerning our beloved Savior until the fulness of the Gentiles be come in. When that is accomplished, then will he be returned to the fold and be made to believe in Christ, for he is a son. "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

I realize that I have only touched the surface of this beautiful parable, but what I have written I submit in love. May God bless it to His praise, honor and glory and to the comfort and joy of His beloved children. Put a mantle of charity over my mistakes and pray for this poor sinner when at the throne of grace.

Clifford Wilbanks

1206 S. Oklahoma  
Liberal, Kansas 67901

Dear Elder Poole,

I missed you (as well as others) at the 5th Sunday meeting at Hopewell, as I enjoyed your preaching as well as our little visits.

I would like, the Lord willing to refer to Brother John Crowley's query about preachers preaching to mixed gatherings, and point out a scripture or two.

The late Elder J. R. Hardy said to my father after being asked if he (Hardy) would fill an appointment at any other church than Primitive Baptist, to which he answered, "I would preach to the very gate of Hell if asked, but they would hear MY doctrine of the gospel of Jesus Christ, not what they would like to hear,

as I DO NOT preach to PLEASE man". End of quote.

I would refer Brother Crowley to Mark 16:15 in particular. "Go ye into all the world and preach the gospel to every creature." Wherever the preacher goes to preach, or to whom he preaches, I believe the scripture is plain-preach the gospel to everyone under the sound of his voice. Matthew 11:15 says, "He that hath ears to hear let him hear".

Hymn #58 in Lloyd's book I believe does speak to the true ministers of Christ to believe and follow:

"Jesus, and shall it ever be,  
A mortal man ashamed of thee!  
Ashamed of thee, whom angels praise,  
Whose glory shines through endless days.

Ashamed of Jesus! sooner far,  
Let evening blush to own a star:  
He sheds the beams of light divine  
O'er this benighted soul of mine.

Ashamed of Jesus! just as soon  
Let midnight be ashamed of noon:  
'Tis midnight with my soul till he,  
Bright morning star, bid darkness flee.

Ashamed of Jesus! that dear friend  
On whom my hopes of heaven depend!  
No! when I blush be this my shame,  
That I no more revere His name.

Ashamed of Jesus! yes, I may,  
When I've no guilt to wash away,  
No tear to wipe, no good to crave,  
No fear to quell, no soul to save.

Till then, nor is my boasting vain,  
Till then I boast a Saviour slain;  
And Oh! may this my glory be,  
That Christ is not ashamed of me.

(His institutions would I prize,  
Take up my cross, and shame despise  
Dare to defend his noble cause,  
And yield obedience to his laws.)"

Instead of copying these scriptures, I will only refer to them to be read -- Acts 17:3, 4; I Cor. 9:27; 2 Cor. 4:5; 2 Tim. 4:2; Heb. 13:9.

The late Elder R. W. Rhodes wrote and published a book called "Gospel Comments" in which he took the word "gospel" everywhere used in the Bible. Elder Rhodes gave me this book, but I would lend it to Brother Crowley if he would like to read it. It might help to



clear up some of his questions.

I hope to see you at one of the meetings in Texas in the near future. I remain in Christian love.

(Elder) W. A. Winfrey

P.S. Could you Editors please print the addresses of those sending in articles for publication? There are some who would like to write to them. W.A.W.

(We are glad to be reminded to put addresses on articles published in the *Signs*. We encourage those who write to give a full address so that we might comply with this request. Editor.)

Chapel Hill, N.C.

Dear Brother Spangler,

I feel impressed to write a few words in answer to the request made by Brother Crowley in the January issue of the *Signs*.

It is my understanding that whenever the gospel is preached, it matters not what the composition of the audience is; that is to say, whether the minister knows if there are persons present who have not learned that "the Lord is gracious". His mission is not to "bring souls to Christ", but it is to present the truth as it is in the Bible, the truth as it is in Christ, and to expound it with all the light he is given in a manner that the hearers can understand. And whether or not his listeners have ever before heard the gospel, those who are God's children will profit and the others will not, for the gospel is to God's children only, and no amount of any kind of preaching will "convert" a son of Satan.

The minister's mission, as set forth by Christ, is to "feed my sheep". (John 21:15-17) This command is repeated by Paul in Acts 20:28, "Take heed to feed the Church of God", and by Peter in 2 Peter 5:2, "Feed the flock of God which is among you". Perhaps the answer to the question is that, whatever the make-up of the congregation, the minister is to preach milk for the babes, (those "unskilful in the word of righteousness") and meat for those "who by reason of use have their senses exercised

to discern both good and evil". (Heb. 5:12-14) He is told not to be a respecter of persons in treatment, (Jas. 2:1-3) nor should he be a respecter of persons in his preaching.

The gospel is the "good news" and has to do with Christ and His teachings, with Christ and His saving grace; so while the minister should admonish his hearers (Rom. 5:14; I Cor. 10:11; Col. 3:16) it seems inappropriate to talk about other religious groups. They are not "the good news".

No prophecy is of any private interpretation (2 Peter 1:20) so what is to be preached is not what one believes, thinks, or supposes, or man-made traditions, but what the Bible says because, as my father used to say, "It says what it means and it means what it says."

It is true that the gospel is to be preached in the Spirit, that is, with firmness and assertiveness, as the minister is witnessing to the truth as it is revealed to him by the Holy Spirit. It is inconceivable to think that "in the Spirit" means delivering a sermon in a hardly understandable sing-song, rhythmic, repeated chanting of mastered phrases which, like the rhythm of dance music, is designed to provoke emotional response.

This method of delivery, sometimes referred to as the Welsh Chant, probably derives from the attempt of early dissenters to continue the style of delivery to which they had been accustomed. It seems logical that the perfect God would deliver a sermon to His servant in a perfect manner. It appears that some of our ministers and members have been schooled to believe that it is wrong or "not Primitive Baptist" for a minister to have, instead of the evangelistic type, a clear, well-modulated delivery. Yet, the Bible says, "study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain

babblings, for they will increase unto more ungodliness". (2 Tim. 2:15-16)

Finally, I have not as yet found any reference to Time Salvation and would like for someone to explain what is meant by the term and upon what scripture, if any, the term is based.

My insight into these matters may be faulty. If so, please correct me with a "Thus saith the Lord" and destroy this communication.

In Christ's love,  
Mary Faucette Poole

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### EDITORIAL

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**"TO EVERYTHING THERE IS A SEASON, AND A TIME TO EVERY PURPOSE UNDER THE HEAVEN: (ECC. 3:1)**

This is a very basic truth that is recorded in the Old Testament which is as true today as it was in the day that it was recored by Solomon. It is a point in the lives of each of the children of God that they are brought to time after time where they are made to acknowledge the sovereignty of the Creator and the absolute predestination of all things and realize that this includes every step of their way. They learn by experience that they cannot expedite the seasons of comfort and peace nor can they prolong them when they are at an end. They learn by bitter trial that they cannot delay or avoid the seasons of darkness and coldness that come their way nor can they ease the distress of mind and spirit that they endure. As the children of Israel at the Red Sea, they are made to stand still and behold the deliverance or the bonds of afflictions that are theirs for that particular season.

All of the experiences that occur in the lives of the Lord's people are for their good and will be to the glory of the God of heaven and earth who created them for Himself and who set the bounds of their habitation. They will never exceed those bounds or stray out of the path

that is theirs to tread. They are all steps in the race that is set before them that the Apostle Paul said is to be run with patience. They will run the race to the end; they will endure every trial, suffer every affliction and pain that has been appointed to them. Job experienced all of these and they made him, as it does each one, declare, "Oh that I knew where I might find Him! That I might come even to his seat!"

Now they begin to see the purpose for which this time is necessary in their life. They struggle and strive to overcome of their own strength but as Job, they are made to acknowledge, "Behold, I go forward but he is not there: and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." The same position that the children were in at the Red Sea; they could not improve their situation there, or find any solution to the problem. This is when they stand still and realize that they must depend on Him that alone is able to deliver them.

Job said, "But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." Moses said, "The eternal God is my refuge and underneath are the everlasting arms: and he shall thrust out the enemy from before thee: and shall say, destroy them." These seasons are for good and bring forth these confessions and make manifest the purpose for which the time was set.

As each one is brought into a living knowledge of God and godly things by the new birth, they can remember events even preceding that quickening that, in retrospect, were as pieces of a puzzle fitting into place. They were all bringing them to that point in their life that they were prepared for that which was to follow, although at the time they were separate events with no meaning. It may have been sickness, a great loss, deep depression, or other great stress

which made them stand still, analyze life, and begin to question the scheme of things that they had taken for granted before. It strips them of their prior sense of values and replaces them with a new set of values and priorities. These are based on a spiritual foundation and causes them to seek and search after more and more knowledge of the reason and purpose of this awakening to walk in a newness of life unknown to them before.

For the Apostle Paul there was a season determined when he was to be shown the true path of righteousness. All of his life he had earnestly believed that he was walking in the paths of righteousness, and according to the law as he understood it, he was. He said, "If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law blameless." This was a season in the life of the Apostle Paul which was just as necessary as any other period. They were all leading toward that special season when he was to see and understand the truth, and, by the way that he had been brought, acknowledge that there is indeed "a time to every purpose under heaven". The purpose as he stated it was, "That I may know him, and the power of his resurrection, and fellowship of his sufferings, being made conformable unto his death." This is only known by revelation and this must come from God at His appointed time; the time for one to be made accepted in the Beloved. It is always a perfect work and since the Apostle Paul's experience was "for a pattern to them which should hereafter believe on him to life everlasting" it follows that all who believe on Him to life everlasting will experience this season and acknowledge that it was the time when the

purpose of God in their lives was made manifest.

As His children look back over their lives, after this experience, and view the many seasons and times, they will witness with the prophet of old that God had made everything beautiful in his time. They will acknowledge that whatsoever God doeth, it shall be done forever; nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. This is wisdom that they would never have attained to in the flesh and they are made to praise the giver of this most precious gift. The fear that they are made to feel in itself is beautiful and comforting unto them because as one writer stated, "The fear of the Lord is the instruction of wisdom", and to realize that this godly fear is the teaching and instruction that God gives only to those which are His and that whatsoever He does is done forever is comfort and peace to their soul. Surely this is the comfort of which Isaiah was speaking when he said, "Comfort ye, comfort ye my people saith your God."

Solomon wrote, "I have seen the travail which God hath given to the sons of men to be exercised in it." "And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of men to be exercised therewith." These statements are made as a result of seasons that were appointed unto Solomon to instruct him in the fear of the Lord and the purpose, it seems, is to comfort those who in future times and seasons will need to see that even the travail of soul and trials of life are given unto all and fulfill the purpose that God has in the seasons they experience.

They need to understand that they are not alone in their seasons of trial and afflictions and that these have been the experiences of those in all ages of time who were set apart from their former ways and find themselves walking in a

way that is strange to those around them. Peter, writing to those in this position, said, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." This speaks to their very soul and strengthens them to continue in faith and look not to the carnal man or mind for help, as they can see that comfort can only come from God as He blesses them to receive a little here and a little there of the wisdom that comes down from above.

Man's impatient nature and vanity causes him to strive to improve and increase that which he is given. It is only when he has exhausted all effort and means which he possesses that he is made willing to stand still and see the hand of the Lord in bringing about those things which he really stands in need of and desires. This brings him to a time when the purpose of God is to be made manifest and he is made willing to receive gratefully and acknowledge with the Apostle Paul, "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, unto him be glory in the church by Jesus Christ throughout all ages, world without end, amen." A lesson learned like this is one that will be long remembered. The fear of the Lord is the instruction of wisdom and is learned by the saints of God as they experience the power in the instruction, and the frailty and futility of their best effort.

The times and seasons in the lives of the children of God are sweet and precious unto them and keeps them pressing on to the mark for the prize of the high calling of God in Christ Jesus. They are reminders along the journey of life that they are in the way. Just as we need signs or evidence as we travel the

highways to assure us that we are going the right way, these fearful and trembling children of the heavenly King need assurances along this uneven journey of life that they are in the way that leads to life eternal. Each time and season builds upon those that have been experienced before and refreshes them in their faith that all things work together for good to them that love God. Just as all scripture is given by the inspiration of God and is profitable unto the man of God, these times and seasons are inseparable in their instruction to the children of God and they remember all the way in which their God hath brought them.

May God in His infinite wisdom and mercy lead us in ways that are for our good and His glory. As we are led in dark ways which we do not understand and are seemingly unable to bear, may we be made able to stand still and know that He is God, know that all things are appointed unto man to cleanse and to purify the saints of God and to make them fit subjects who render all praise, honor, and glory unto their heavenly Father. Stand still and remember that it is only through great tribulations that any can enter into the heavenly kingdom. The Apostle Paul wrote, "No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." May we be so exercised that we may indeed receive the peaceable fruit of righteousness which is the full realization that these things, seasons, times, and purposes, are working together for good in the glorious salvation of our souls.

In bonds of love,  
(Elder) Richard Campbell

(We feel this editorial is especially meaningful since Elder Campbell and his family have recently gone through the severe trial of the prolonged illness and death of their youngest daughter. May our heavenly Father bless both writer and readers to receive the truth contained in this humble article. Editors)

## VOICES OF THE PAST

"He being dead yet speaketh"

The following editorial article of Elder Gilbert Beebe is one of 97 such works appearing in our new book, "Editorials of Gilbert Beebe" Volume 3. (See advertisement at front of this issue.) Not only is this an excellent article containing vital truth, but we believe it is the best and only course for any of us in our present or future destresses.

Editors

### "DEARLY BELOVED, AVENGE NOT YOURSELVES."

Romans 12:19

Who that read the solemn admonitions with which the New Testament abounds, do not feel deeply humbled under a sense of their shortcomings, and propensity to err? Were we not in the flesh, and exposed to temptations, we should not require to be thus frequently admonished; but such is our present exposure to the alluring vanities of the world, the corruptions of our own carnal nature and the temptations of Satan, that we need every admonition that is given us in the Scriptures, and we also need abundance of grace to incline and enable us to heed them. Among other trials which are common to the saints of God, their exposure to unjust injuries in their persons, their reputation, their property, or what is by far more trying to them, in that which brings down on them the unprovoked censure, suspicion and disfellowship of those whom they esteem as the excellent of the earth, among whom is all their delight. This, although more cruel than the grave, is sometimes the lot of the dear children of God, and while called to pass through these bitter waters of Meribah, while chafed and fretted in their feelings, how very apt is their carnal nature to suggest to them the idea of retaliation. Our carnal minds will urge that it is just and right that we should resent the injury done us, and smite those who have

wantonly smitten us, and deal to them a just retribution for their wicked assault upon us. Self preservation is said to be among the fixed laws of our nature, and it is sometimes mistaken by even the children of God for a law of the spirit of life in Christ Jesus. But we, alas, have found it to be a law of our members, warring against the law of our mind. Under no circumstances are the disciples of Christ to administer retribution to those from whom they have received injuries. "Dearly beloved, avenge not yourselves." Your cause is before the Lord, and perfectly under his control. He will judge his people, and avenge his own elect who cry unto him night and day. There are several good reasons why the saints should not attempt to avenge themselves, of which we will call the attention of our readers to a few; and

1. Because we are forbidden to do so, not only in our text, but also in many other portions of the word. This, in the absence of all other considerations, is a sufficient reason. We cannot avenge ourselves, nor attempt to do so, without involving ourselves in an act of disobedience to our Lord and Master. He has, both by precept and example, pointed out to us the better way. By precept he has commanded us to love our enemies, bless them that curse us, and do good to them who despitefully use and persecute us, and if they smite us on one cheek, turn to them the other also; if they violently take away our coat, give them our cloak also. As we reverence him, let us regard his authority. In his example he was meek and lowly; he gave his back to them who scourged him, and his cheek to them who plucked off the hair. When he was reviled, he reviled not again; when he was reproached, insulted, slandered, rudely led away to be crucified, as a lamb is led to the slaughter, and as a sheep is dumb before his shearers, so he opened not his mouth. And when writhing in agony and blood upon the

cross of Calvary, condemned as a criminal to die a painful and ignominious death, though he could command the hosts of heaven, and had power to summon all the legions of mighty angels, he called not for vengeance, but he cried, "Father, forgive!" Righteous precept; blessed example. Dearly beloved, let us obey the command, and follow the example of our blessed Savior.

2. Another reason why we should not avenge ourselves, is our incompetency to accurately estimate the amount of injury received, the criminality of the motive of the offender, and the amount of retribution due to the transgressor. Both from the world and from brethren, we are liable to receive injuries. From the world we have no right to expect anything less, and from brethren, whom we hold near and dear, we shall sometimes encounter such treatment as is calculated to wound the spirit by which we are sealed, and provoke the corrupt passions of our yet unsubdued and sinful natures. When in conflict with the world, let us remember that our God has said, "Vengeance is mine, I will repay," and leave the matter with him who knows how to deliver the tempted, and to reserve the ungodly to be punished. He will preserve his people from the wicked who are his hand and his sword; or, as the poet has said,

"When men of spite against me join,  
They are the sword, the hand is thine."

And when from brethren we are made to feel the force of the words of the psalmist, "It was not an enemy that reproached me; then could I have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company," &c.—Psalms lv. 12-14. While in this world of conflicts, sorrows and afflictions, it is impossible but that offenses will come among the

disciples. See Luke xvii. 1. But when offended by a brother or sister, instead of laboring for redress, or for the punishment of the offender, the divine rule is clearly given us, and we are commanded by our Lord Jesus to labor according to the rule to reclaim the offending brother. If he hear thee, well, thou hast gained thy brother; but if unsuccessful in laboring to reclaim him, conclude not that his is an hopeless case, for the failure may be in part, or wholly attributable to thyself; take the second step; take with thee two or three faithful brethren, who are prepared to give wholesome advice, and to judge impartially between you; and let it still be the grand object to gain the erring brother, and if this second step should fail to reclaim him, still presume not to decide the case yourself. You can neither search the heart nor try the reins of the delinquent brother. Do as your Lord directs you, tell it to the church. The Lord is there. God is in his holy temple, and he will judge his people. Let all the saints look to him for counsel, and ask of him, and he will give you that wisdom which comes down from heaven, which is pure, peaceable, gentle and easy to be entreated, without partiality or hypocrisy; such wisdom he will give to his saints, and not upbraid them, and such wisdom we greatly need to direct us in the adjustment of all the difficulties which occur among the saints.

3. We should not avenge ourselves, because to do so would be a usurpation of a prerogative which belongs only to the Lord. It is treason when the subjects of any government usurp the prerogatives of the king or sovereign to whom their obedience is due. None who possess the Spirit of Christ would willingly and understandingly grasp his sceptre, or attempt to seize his crown. But they all, while here in the flesh, possess a fleshly nature, which is full of opposition to that which is good, and it is from the polluted fountain that all our corruptions flow. From whence

come wars and fightings? Come they not of your own lusts? The saints have never been afflicted with any conflicts among themselves, which were not attributable to their own fleshly lust; for that which is born of God cannot commit sin; and if we, as christians, possessed nothing about us that is not born of God, we should neither be disturbed with sins, trials nor conflicts one with another. Under all these considerations it is exceedingly improper that dearly beloved brethren should avenge themselves.

4. Were we allowed to so avenge ourselves, such are our liabilities to err, we might severely injure those for whom Christ has died, without securing to ourselves anything more than the gratification of a vindictive and revengeful feeling of the flesh, which should rather be denied and crucified. It is greatly to be feared that christians sometimes mistake their carnal passions which are aroused to resentment of real or supposed injuries, for a justifiable grief of spirit, and their attempts to avenge themselves, for an obedience to the divine rule which requires us to labor to reclaim such as have departed from the order of the house of God. Liable, therefore, as we are to err, it becomes us the more earnestly to take heed to the admonition, "Avenge not yourselves."

5. The relationship in which we stand to each other, as dearly beloved brethren, presents another good reason why we should not avenge ourselves. When Moses saw two of the Hebrews striving together, he reproved them, saying, "Sirs, ye are brethren, why do ye wrong one to another?" As a fraternity bound by the most sacred considerations, to keep the unity of the spirit in the bonds of peace, we should rather give place to wrath, than attempt to avenge ourselves. The saints of God are not only brethren, but they are dearly beloved. Dearly beloved of God, for, "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," &c. Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God. Such was his love that he spared not his own Son, but delivered him up for us all. And our Redeemer has also said, when lifting his eyes to heaven and addressing his Father, "That thou hast loved them as thou hast loved me; and, O righteous Father, thou lovedst me before the foundation of the world." As God has so loved them before the world began, and given such incontestable evidences of his love towards them, is it meet that we should attempt to retaliate on them, when we feel confident that they have injured us? As we love the Lord supremely, will we not rather for his sake suffer the wrong for a season, until he is pleased to reclaim the wayward? But the saints are not only dearly beloved of God, but they are dearly beloved one of another, and as we love him who begat them, we also love them that are begotten of him, and his solemn charge and new commandment to them was that they should love one another. How can we obey this new and blessed commandment, if we seek to avenge ourselves?

6. Aside from the wickedness of disobeying this command, if there were no law against it, should the saints attempt the administration of retributive justice, they would make wretched work, cause trouble for the saints, and make a thorny pillow to recline their own heads upon. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" But what can be more unchristian, or more unpleasant, than for brethren to indulge in hard feelings, and hard sayings, and unkind actions one towards another?

To the foregoing we might add many other reasons why the saints should not avenge themselves. The whole spirit and letter of the gospel forbids it; the law of Christ written in our hearts forbids it.

Then from all these considerations, dearly beloved brethren, let brotherly love continue; let love be without dissimulation, and love one another with a pure heart fervently. Avenge not yourselves. Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and evil speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. And while in love we admonish one another, and with much long-suffering reprove those who err, let us at the same time remember how much our brethren have to bear from us, and how much our God has forgiven us. We are not to be remiss in faithfully laboring to reclaim the erring, but let it be in meekness, considering that we also are subject to many temptations.

Middletown, N.Y., May 1, 1856.

Palmer, Texas

Dear Editors:

Enclosed is a check for two years' subscription to the *Signs of the Times*. Use the balance as you see fit. We both feel that we can't do without the *Signs*. It is to me like that wonderful song, "Amazing Grace". It never gets old. We enjoy the Editorials, the Voices of the Past, and Elder David Spangler's writings. We enjoy all the other brethren, too.

May the grace of the Lord Jesus Christ be with you all.

Your brother and sister in hope,  
Lillie and Arthur Jones

### ANOTHER BEEBE VOLUME SOON TO BE READY

If the Lord wills, we should have Volume 4 of the Beebe Editorials ready to ship sometime in July. Again it will be 480 pages and will match Volume 3. These Volumes will all be alike, barring

unforeseens, making a matching set. The exception will be that Volume 1 and 2 will be 776 pages each, but alike in every other respect. We hope to announce pricing next month for Volume 4, but cannot at this time because the printing and type setting charges are both going up slightly.

It is possible that Volumes 1 and 2 may be ready in the fall, but we will have to say more on that later.

Please pray for us in this matter. The time involved and the costs incurred could be known only by someone who has attempted to undertake such a task. It will, however, be worth it all if our God is honored and His people edified with the writings of Elder Beebe.

**A final note of warning.** We have heard rumors of those who would "pirate" our work and reprint it at a reduced cost by not having to pay type setting and other charges which were half the cost of production. Be sure, however, that the new copyright laws effective January 1, 1978, protect us fully from such criminal activity. It is true that the writings of Elder Beebe are in the public domain, but our compilation of them belongs exclusively to the Signs of the Times, Inc., and no one may reproduce our new book form of them without our consent. **Any** offer of this book (Volume 3) at a price other than \$16.00 each should be reported to us at once. All future volumes will bear the copyright notice.

The Editors

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# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., JULY 1982

No. 7

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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### JOB VERSUS THE CONDITIONALISTS

by Elder C. C. Morris

(Continued from last month)

Having explored the religions of Bildad, Eliphaz, Zophar, and Elihu, let us cease from citing samples of their errors for the time being. Examples could be multiplied by anyone given the enabling light of God's Holy Spirit to see them for what they are, but we forbear for now.

Someone may object that the quotes given are too short to do Elihu and his companions justice; they are taken out

of context; to which we reply: When Elihu, for instance, speaks elsewhere in Job, chapters 32-37, he is either consistent with what he says in the quoted verses, or else he must be inconsistent. Then, being in error in the quoted specimens, and being either consistent or inconsistent, either (a) Elihu is in error and consistent, or else (b) Elihu is in error and is inconsistent. Since God, when He later speaks, gives Elihu and the others no credit whatsoever, we must conclude that Elihu is consistently in error. The brevity of the quoted passages does not detract from this conclusion. What is here said about Elihu and his comments is fully applicable to what was said by all of the others who confronted Job: They were all consistently in error. Under the light of God's Spirit, a close reading of the statements of Bildad, Eliphaz, Zophar, and Elihu will reveal that this is true. We have God's word in chapter 42 that Bildad and his friends, other than Job himself, are in error. It is true that they each use a somewhat different method to present their views, but we do not intend to examine their individual approaches in this already lengthy writing. What is important is, the IF-THEN argument form is their underlying common bond and the unifying thread running through all of their weavings. For now, we plainly say that their common error is the legalistic will-worship system with the twin heads which are now known as Arminianism and conditionalism.

## VI. WHAT JOB SAID

From the beginning of the book, Job manifested toward God a sensitive and tender conscience, not only in his own behalf but also for his children. He offered sacrifices for them daily, saying, "It may be that my sons have sinned and cursed God in their hearts."

When the four messengers announced the total destruction of his children and his wealth, he mourned and grieved about his losses as any normal person

would. Yet, with clear spiritual vision and wisdom, he "blamed" neither God nor Satan for his tragic losses. Job obviously did not say, "The Lord gave, but the devil hath taken away." Yet, because God has given us a glimpse behind the scenes, someone will surely say, "But Satan was certainly the destroyer, after God gave him leave, was he not?" Yet Job, ignoring all secondary means and incidentals, said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job attributed to his God the providential taking of his children's lives, the Sabeans' and Chaldeans' plundering of his livestock, and the fire which fell from heaven destroying his servants and his sheep. The objection that says, "Job is wrong; he is bitterly blaming God for the devil's work.

We know from the account that it was Satan, not God, who did it", is in itself wrong. To forever lay that shallow view to rest the inspired narrator plainly states: "In all this Job sinned not nor charged God foolishly." And, as if to doubly emphasize this truth, when Job told his wife, "...shall we receive good at the hand of God, and shall we not receive evil?" the record again states, "In all this did not Job sin with his lips (2:10)."

Continuing to examine Job's stated views, we might consider his words under several headings:

A. What Job said about the sovereignty of God, as contrasted with the limited statements of Bildad and the others:

Job's doctrine of God's sovereignty is refreshing, vital, sincere, straightforward, and without limit. He everywhere acknowledges the absolute, unbounded, supreme and glorious rulership of God and nowhere hints that anything is beyond Jehovah's personal control: "He destroyeth the perfect with the wicked (9:22). The Lord gave, and the Lord hath taken away (1:21). Shall we receive good at the hand of God and shall we not receive evil (2:10)? Is there not an

appointed time to man upon earth?... wearisome nights are appointed to me (7:1,3)...his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass...all the days of my appointed time will I wait (14:5,14). God hath delivered me to the ungodly, and turned me over into the hands of the wicked (16:11). But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me: and many such things are with him (23:13f). By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Lo, these are part of his ways (26:13f)...he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out (28:26f). Doth not he see my ways, and count all my steps (31:4)? I know that thou canst do every thing, and that no thought can be withholden from thee (42:2)." Nothing in the material, spiritual, or any other realm is either too large and powerful for the Almighty to control to the last detail, or too small or insignificant for him to pass by, considering it too unimportant.

Bildad, however, speaks of a god with a vague, unconvincing sovereignty: "Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise (25:2f)?" Likewise, Zophar's

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and shut up, or gather together, then who can hinder him (11:7-10)?"

is empty, lacking the authenticity of experimental knowledge. And in a similar vein in chapters 36 and 37, Elihu

says, in effect (may I paraphrase), "God is very big, very smart, and very, very strong. He can do things like move a cloud between us and the sun! And, when he just booms like thunder, I just get very nervous. He just does great things we just cannot understand!" All of which signifies nothing, other than Elihu's youthful inexperience and lack of understanding.

Of the four, perhaps Eliphaz gives the most convincing statement of God's sovereignty (in chapter 5. We will not quote from him here); yet, he too falls short of the driving, poetic power of divine inspiration which moves Job in chapter 12: "With him is wisdom and strength, he hath counsel and understanding. Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. Behold, he withholdeth the waters and they dry up: also he sendeth them out, and they overturn the earth. With him is strength and wisdom: the deceived and the deceiver are his. He leadeth counsellors away spoiled, and maketh the judges fools. He looseth the bond of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He increaseth the nations, and destroyeth them: he enlargeth the nations and straiteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man. Lo, mine eye hath seen all this, mine ear hath heard and understood it."

Job's God is the undisputed sovereign, the only God who rules from a genuine

throne. When Bildad tells Job, "God will not cast away a perfect man, neither will he help the evildoers," he is so far from the truth that Job corrects him by saying, "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly (12:6)." When Zophar says of the wicked, "The heaven shall reveal his iniquity: and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God," he is so deceived in his conditional beliefs that Job answers him,

"Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him (21:7ff)?"

Job's observation is the keener, and it is in harmony with that of the psalmist who saw the wicked spring as the grass and in great power, spreading himself like a green bay tree (Psalms 92:7, 37:35).

Job hears Elihu say, "Behold, God is mighty...in strength and wisdom"; he hears Zophar's "Canst thou by searching find out God?" he hears Bildad's truism, "Doth God pervert

judgment?" and Eliphaz's "Is not God in the height of heaven?" and in effect says to them all, "So what?" They are telling Job nothing new; he takes it for granted that everyone knows these basic things, even by natural religion: "Who knoweth not in all these things that the hand of the Lord hath wrought this (12:9)?" What they say along these lines is true as far as they go, but they speak mostly of God's power in nature. Nowhere do they admit of a truly sovereign God who has power to work in the spirit, soul, heart, and mind of a man. These men do not know of a God who works in His people both to will and to do of His good pleasure; they think that God only works ON people, the same as they were working on Job. Consider: How many footsteps has the god of Bildad counted lately? How many deceivers does the god of Eliphaz own? How many judges has the god of Zophar made to be fools, or how many aged people has he relieved of their understanding? How many of the chief people of the earth has the god of Elihu caused to wander in a wilderness? Indeed, when have the gods of these men ever caused anything at all to happen in the internal workings of the heart, spirit, soul, body, or brain of a man?

B. Job's "if's" contrasted with those of his antagonists:

Of the 77 times the word "if" occurs in the book of Job, Eliphaz uses the word only three times, Zophar three times, Bildad four times, and Elihu seventeen times; God uses the word three times, and Job uses "if" forty-seven times. Yet, (1) each of Job's four opponents uses "if" conditionally at least once, and their speeches everywhere reek with the tainted, "IF you will only do this then God will do that" formula; while (2) neither God nor Job in their combined fifty uses of "if" once so speak. When Job uses the word "if",

(a) he often speaks hypothetically ("assumed without proof, for the purpose of reasoning and deducing

proof, or of accounting for some fact"-- Webster): "If I speak of strength, lo, he is strong...if I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse (9:19f)";

(b) many of Job's "ifs" are in the form of a hypothetical question ("If I be wicked, why then labor I in vain?");

(c) other statements are the presenting of self-evident facts ("It is evident unto you if I lie.");

(d) a large number of Job's "ifs" set up hypothetical curses upon himself "if" he has done wrong, thereby reinforcing his denial that his sufferings are conditional punishments ("If any blot hath cleaved to mine hands then let me sow and let another eat; yea, let my offspring be rooted out." See the entire thirty-first chapter);

(e) not once does Job hint that "If I have done wrong then God will punish me," or, "If I will do right then God will bless me," with any of his forty-seven "ifs"; and,

(f) when Job says something which might be misconstrued as being conditional ("If God will not withdraw his anger, the proud helpers do stoop under him," or, "He shall surely reprove you, if ye do secretly accept persons," 9:13 and 13:10), rest assured that he is speaking categorical truths and not speaking hypothetically or conditionally. For example, read Job 13:10 as it is actually written, and then compare it with the perverted "If you will only quit secretly accepting persons then God will stop reproving you" approach, to see the difference.

(Concluded next month)

March 12, 1982

Dear Brother Spangler,

For a long time I've wanted to write, but words failed and unless the Lord guides my hand that holds the pen, I won't be able to write anything worth

the paper it is written on.

Since my husband breathed his last breath so much I've experienced. The shock of his death struck me with overwhelming grief. It was so sudden. The day of the funeral I thought I couldn't bear, but when we drove into the church yard a peace came over my poor soul. Everything seemed so bright and beautiful. I was surrounded with a people who loved Bill and I believe love me. Bill was not in that casket, but had been caught up to a perfect resting place, a place of perfect love - asleep in Jesus. The Lord of grace and love gave me strength and serenity. Oh the goodness and mercy of our God.

For about forty years I wandered in a wilderness of woe; enjoying friends and religion of the world, yet longing for something more. I was brought up with Primitive Baptist people, attended churches with my parents. I longed to be a Christian, and then I met Bill, married, and joined the Methodist church. The love I felt existed among the Primitive Baptists I could not find there. O how I longed to know the love of God. If not mistaken, I loved His church. I had such a longing, hungering and thirsting to know my God, the Saviour Jesus Christ. I felt so drawn to go home to the church of our blessed Lord-to a people who loved and felt the things I believed that were locked in my heart. I didn't know any doctrine, but it seemed I must know and understand why and what was drawing me to them. I began to search for answers. My sister asked me why I didn't get the address of the *Signs of the Times* and subscribe to that. A dear sister brought me quite a few back copies. No child at Christmas could have anticipated more than I did at those copies. As I read, the windows of heaven seemed to open unto me. Oh how comforting and blessed it is to know His truth. I was blind, but now I see; was lost, but now I'm found. The things locked in my heart were more clearly understood now. But how could a vile

sinner as I go to so great a people and ask anything? I was a stranger, and like the prodigal, I was unworthy of a place among His people.

Bill was treasurer, trustee, custodian, and steward of the Methodist Church. I couldn't ask him to take me to a Primitive Baptist Church. I prayed if it was God's will that I should go, the way would be made. A dear sister called and asked if I would like to go with them to Moon Creek Church. Oh the joy I felt - the way was opening to me. There I found what I had longed for. I asked that my name be removed from the Methodist Church roll. I didn't want to leave Bill to go alone to his church - he always wanted me by his side. I didn't think he would understand my feelings. The first Sunday in October I was received into the fellowship of His dear saints at Malmaison Church. Bill said that a cold chill and shaking went over his body when he was told. He began to go with me to church and longed to join, also. He had a complete turning from his old beliefs. Saturday night six years ago he was received into the fellowship of the church. The world was a beautiful place to me then. Not anything could have made him angry, he said, the morning he went to work. How blessed we were to share six beautiful, wonderful years together with the saints of God.

I do not know what that future holds-  
Of joy or pain-  
Of loss or Gain-  
Along life's untrod way;  
But I believe-  
I Can believe-  
God's promised guidance day by day,  
So I securely travel on.

And if at times, the journey lead-  
Through waters deep-  
Or mountains steep-  
I know the unseen Friend;  
His love revealing-  
His presence healing-  
Walks with me to the journey's end.  
So I securely travel on.  
God bless you, the Editors and writers

of the *Signs of the Times*. They are such a blessing to me. God's grace and mercy be with us always.

Love in Christ Jesus,  
May Hudson

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### DELIVERY DELAYS BY U.S. POST OFFICE

Although the *Signs* for May were ALL mailed out April 19, 1982, many subscribers had not received them by the 10th of May. We deeply regret this, but the matter is entirely a postal problem. While mailing costs were doubling, service seems to be cut in half. Nor do we expect any sudden improvement.

We hope everyone will bear with us as the problem is NOT WITH THE SIGNS CIRCULATION OFFICE. If, after several weeks you have not received your *Signs*, we will send another if you will contact the Circulation Office, although this is a very expensive process.

Be assured, the *Signs* ARE mailed in sufficient time each month to arrive by the cover date.

Thank you,  
The Staff

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### REVELATION 16:13-14

*"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Rev. 16:13-14)*

Let us think about what kind of spirit is in the man that is preaching false doctrine. The scriptures speak of the doctrines of men and devils. We notice that this is in the plural, but the doctrine of God is always in the singular. The doctrine of God is always preached in the Holy Ghost send down from heaven.

All other doctrines are preached from beneath.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.” (Rev. 13:11-13)

The reader may read the remainder of this chapter to see more that is under consideration. The miracles are to deceive the people that are upon the earth. There will be a people that will not worship the beast, even though he makes fire come down from heaven and I am sure he will not be preaching Jesus, the Way, the Truth, and the Life. He will not be preaching that Jesus is the only name given under heaven among men whereby we must be saved. We see in Rev. 14:8, “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” Here we see that the ones whose names are written in the book of life will not worship the beast, even though they may be put to death. They will not, and cannot worship the beast. He that is born of God cannot sin. “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God.”

God looks at the heart; on the inward part, and not at the flesh. Our flesh would worship nearly anything that is worldly, but not our spirit. If it comes to the point of death, we are no better than the apostles. Every one of us will go in the way, and time that God has appointed for us, and the place, also.

“Is there not an appointed time to man upon the earth? are not his days also like the days of an hireling? As a servant earnestly desireth the shadow, and as an hireling looketh for a reward

of his work: So am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.” (Job 7:1-4) Oft times I am anxious for the day to come because of the times that I cannot sleep. The night is wearisome, but some of the nights will be long remembered, because of sweet meditations I have had. The best singing that I ever heard was in my sleep.

One night I thought I was in a large room, and it seemed there was a lion facing me, and my back was to the wall of the building, and the lion was approaching me. I could not see any way of escape. Then I heard three angels singing in the ceiling. I received strength and took the lion by the hind feet, and with ease slew him against the wall of the building. (I speak as a man).

I could go on and tell of many times that I have been blessed to sing in that kind of spirit with great joy. And yet, many other times I cannot have a good thought. I am sure that I am not by myself in these things, so I will close.

(Elder) J. R. Hollandsworth  
Bassett, Virginia 24055

#### SIR, WE WOULD SEE JESUS

Our text for the subject upon which we would offer certain observations is found in the 12th Chapter of John, vs. 20-21, which reads as follows, to wit:

*“And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.”*

There can be little doubt that during the time of the Lord's sojourning here on earth there were many who desired to see Him for personal and carnal reasons. It is safe to assume that certain

aspects of human nature have not changed in all of history, and every generation has had a certain number of curiosity seekers among it. That was certainly true in the time of His shewing forth unto Israel; for many people heard of His sayings and miracles He performed, as shown below.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.” (Matthew 4:23-25.)

Moreover, the Apostles who testified of Him to the early church waxed bold in the faith and confirmed with great power the things that were done by Him; in confirmation of which Jesus had said unto them, “Ye are my witnesses.” We love to think of the manner in which the Apostle Paul spoke of Him before King Agrippa. “For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.” (Acts 26:26)

We wish we could reach out our hand to him and say, “Amen, Brother Paul. Thank God you are right!”

Now, let us endeavor to place the subject before us in its proper setting. We cannot over emphasize the importance of dealing with the testimonies of God in faithfulness and propriety. At the time of the scripture quoted in our heading Jesus was on His way to Jerusalem for the culmination of His earthly labors, which was at the

time of the Feast of the Passover. On His way He stopped at the house of Lazarus, one he dearly loved and had raised from the dead and restored to his kindred. It is written that many of the Jews knew of His presence there and came thither, not only to satisfy their curiosity about Jesus but also to see Lazarus, of whom they had heard much. In fact, a number of the Jews had believed on Jesus because of what He had done for Lazarus, but there were some that believed not. Needless to say, the Lord knew well which was which.

“Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.” (Acts 13:41)

Yet, despite all the scoffers and skeptics and false accusers there were still a few who wanted to know more about Him than what they had heard only. We chose our text with the deliberate intention of illustrating what profound and unsearchable truths are often contained in the simplest expressions of true believers. “Sir, we would see Jesus.”

Brethren, beloved of the Lord, do you realize all that is embraced in this one simple desire? Is there anything about this that speaks to our feelings now, in this time? Let us venture further into the matter.

Before the Child Jesus was old enough - naturally speaking - to tell anyone who He was, the Holy Ghost appeared unto one named Simeon, a just and devout believer who was waiting for something. The Holy Ghost revealed unto Simeon that he would not feel the sting of death until he had seen the Lord's Christ. The Spirit led him to the temple at Jerusalem where Joseph and Mary had brought Jesus to observe the rites of Jewish law respecting all their male children. Until Simeon saw Jesus, he was not content; he could not depart this life satisfied. But there in the temple when he saw the little Child in its



mother's arms, he knew whom he looked upon and his whole life changed immediately! He had found what he sought for so long; he was then ready to go hence. "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:29-32)

O, what wondrous knowledge was displayed to the man Simeon! Had he ever before known of a child like this child? Is it any wonder that this dear old saint could depart this life in peace, after having seen Jesus? O, that I might leave this world with the loving face of Jesus before my view!

"Sir, we would see Jesus." There was a man who lived in Jericho named Zacchaeus, a chief among the publicans and one who possessed great wealth. He also wanted to see Jesus and learn of Him, and he heard that Jesus was passing through his city. Therefore, he went out among the multitudes who thronged the wayside, but he could not see the Lord because he was a little man in stature. So, he ran to the front of the crowd and climbed into a sycamore tree in order to see the Lord when He passed by. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down: for today I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." (Luke 19:5-8) As I read these words, a picture came to my mind of another sinner, at whose house the Lord came to be a guest. Like Zacchaeus, he was also a little man; one that not only had gone

among the trees of the woods but had also gone to the ends of the earth (in feeling), seeking to see Jesus and to hear Him speak peace and pardon to his perishing soul. Finally, Jesus came to where he was and spoke about the same words He spoke to the woman in Simon's house who washed His feet with tears and dried them with the hairs of her head. "Wherefore I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven." (Luke 7:47-48)

Can we say that the Lord brought more to the house of Zacchaeus than just His presence? Was Zacchaeus made glad by the appearing of his Saviour? Consider what a change was made in his feelings, in his desires, in his relationships with his fellow man. He, too, could witness with those Greeks who voiced their feelings to Philip. "Sir, we would see Jesus."

What about the wild Gadarene - did he have a part or lot in this matter? Surely, if there ever was a man whose life was a constant source of sorrow and distress, he was that man; and do not imagine for one moment that he lacked the vain help of man in an effort to deliver his soul from torments. Indeed, man had tried to bind him with chains and fetters and to tame him; had made every effort to rid him of the unclean spirits that dwelled in him, but all to no avail. He was tormented day and night, apparently without rest, and was often heard crying or seen cutting himself with stones.

One day Jesus - whose eye is in every place - came by sea into the country of the Gadarenes. When this poor, demented man saw Jesus afar off he ran to Him and worshipped Him, and cried out unto Him for mercy. "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." (Mark 5:7)

What a marvelous difference was made in him when he saw Jesus! What a

great change was wrought in him by the appearing of the Lord of Life! The devils that dwelled in him were driven out into a herd of swine feeding nearby, and the swine plunged to their destruction into the sea. Do you suppose there was a reason why the Gadarene had not met a similar fate while he was tormented by the legion of devils? Do you believe that the Lord loved that man?

When the keepers of the swine fled into the surrounding coasts and brought their countrymen to show them what had taken place, what did they see? "And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid." (Mark 5:15)

When they besought Jesus to depart their country, and the Gadarene manifested a new desire in his heart; he wanted to follow the Lord. O, how we love what Jesus commanded him to do! "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Dear brethren, when we would seek to follow the Lord where would we go? Whither would we resort to find ourselves ushered into His presence? I believe that the poet sang to us a sweet song in answer, telling the true feelings of our hearts.

"You may value the friendships of youth and age,  
And select for my comrades the noble and sage;  
But the friends that most cheer me on life's rugged road  
Are the friends of my Master - the children of God."

When I was blessed to go home to my friends bearing the testimony (I honestly hope) of the work of the Lord in my heart, some of them told me later that they had already seen me coming! O, how many times in the fleeting moments of a troubled life here on earth have we been made to cry out of a heart full of love and gratitude to God for the deliverance we experienced:

"Jesus, thou art the sinner's friend,  
As such I look to thee:  
Now in the bowels of thy love,  
O Lord, remember me."

"Sir, we would see Jesus."

We are thinking now of two women, one that was diseased with an issue of blood for twelve years and the other caught in the act of adultery. Surely, if we have ever heard of or known of any poor sinners who were completely beyond the help of man, these two were in that condition. Get your Bible, dear reader, and follow along as we quote from the inspired written testimonies of God. Weigh this matter out in your own mind; ponder it in your own heart. "And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him (self) about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." (Matthew 9:20-22)

Who could know the thoughts that coursed through her mind as she went on her way? For one brief, unforgettable moment she had seen Jesus, and she was never the same woman anymore.

O, my precious brethren, what a wonderful, glorious Savior we have! Whenever He looks upon us He knows all the vile things we have ever thought, said, or done; yet, He loved us so well that He paid the full price of our redemption from all iniquity, by sacrificing His own life. Can there be any wonder that we want to see Him face to face, someday?

We mentioned the woman taken in adultery. Let us go back and consider her case. There can be little doubt that she knew the penalty of her act would be death; that had been the law in Israel from the time of Moses. I have often wondered how she felt when she was brought by her accusers into the

presence of Jesus. I cannot help believing that, in a measure, I have also known something of the guilt and shame she must have felt. "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that such might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:3-11)

Brethren, may it be the Lord's will that this lesson should not be lost upon us. Here was one that had sinned against God, knew it, and was rightly condemned to die. The hand of no man (save one) could be lifted in her defense. But, out of Heaven came not the hand of righteous judgment; rather, from the Throne of Grace came the tender hand of mercy. The voice of her Savior spoke two things to her; forgiveness, and repentance. "Go and sin no more."

May I say right here, although she must have sinned in the flesh until the day she died, yet there was something born in her that day that never knew the guilt of sin, and never, never will! Moreover, we have another thought

concerning her condition as she turned and went her way. She must have felt that she was a free woman, and that she beheld the Lamb of God who took away all her sins.

"Sir, we would see Jesus." The Apostle Peter addressed himself to the innermost feelings of all those who have been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead. He said they (might it be "we") would have a certain feeling for Jesus. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." (I Peter 1:8-9)

While we in this day have not seen Jesus (at least, visibly) yet we truly hope that we have felt His presence. Our very souls long for the sight of Him who was delivered for our offenses and was raised for our justification. How truthfully may we plead with the Lord's servant John, "Even so, come, Lord Jesus."

"Sir, we would see Jesus".....face to face, world without end.

Amen

John T. Wingfield

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## PIGG RIVER ASSOCIATION

The Pigg River Association will be held, the Lord willing, the first Sunday in August, and Friday and Saturday before. (July 30,

31, and August 1, 1982) Leatherwood Church is the host church and is located in Henry County, Virginia on State Road 657.

Those coming from the South, go to Northside of Martinsville; there take Route 108 for about 8 miles, turn right on Road 657, and keep on this road for about 5 miles to the church.

Those coming from North or East on Route 40, take Route 890 at Penhook. Route 890 merges into Route 108. Go about 1 mile on Route 108 and turn left onto Road 657. Follow above instructions.

Those coming by Route 57 take Route 657 - go about 2 miles to church. At each of these intersections you will probably see a road sign "Leatherwood". Also watch for Association sign.

Brother Jamie Cooper

## DELAWARE ASSOCIATION

The Lord willing, the Delaware Association of Old School Baptist will hold their annual session the fifth Sunday in August at the Welsh Tract meetinghouse, Newark Delaware.

Welsh Tract meetinghouse is located on Welsh Tract Road, one block west off State Road 896. Coming from the south, this is just north of the 896 (Newark) exit on Interstate 95.

Services will begin promptly at 10:30 A.M. Lovers of the truth are invited.

Ruth Lucht, Clerk  
Welsh Tract Church

## STAUNTON RIVER ASSOCIATION

The Staunton River Primitive Baptist Association will convene, the Lord willing, with Strawberry Church, on Friday, Saturday before, and second Sunday in July, 1982. The dates are July 9, 10, and 11.

Strawberry Church is located in Pittsylvania County on State Road 750 about 18 miles west of Danville, Virginia. Highway 750 leaves Highway 41 at Woods' Store. Follow Highway 41 from Danville until reaching Woods' Store. The church is located about one mile on the right from Woods' Store.

Burnell B. Williams  
Association Clerk

THIS JOURNEY IS MINE

I've always believed in a journey  
 His children must walk thru in life.  
 I was told as they traveled thru it  
 They were plagued with trouble and strife.  
 But never were they alone .....

The road I walked took a turn one time  
 And the fingers of darkness caressed me.  
 Ahead I saw nothing but thorns and rocks  
 No soft green grass to rest me.  
 And I began to feel alone .....

In my fearful state I wished I knew how  
 Some poor soul could take my place  
 And walk thru what I saw ahead of me  
 And forfeit his gift of grace.  
 And then I felt so alone .....

Step by step I moved on in shame  
 And around each turn I could see  
 That Anger and Bitterness skipped lightly along  
 And they were smiling at me.  
 But I was still alone .....

They couldn't bring me comfort  
 And somewhere along the way  
 They were joined by a traveling companion  
 And Doubt intended to stay.  
 And I never felt this alone .....

For miles it stretched on endlessly  
 The smell of despair was strong;  
 And all I could think of as my feet grew tired  
 Was "why" I felt so alone.  
 And I "really" felt alone .....

I wished for a way to turn around,  
 Knowing that it couldn't be done.  
 My soul searched for a purpose to live;  
 My body for a place to run.  
 It's fearful to feel alone .....

Along the way I shook the hand  
 Of each and all my sins,  
 They reached for me as I passed by  
 And I knew we had been friends.  
 Still I was alone .....

I cried at the top of the mountain  
 And slept in a valley of tears  
 But when I stumbled He picked me up  
 And turned me back to the years,  
 When I was never alone .....

He led me to the strait path  
 Where sunshine warmed my face;  
 And from the darkness where I had toiled  
 He revealed His gift of grace.  
 I was not alone .....

I couldn't look into His face  
 I had not journeyed so well,  
 And instead of offering me all His blessings  
 I should be doomed to hell.  
 And perish there alone .....

But He made my journey easier  
 And gave me a gift so divine  
 Of understanding that turn in the road  
 Then leaving it all behind.  
 And travel as I will thru life  
 In darkness many times;  
 What greater peace could I expect  
 Than to know this road is mine.  
 And I was never alone.

Written by Sister Paula Thomas  
 July 1979

IR—RELIGIOUS ASSOCIATIONS

How good and pleasant it is for brethren to dwell together in unity and love, but how few there are that in truth, love, and godly fear we can walk and dwell with. Whatever men may say about the great prospects of religion in this day, for my own part I can see but little of them; for where a man is honest and bold enough to open his mouth wide for Christ's true gospel, all the jackadandies, and ape-like parsons, whom the devil hath dressed up as angels of light, are about that poor soul, to slander, injure, and degrade him.

Indeed, my good and godly brethren, I mean no offence to any one in particular, but do speak the truth in Christ Jesus, and in the fear of God; where can you find even five or six ministers (who profess to be ministers of Christ) dwelling together in unity and love? No, are not all desiring to be masters? and should we call any man master? for one is our Master, even Christ. I have been reading the account, this evening, of that blessed servant of Christ, good Rowland Taylor, the martyr, who was burnt near Hadleigh, in Suffolk; and with some tears have I read the account, to see what boldness and holy resolution he stood with before the Papist. And why were a few like him singled out to suffer cruel mockings, and

then the flames? Why, because they were the clearest, boldest, and firmest for Christ's gospel in that age, and refused to call the pope and popish prelates masters, refused to have their souls fettered in the hellish chains of error.

And now, brethren, you see that amongst all this popish gang, these wolves of the devil, there were some who would be masters; and so it is now, not only amongst steeplehouse people, but amongst all denominations of dissenters. For wherever you see what is called an association, immediately there must be some masters; poor, little ignorant, puny creatures begin to puff, swell, and screw their jaws up, squeezing out a few stiff, pedantic words to make them look like consequential master-parsons. One must be chairman, another moderator, secretaries, gentlemen of the committee, sub-committees, and I know not what, till really my soul has been sick to see the fuss, while the poor toads seemed swelling ready to burst with pride, wind, and puff. I have been at the S---k associations, and E---x association, and there they made a mighty stir about their Articles of Faith, as if they must divide, and did divide. But behold! it came to pass it was not the purity of the faith made the bone of contention; but there were too many masters, and not sufficient honour for them all; so after there were two companies and two sets of masters, like Herod and Pilate, in the crucifixion of Christ, they soon united again, and both began to rail on the poor disciples of Jesus, who were decided for his truth and glory.

I will give you one instance of this unholy mastership. I was at one of those associations, and there was a poor minister, who, I believe, was a true servant of Christ, and for this, and this only, they intended separating him from the holy alliance, the association, only he happened to carry his resignation in his pocket, and so

prevented it. Well, I assure you, I felt much for the poor man, for no popish congress that condemned the poor martyrs could ever stand over a poor creature with more masterly, devil-like, and bull-dog-like authority than this set of men did, disdainng him for a vile Antinomian. And I felt truly vexed for the dear man, for he felt timid in himself, though bold for the truth of his Lord.

But, however, the poor man was allowed (as a great favour) to dine with the assembly at the inn. So when dinner was over, the wine was handed round, and a vote of thanks to one, and a vote of thanks to another, for their services, and then all their hands or elbows rapping and roaring upon the table, similar to the noise in a play-house. Well, I observed this poor minister sat like a speckled bird, and neither rapped the table nor drank to the toast. But when the noise was a little settled, he rose, took up his glass of wine, and said, "Gentlemen, I eat and drink, and desire to praise the Lord; but how can ye believe, who make this unhallowed noise, and receive honour one of another, and seek not the honour which comes from God?" Then he sat down, and a calm silence was observed a short time. At last, a fussy, dandy-like gentleman rose and made some apology, and some looked each other in the face solemnly, while others endeavoured to laugh it away. May the Lord deliver his servants from such worldly, sensual, and popish-like assemblies, and if they can find no better company, let them dwell alone, and, like Enoch, walk with God by faith and prayer, and seek holy communion with the Father, Son, and Holy Ghost.

Here are now-a-days many parties, assemblies, societies, and associations; well, what must be done to make the chief and masters conspicuous? Why, a large platform must be erected, like a show stage in a fair; then up comes the

mountebank performers, one with a motion, another with a resolution; then they begin to shout and halloo, vieing with each other for praise, while the ignorant spectators stamp the floor and clap their hands they know not what for. And the key-note of all their orations is the praise of man, and the wonders he has done, and what he still means to do for God; for the work, power, and glory of God in the soul must scarcely be mentioned on such occasions. Brethren, I believe that much of this mountebank work is to show off themselves, and to let the world see how popular they are growing in the religious world's esteem.

A hypocrite signifies a stage-player, one who makes a false and deceitful show; and the devil sees that fire and faggot will not do now, so he gets the world (who must be religious now, in this wonderful day of evangelization) upon the stage of profession, and there they are dancing about like monkeys and mountebakes, and mimicing the saints of the Most High, dressed up in the robes of profession, transforming themselves as angels of light.

#### A Fool for Christ's Sake

Near Tillingham, Essex

The Gospel Standard, 1838

(These associations referred to were associations of ministers, so called, and not associations of churches.)

Dear Editors,

Please send me a subscription for two years of the *Signs of the Times*.

I am an Elder of the Original Primitive Baptists. This is the first I have ever read a magazine put out by Primitive Baptist believers. I am overjoyed. My father was a deacon with the Primitive Baptists in Fitzgerald for about 50 years. I have spent 20 years in the Air Force and am now retired. I work as a security guard for U.S. Steel.

I joined the church of my Father in 1962, while I was still in service. When I retired I moved my membership to

Trenton, N.J. I was ordained a Deacon with them, the Northern Eastern Association of Original Primitive Baptists, and was called to the ministry in 1979, and was ordained the same year.

I am founding a church in Willingboro, N.J. Please pray for me.

Yours in Christ,  
(Elder) Charlie C. Stewart

Strong, Arkansas

Dear Editors of the Signs of the Times,

It is time to renew my subscription for the *Signs of the Times*, so enclosed you will find a check made out for one year. I hope this reaches you in time for the March issue. May the Lord bless you all to continue publishing the unsearchable riches of Christ in the future as you have in the past.

I have greatly missed the "Voices of the Past" not being published lately. It is so good to read the voices of the past, "He being dead, yet Speaketh", as well as the ones that are living. The Lord has wonderfully blessed you all with an inspired mind in this day and time, as well as the ones who have passed on; different gifts, but all the same Spirit. Thanks be unto God for His unspeakable gift to the children of men.

It is so precious to this vile and sinful wretch to be blessed of the Lord to read and to hear the joyful sound of the gospel, and to sing praises unto our God. Bless His Holy name from whence cometh all our blessings. In Him we live, and move, and have our being. He makes His little ones to sit together in heavenly places in Christ Jesus, and to rejoice in Him, the only true and living God, to whom belongs all the praise, honor and glory. Psalms 89:15-16 says, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted."

We love the Lord, our Righteousness, because we have no righteousness of our own to plead. Our own righteousness is as filthy rags in God's sight. "Nothing in my hand I bring; Simply to thy cross I cling." I hate my sinful flesh, and all the selfrighteous works that belongs to the carnal minded who believe in salvation by their works.

It is so precious to me to hear that "Salvation is of the Lord," to stand still and see the salvation of the Lord. Many times I have felt to be in darkness, troubled, and in sorrow of mind, feeling the Lord was gone forever. He makes me to know, when it pleases Him, that He is my Saviour and my God, that He will never leave or forsake me. "Lo, I am with you always; even unto the end of the world." "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

Love to all the dear ones in Christ Jesus. Remember this sinful worm of the dust in your prayers when at the Throne of Grace.

Mrs. Lula B. Fox

**THE BRIDE OF THE LAMB  
CALLED A  
HARLOT**

being

A Defense of the Chastity of the Bride  
wherein

Is shown that those who seek to teach religious  
Truth, in a regular appointed manner,

To the wives and children of

Others, bypassing the Husband,

Symbollically admit that

The Church which Jesus

Calls His bride is

Really a

Harlot

(Sunday Schools Weighed and Found  
Wanting.)

*"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.*

*Husbands, love your wives, even as Christ also loved the church and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies."*  
(Ephesians 5:23-27)

It is a comfort to all the saints that have ever walked on this lonesome planet to know that Jesus is their *Prophet, Priest, and King*. These three aspects of the greatness of Jesus are clearly seen in this passage. Christ is the *Head* of the Church who leads her and defends her against all her enemies. He is called the *Saviour* of the body who *gave* Himself for her that He might sanctify her, and cleanse her as her *Priest*. He is the *Prophet* in that He brings the word of God His Father to her since it is said He sanctifies her with the washing of water by the word. As a *Priest* His goal is to present her to *Himself* a glorious church arrayed in the precious pearls and jewels of *His* righteousness, which righteousness despondent sinners can be assured has no spot or wrinkle or any such thing. These three aspects of the *Husbandry* of Christ are the three ways in which it is said He loves her. What a great love! From this love there can be no divorce, no annulment, no separation due to death.

The reason why this bride will be beautiful, righteous, holy, and blameless before the eyes of an infinitely righteous and holy Lord is because God Himself will purify her and give her His righteousness. This reason stands out when we examine another wife who was unfaithful in the Old Covenant, namely Jerusalem.

Ezekiel 16 goes into much detail in speaking of what an unfaithful wife is. This bride, unlike the one referred to in Ephesians 5, was a whore. She trusted in her own beauty and played the harlot



because of her renown. (V.15) She solicited everyone who passed by. The gifts she received from her husband she gave to her strange lovers, not realizing that she had no beauty apart from these gifts. Among her lovers were the Egyptians, Assyrians, and Canaanites. (Vs. 26,28,29) She took strangers in instead of her husband. (V. 32) Contrary to most whores, she received no pay but did these things for free. (V. 34) Because of these adulteries, her Husband (God) gathered all her lovers and all her enemies to uncover her nakedness, laugh at her, and mock her. (V. 37) The Lord God, her Husband, in His jealousy and fury gave her blood, removed all her fair jewels and stripped her of her clothes which He had given her. (V. 39) She was stoned with stones and thrust through with swords. (V. 40) Thus the proverb was fulfilled, "As is the mother so is her daughter." Her mother was a Hittite and her father an Amorite; her elder sister was Samaria, and her younger sister was Sodom. (Vs. 45, 46) Yet she, Jerusalem, surpassed her sisters in her adultery. Samaria did not even commit half of her sins. (V. 51) This wife had despised the truth in breaking the covenant of marriage tracable to Mt. Sinai when He came before her in power and majesty. Yet God promised those children who followed Him and not their mother, who were to become His new wife, that there would be an everlasting covenant which He Himself would establish and where His new wife would truly know that he was her Lord. (Vs. 60-63) The crucial difference between these two wives is that one is faithful and the other not.

What does God demand of His wife? He demands faithfulness. This means that the wife is to have no other husbands or lovers. Paul explained to us what God views as the duties of a husband. The husband is to be the *prophet, priest and king* of his wife. Thus it must follow that the wife is unfaithful when she seeks after others

as her *prophets, priests, and kings*. When she seeks others' *leadership* instead of her husband's, when she seeks others to *teach* her apart from her husband, and when she seeks others to *protect and save* her apart from her husband.

Not only is this a sure description of God as our Divine Husband, but also a sure description of the human husband spoken about in Ephesians 5. Human husbands are to love their wives as Christ loved the church and *gave Himself* for it. Even the saving work of Christ on the cross is part of the type the husband is to fulfill. Not that the husband can actually save his wife from her sins, but that under the regular circumstances he is the "under-saviour", who God uses as His appointed means to work out the salvation of his wife. The point is that the husband in his home represents Christ in His church in so far and in every way that a sinful creature can represent God. We must not mistake the type (the husband) for the anti-type (Christ). Christ is to be obeyed totally by His church because He is God and can make no errors or commit sins. Yet the husband is not owed the same quality of authority. He is a creature under Christ who can commit errors and sins. Thus *all his authority exists when he follows his Head, Christ*. The wife is not bound to follow him when she is convinced she would have to disobey God Himself to do so. All must obey God rather than man. Thus there are some cases where the wife and children may be given another *prophet, priest and king* because the husband may not be fulfilling his role, or because he may be sinning by asking them not to follow God. In other situations where the Husband, because of his creaturely limits, may be killed or not be able to be present, the wives and children may have other *prophets, priests and kings*. In the case of an unbelieving husband the wife and children are to follow him in secular

affairs, but are to follow God directly in matters of religion. To follow the husband in religious matters would most likely lead them against God. This, of course, does not excuse any for treating the husband/father with disrespect or impudence. There is one thing to be said about all these aforementioned situations. They are the exception rather than the rule. The husband is to be the regular appointed prophet, priest, and king of his family. God is not limited to using the husband in these roles, but He normally works with him as His regular appointed means. If this is true, and it is, then the whole idea of "graded Sunday Schools" where others are appointed as teachers besides the father/husband is radically wrong.

Some would like to speak in terms of delegation. When one first hears it, it sounds so perfectly legitimate so as not to be even questioned. Why, it is asked, cannot the husband delegate at certain times, in a regular and appointed way, the responsibility of teaching his wife and children to some other (supposedly) responsible individual? Some of the more astute of this group would talk at great lengths that the husband should be aware of what would be taught ahead of time and approve it and that this delegated person would not be intended as an *absolute* substitution of the husband, but in *connection* with the husband, speaking some time with the wife and children himself. This, they say, is not a substitution of the husband, but only a supplement to him.

There are some very serious problems with this position. When one speaks of delegation they are saying that the one to whom the task is delegated is immediately responsible for it. Not only this, but the one to whom the task is delegated is the one to whom, probably, the immediate credit will be given and the one with whom the most immediate and therefore closest relationship formed. From this fact it

naturally follows that the closest influence will be had on the people involved, by the one to whom the task is delegated. We concede that delegation is not always wrong, but it is definitely wrong when the one who delegates has not been given authority to do so.

In some situations there are things that cannot be delegated, even once. For instance, would it make any sense for the wife to delegate to someone else the duty of submitting herself to her husband? Would it be proper for the husband even once to delegate to someone else the responsibility of loving his wife? The answer, of course, is no. But why? Because these tasks involve and presuppose a special relationship which the wife and husband have with each other that no one else can have with each of them. It is part and parcel of the marriage bond. This is the same point with Jesus and His church. Neither Jesus nor the church can delegate anyone else to perform their role in their marriage bond because it is an *exclusive* bond. Just as Christ did not his home, then can it be any less true of his role as the *prophet* (or instructor) of his home in the teaching of his wife and task of loving his wife and giving himself for her to anyone else. If this is true of the husband's role as the *priest* of the home, then can it be any less true of his role as the *prophet* (or instructor) of his home in the teaching of his wife and children? If this role as prophet is tied inseparably to the marriage bond, (and it is) then the husband cannot delegate this responsibility to someone else. The responsibility cannot be delegated even once to *anyone* since it would inevitably imply that Christ could delegate His work of sanctification of someone else outside of the church and Himself.

Some would say that this is an oversimplification of the issue. They would say that it is at this very point that the analogy Paul makes breaks down. They would say the reason why the husband *can* delegate this responsibility is

because he is not God and therefore can be prevented by death or necessary absence from carrying on this teaching responsibility, or, maybe, because of disobedience refuse to carry out the task given to him by God to his family.

Even though it be admitted that the husband is not infallible in his teaching and leadership, or that because of providence he *will not* be the only source of learning of religious truth to his family, the whole point of the analogy in Ephesians 5 is that he is obligated to be like Christ and thus not seek to establish or allow a regular violation of the analogy of Jesus and His bride.

Some will say that the gospel minister is one who has the authority to teach the children and wives apart from their husband's presence. This point cannot be sustained from the scriptures and this is never presented as part of his duties. Some might point to Ephesians 4:11 and I Timothy 3:2 where it mentions teaching as one of the roles of the gospel minister. Yet this does not prove much in the issue we are discussing. It does not specify *who* he is to teach. Some might say that this is the very point, that because the *who* is left open, it includes all, children and women, as well as men. This is something that must be *assumed* from these passages since they are silent on either the restrictions of the extension of the "who". These passages, however, do not contribute much to defend our view. Thus they prove nothing either way. There is another passage which bears mentioning. It is I Corinthians 14:34-35. Here the wives are told that if they have any questions or comments to say or ask, to state them at home to their husbands and not to speak publicly in the church. This implies that the primary audience the preacher is to have (the audience which will discuss the message in the church) is to be the husbands or the heads of households. Under normal regular circumstances his role is to address primarily the heads

of the households so that they may carry out their roles to their respective families, even though his words may be heard by all in the family. Second, this role of the gospel minister does not fit in Ephesians 5 since the only two groups mentioned are the bride of Christ (which encompasses the entire number of the elect) and also the physical family. The gospel minister is a servant to the local assembly and only serves indirectly the whole body. Thus to allow him to teach members of a physical family not his own is to assert that someone besides Christ teaches and gives himself for the church. This is to say nothing less than that the church is not chaste, but has other husbands at certain times, committing spiritual adultery.

Saints of God everywhere ask yourselves, does the church of Christ have any heads over it beside that one sovereign and merciful Head, Jesus? How many husbands does a family have? For any to attempt to teach the wives and children of others apart from the husband in a regular manner and under normal circumstances is an attempt, whether intentional or not, to dislodge the husband from his all-central role of prophet, priest, and king of his home. To do this is, according to the analogy in Ephesians 5, to attempt to dislodge Christ Himself who the husband typically represents, as the one and only Prophet, Priest, and King of His church. To say this about Christ is to say that the bride who He cleansed with His own precious blood is a whore who has many husbands over her. God give us the eyes with which to see this truth. Many points have been left unanswered here, but the general argument, I believe, is sound. The implications of this view of Ephesians 5 will have a radical impact on "graded Sunday Schools", "Ladies Bible Studies", "Youth groups", "Vacation Bible Schools," and any other spiritual religious concoctions of the New School Baptists which seek to reach wives and

children apart from their husbands and fathers.

What more has to be said? Sunday Schools, although they were hailed as a great benefit to the family, were, in reality, one of its greatest enemies and are so to this day. Any thing that seeks to separate the husband from his family stands against the order God has set. It is only expected that so called "churches" which seek after other heads over it besides Christ by following after their own ideas of worshipping God should have families within them with more than one prophet, priest, and king. The unfaithful bride of Ezekiel 16 sought after many husbands and lovers; the pure virgin bride knows only one Husband and Lord. A family that understands the glory and beauty that it typifies will only want one Husband. A family that does not will seek after many.

Let God be true and every man a liar.

William Santamaria  
Perth Amboy, N.J.

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## EDITORIAL

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### PRELUDE

*"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."* (Romans 11:25)

Who blinded Israel? If they, in and of themselves, had been able to regain their full sight, have you any promise that the fulness of the Gentiles would ever come? If so, give us the source of that fulness ever coming about. It does seem that if any point in which God was slack or amiss in this partial blinding, that some one would show it to us.

God did blind Israel in part. That blinding of them was to be no further than the fulness of the Gentiles. Then, it absolutely and unconditionally follows that God predestinated both the blindness of Israel and the fulness of the Gentiles. In each case, if not, why not?

"Paul, an apostle of Jesus Christ, by the will of God, to the saints at Ephesus, and to the faithful in Christ Jesus: Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made know unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ." Ephesians 1:1-12.

Dearly Beloved Children of God, I do hope that I am not coming before you to debate or argue about the gospel of the Son of God. Yet, how true it is that preaching and writing the gospel of the grace of God is an everlasting contention against falsehood. If the truth is to be contended for, then falsehood must be contended against. In the outset I would always like to content earnestly for the truth without being contentious. I would like to preach and write the wholesome doctrine of God our Saviour without being hateful or hating

anyone. The gospel being good news to poor sinners, and my being a poor sinner necessitates that I write to you, my brethren and sisters, in love and sweet fellowship for you. Since no man can take this sacred calling unto himself, only as he is called of God, as was Aaron, I would beseech the Lord for His anointing, and that the anointing cover me and hide the multitude of sin which is such a great burden to me. I beg of you that you make mention of my name to the King of saints to that end.

I desire to write to you on this occasion about the fulness of Christ, which is to and for His chosen people. This is called the gospel of the grace of God. My constant desire, I humbly hope, is to know nothing among you save the gospel of grace. It is indeed edifying and comforting to know that the apostle preached the gospel of the grace of God, that he lived in the spirit of that gospel, that he preached it and wrote it to not only the church at Corinth, but believers in every place. (I Cor. 1:1, 2) It being ministered to them by the Spirit, it was a profitable gospel, enriching them all, even in all utterance, and in all knowledge, being confirmed in them with the same degree of triumph as was the testimony of Christ. How I need this confirming grace in me. How glad that I am, and how I desire to receive it as did these Corinthian brethren. (I Cor. 15:1) That which he preached the first time was what he preached his last sermon on, and what he wrote in his last letter. Without time or inclination to argue and dispute about it, but with a feeling of assurance, I say that he never did cross himself in any of his preaching or writing. He "yet" served the devil until the light shone around him from heaven, and from that time until his writing ended in the New Testament, he was "yet" preaching what he preached the first time. (Acts 9:1; 2 Tim. 4:6, 7)

As I visualize my readers, I beg the Lord to give me an unction from above, "To the praise of the glory of his grace,

wherein he hath made us accepted in the beloved." In our investigation of the fulness which the Gentiles are to receive it has not been contaminated. There has been no deadly contamination slipped in for poisoning the lambs. There is not, and cannot be, anything hurtful about the predestination of God in His relationship with His people. As we have already found out, He not only fed thousands of Egyptians, but God's sending of Joseph down there in due time saved thousands of the Israelites. This was predestination in action. God had purposed it long before hand, but the actual sending of Joseph down there was, like all of God's ways, at the precise time of need. Here is the full deliverance of Israel. The name of Joseph was lauded by Israel ever after. (See any authentic Jewish history.) How glad I am, and I do hope that I am thankful that all of us poor Gentiles have received of His fulness.

The momentous question about this divine favor is this - Have we aided in bringing this fulness to the Gentile nation? I kindly ask, What part have you had in it? Would you say that any part of this fulness has stemmed from your work? I know that you are not going to say that you have been a contributing factor in this great legacy given us. You just cannot say that, because the apostle is telling us that it comes to the people of God according to the good pleasure of His will. It is all to the praise of His grace, wherein He hath made us accepted in the beloved. It has been with much sorrow that I have heard lovely people say that they did not like to be made to do things. If, indeed, He is mine, then He was made everything to me. My fulness is in the precious thought that of Him am I in Christ Jesus who of God was made unto me (and not only me, but all poor sinners to whom I am writing) wisdom, and righteousness, and sanctification, and redemption; He has made us accepted in the Beloved. My trembling hand is too

weak, and my feeble mind is lacking in comprehension of such a legacy as this, of such completeness and such fulness as is in this gospel.

This fulness began in the setting up of His kingdom in the world. Everything that the children of God are, and everything that they are promised originated with and in God. In everything He is first. To Him belongs all honor and adoration for all of our salvation. It was He that saw our fallen and helpless state, and it was He that began the work of rescuing us from the dilemma into which we had fallen.

The awesome lesson that Jeremiah learned is sooner or later going to be brought home to them. How misleading it is when men mistakenly think that they can substitute what God has said with what they think. Jeremiah verily thought that he had within himself a better way than the grace way; Jonah had the same illusion - that he could follow his own course. Peter became obsessed with the same affliction, to wit, that he was capable of getting out of the afflictions and death and insurmountable sorrows by charting another course. These examples were given us, as being for our benefit, more as warnings than as examples, because we seldom learn by the other fellow's experience. They all end in disaster for any that hews out cisterns, for rest assured, none of them will hold water in the day of drought, in the day of thirst.

In the glory of His grace we were made accepted. However, that was speaking about the vital life-giving manifestation of this acceptance, for in a covenant sense, in God's wisdom and appointment, we were always acceptable in Him. There has not been a time when the Bride of the Son of God was not precious and honorable and acceptable before and with Him. (Isa. 43:4) Since our Lord Jesus Christ ever stood as a Lamb slain, God held nothing against His people. Therefore, she has ever been acceptable in Him. This

acceptable bride He presented to Himself, and He owned her as His. As the good Husband, as the Good Shepherd, He ever watches out for her, directing, guiding, keeping, preserving her unto Himself, a chaste bride.

Since His delights have ever been with her, it is in the safety of this redeeming Saviour that we live, that we move (that is, that we move away from ungodliness, lewdness, worldliness, fleshly lusts, idolatrous practices) and that He that moves us away from one continues to give us directing guidance and initiative to move into the opposite, to walk in those things, to talk of His power, to lift up the banner of His love, as He has lifted up our mind. Thus living and moving in Him, this is all of our desire, and it is all of our salvation. We are not, we do not, do anything in order to have an acceptable being, for we are already made a child, and being what we are because of what He is, and because of what He has done for us, all of the praise and honor and glory belongs to Him that has made us.

This continuity of salvation gives us the assurance that all is well. There is no room here for assumption that we have fortified ourselves against temptation, or fleshly lusts, but our confidence is in God who has begun the work of grace in our hearts, and because He lives, we shall live also. It is out of this great love, this work of redemption, that flows all that we are here, and all that we are hoping for. It is in this One who left the abode of His Father and came under a broken law, that came of, and borne by woman, that we have this redemption. It is a salvation sealed with blood, even the blood of the Lord Jesus Christ. I have heard heated arguments about the blood of Christ, splitting hairs over it to the hurt, to the extent of heartaches and the breaking of fellowship. I seriously doubt that the faith and the comfort of tried saints has been builded up by the exchange of these hard fleshly sayings. May the Lord bless us to see our need of

redemption and to behold the love that caused Christ to shed His blood to grant unto us redemption, the forgiveness of sins, the giving unto Israel repentance, to the grafting of the Gentile nation into the good olive tree. There is fulness for poor Gentile sinners in this work. That is the kind of gospel that every apostle preached; it is the kind which we preach if we are called to preach the gospel. No man has ever been blessed with the full concept of work of God in calling, qualifying, preserving His people as was Paul. Every syllable being by inspiration, Paul was inspired to write unto the Gentile sinners the full and complete work of saving grace.

Let us look at the conclusion of the Hebrew letter. First, the writer is a poor and needy sinner. He begs of his brethren that they pray for him. I love that. A praying man is a man wrought upon by saving grace; one that prays for others is likewise in the way everlasting, and is on the way to heaven. The Hebrew writer prays for the brethren. Do not be fearful here, dear reader. Here is fulness forevermore; let us come and eat and drink of this storehouse and drink from the fulness of this flowing fountain.

Poor sinner, as you look within you see emptiness and barrenness and unfruitfulness, and you sigh and say, "Ha, me! how could His fulness ever be for one like me?" Listen, dear saint, your fulness is involved here. But let us remember that in this case first things must go before the fulness of better things will ever come. He takes away the first that He might establish the second. The fulness of the flesh never becomes a part of the fulness of the Spirit. Their sources are completely different; one is all from the flesh, the other is all from above. There is nothing in common between them. Neither one enhances the other. God removes the first that there might be room for the second. As what we have is removed, (it being all that we

do have) and not knowing of anything else, anything better, we think that we are so worthless, so lean, so barren, so destitute of a single thing worthwhile. We see no hope for ourselves. But let us remember that he who is able to make a light and to walk in it, is destined to lie down in sorrow, but that he and she who feels to have no light, but rather in darkness, they are commanded to trust in God, to stay (be supported by, or lean upon) God. (See Isa. 50:10.) You have the richest, the freest, the fullest promises of God. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen. (Heb. 13:20-21) May we ever sing,

"Was ever love so great as this?  
Was ever grace so free?  
This is my glory, joy, and bliss,  
That Jesus died for me."

And may it ever please our gracious Redeemer God to enable us to remember that the fulfilment of this prayer is based on the resurrection from the dead of Jesus Christ. We poor sinners had nothing to do with that. That was solely the work of God, and that following work we are filled with the goodness and mercy of God in such a complete and full way that all things well pleasing to God are wrought in us by the same full power (Eph. 1:20, 23; Heb. 13:20, 21) wherein fulness is yours in the body of Christ; that perfect obedience in every good work.

To the poor beggars for God's mercy, let us notice carefully, there are no merits in the sinner; salvation is not something left for the sinner to do. Had they had any saving power in them, I am sure that God would not have subjected His Son to the suffering of the

cross when they could have saved themselves. What a great fulness that was in Him coming full of that which we did not have any. It is such fruit bearing truth that the Apostle Paul told us (or at least he told the brethren) that they were complete in Him, who is the head of all principality and power and in whom dwelleth all fulness of the Godhead bodily. (Col. 2:9,10)

Come hither, poor sinner. Here is the fulness that exceeds all we could think. The giving up of one's blood is a full and complete blessing. He lay down His life for us; He gave up all that He had that we might live with him in glory. He bear our sins in His own body. The sceptic would say, How many sins? The saving grace of God, the full and complete deliverance was wrought by Him for you. It was by Him that had no sin that you who were full of uncleanness, were blessed to have fulness forevermore. And again, we are reminded by the apostle that it is according to the riches of His grace, even eternal life being given you who had no righteousness, that you might be like Him, and receive fulness for us now and forevermore.

Lift up your downcast eyes, little children. The things (fulness) treasured in Him, even the fulness of the Lord Jesus Christ, is being administered to you. The supplies of hope and faith and every good and perfect gift will never diminish, for wisdom treasured enough for this Gentile age, for this grace dispensation. It was, and it is sufficient.

(Elder) W. D. Griffin

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## OBITUARIES

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### BROTHER GOVERNOR COMER

Pleasantville Primitive Baptist Church regrets to record the death of our dear Brother in Christ, Governor Comer, age 72 years. He was the son of the late Cam and Chaney Comer.

Brother Comer was born and lived in the Pleasantville area of Rockingham County until the last 24 years, when he moved to Goldsboro,

N.C., to maintain his work in which he was gifted and prosperous. He and his three sons were in the lumber business.

Brother Comer was a member of the church for 35 years, and served the church as Deacon until his health prevented him from attending meetings the last 10 years.

He died Sept. 5, 1981 in Goldsboro Hospital and his funeral was in Seamore Funeral Home there, with Elder Haywood Wray officiating. Burial was in Wayne County Memorial Park.

Survivors include his wife, Sister Roxie Terry Comer, of the home, Sons, John, Harwold, Wayne of Goldsboro, 11 grandchildren, 5 great grandchildren.

Brother Comer was blessed with grace and patience in his afflictions.

May the Lord comfort his dear family.

Sister Rachel Wray

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### SISTER EDNA KING COCKRELL

We desire to bow to the will of our Heavenly Father in removing from our midst Sister Edna King Cockrell. She was born July 22, 1898, and departed this life June 11, 1981.

Sister Edna was first married to Henry Edward Starling, who preceded her in death on February 22, 1929. To this union was born five children, of which two, Henry Edward and Ella Murrell, preceded her in death. Mrs. Pearl Weirdt of Swansboro, N.C., Annie Liece Strizell, of Leona, Wisc.; and James Allen Starling of Louisburg, N.C. remain.

In 1933 she married Mathew Cockrell, who also preceded her in death, leaving her with two step children, of which Clyde preceded her in death; leaving Rosa Read of Cary, N.C. She also leaves thirteen grandchildren, two step grandchildren, twenty-one great grandchildren, and seven step great grandchildren.

Sister Edna united with Pleasant Hill Church early in life, where she proved to be a faithful member until moving her membership by letter, to Hadnot Creek Church in November 1976. She was also faithful in attending her meetings as long as she was physically able. She was also a firm believer in salvation by grace.

Her funeral was conducted at Jones Funeral Home in Jacksonville, N.C., by the writer. May God's grace reconcile the family and each of us who miss her here, hoping to join in praise with her, when our Saviour returns.

Written by order of Conference at Hadnot Creek Church, first Saturday in December, 1981, by one who loved her for Christ's sake, I hope.

(Elder) J. T. Prescott



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., AUGUST 1982

No. 8

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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## JOB VERSUS THE CONDITIONALISTS

by Elder C. C. Morris

(Continued from last month)

C. Job's question which leaves the legalists speechless:

In Job 26:2f, Job asks the question of the ages which leaves the conditionalists without an answer:

**"HOW HAST THOU HELPED HIM THAT IS WITHOUT POWER? HOW SAVEST THOU THE ARM THAT HATH NO STRENGTH? HOW HAST THOU COUNSELLED HIM THAT HATH NO WISDOM? AND HOW HAST THOU PLENTIFULLY DECLARED THE THING AS IT IS?"**

In the account of the Pharisee and the publican (Luke 18), the publican could well have been a Job while the Pharisee could have been any of the others. There is neither mercy nor salvation in Phariseism. There is no help for him

that is without power, no salvation for the arm which is without strength, no counsel for him that has no wisdom. For the will worshiper, conditionalist, Arminian or Pharisee to "help" any person, that person must come already equipped with enough power to do those things required of him by a works system, an arm with enough strength to reach out and take what is "offered", and the carnal wisdom necessary to see that the way of natural religion is reasonable and so simple a child-Satan's child-can understand it. But there is no power for the utterly powerless, no strength for the totally helpless, no wisdom for the complete fool, no genuine help at all except in Christ Jesus, who delights in saving such. From Job's day forward, there is no answer to his question forthcoming from any legalist. Only the gospel of the prophets and the apostles answers Job's question in the legalist's stead: There is no help, there is no saving, there is no counsel from legalism; and the will worshipers have never declared the thing as it is, plentifully or otherwise, and they never will.

D. Job's confession of sin while denying that his suffering is for hypocrisy or secret sin, and his expressed need for the Saviour, and his confidence in Him:

Whatever else Job does or does not know, he is given to realize that his sufferings are not a punishment for wrongdoing. "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him (13:15)." Job is not boasting of a lack of sin, for he everywhere confesses his transgression, iniquity, and sin: "For thou writest bitter things against me, and makest me to possess the iniquities of my youth (13:26). I have sinned (7:20). If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse (9:20). If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity (10:14). Dost thou not watch over my sin? My

transgression is sealed up in a bag, and thou sewest up mine iniquity (14:16f). I am vile (40:4). I abhor myself, and repent in dust and ashes (42:6). Why dost thou not pardon my transgression, and take away mine iniquity (7:21)? Thou enquirest after mine iniquity, and searchest after my sin (10:6)." No, Job's argument is not that he is not a sinner. When he says, "Thou knowest I am not wicked (10:7)," or, "I am clean without transgression, I am innocent; neither is there iniquity in me (33:9)," he is not saying he is sinlessly righteous, but he is speaking in this context: These afflictions are not God's chastisement for some hidden hypocrisy or sin.

Neither Bildad, Eliphaz, Zophar, nor Elihu speaks of a sinner's need for the atoning blood of the Lamb of God. They present no need for salvation by grace. They see no helpless, hopeless sinner who is both depraved and deprived. Their religion is ever the bloodless religion of the world which says, "God helps them who help themselves." They know of no God who helps the helpless, by His grace; nor do they see any need for such a God, because they have never seen themselves in such an abject condition.

It is Job who speaks of his Redeemer, not Bildad: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth..." It is Job who has a hope in a future bodily resurrection, not Eliphaz: "...and though after my skin worms destroy this body, yet in my flesh shall I see God..." It is Job that desires a Mediator (daysman), not Zophar: "Neither is there any daysman betwixt us, that might lay his hand upon us both." It is Job that offers the bloody sacrifices which typify Jesus Christ's sacrifice of Himself on the cross (1:5). It is Job who has the God-given hope in sovereign grace to say, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands," for Job alone knows that his God has no unfulfilled

desires, because "what his soul desireth, even that he doeth (23:13)."

It becomes increasingly obvious, then, that it is not merely conditionalism's denial of predestination which separates the religions of the world from the absolute predestinarian Primitive Baptists, as many have been led to believe. Above all else which separates the two, it is conditionalism's two-fold denial of the all-sufficiency of the blood of Christ to effectually cleanse a sinner from all sin, and the denial of the power of the Holy Spirit to make Christ's atonement a practical reality in the sinner's life, which manifests the great gulf fixed between all conditionalist religions on the one hand and the sovereign-grace predestinarians on the other.

## VII. WHAT GOD SAID

We have before mentioned that it was God, the First Cause, who first called Satan's attention to Job (1:8) and let out Satan's tether to the extent that he could then and only then destroy Job's possessions and afflict his body. We cannot here comment in detail on Jehovah's magnificent presentation of His sovereign power in chapters 38 through 41 which quite literally reduced Job to dust and ashes (42:6). For now, we wish only to address

A. what the Lord said about the debate which had raged between Job and the others throughout most of this book:

Whether Job was right, or Eliphaz and the others were right in their views of Job's sufferings, is the crux of the entire account. God Himself does not leave us to guess who is right, but, having called a divine halt to their arguments, He Himself settles the matter for all to hear. Since Eliphaz was the first to accuse Job (4:1), the Lord goes no further than him but addresses the little group of legalists through him. The Lord said to Eliphaz the Temanite, "MY WRATH IS KINDLED AGAINST THEE, AND AGAINST THY TWO

FRIENDS: FOR YE HAVE NOT SPOKEN OF ME THE THING THAT IS RIGHT, AS MY SERVANT JOB HATH."

The Almighty has no commendation at all for what Eliphaz and his friends have said; no endorsement whatsoever. God not only vindicates Job and what Job said, but He also sets up Job's words as the very standard by which the others' words are judged and found wanting: "Ye have not spoken of me the thing that is right, AS MY SERVANT JOB HATH." There are no less than fifteen chapters filled with the musings of Eliphaz and his companions, fifteen chapters which God entirely dismisses with as many words! The tone of all the attacks upon Job was set by Eliphaz in his opening remarks, almost in his opening words: "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off (4:7)?" All else he and his friends said was in harmony with this premise and in contrast with the truth which Job spoke. Nor did Eliphaz's pious-sounding "I would seek unto God, and unto God would I commit my cause" or anything else he and his friends said receive the slightest word of approval from the Lord; they were totally wrong, from first to last. Here are fifteen chapters of religious sentiment put forth by these four men, statements which sound close to the truth, even seeming to closely parallel other scriptures. But, as it is important to quote the scriptures accurately if at all, so it is just as important to make the proper application of the scripture which is quoted or the Biblical truth to which one refers.

These four men did neither. Even the devil quoted from Psalm 91 during the temptation of Christ, but he hardly made the right application of the text, nor did he quote the text accurately. No matter how much Elihu's "Where is God my maker, who giveth songs in the night" sounds like the Psalmist's "I call

to remembrance my song in the night," Elihu's words are nevertheless counterfeit, his religion is spurious, and his reasoning is in vain. This fact is confirmed by God Himself.

B. what the Lord said about Job's statements:

Job had spoken that which was right about the Lord, God said. How was this so? It was not of Job himself. The divine revelation which God gave to Job in chapters 38 through 41 revealed to him that "this spake he not of himself (John 11:52)," but, "holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21)." Job spoke by divine inspiration things above and beyond his own natural understanding and knowledge at the time he was speaking. When God gave Job the inner realization of this, Job said, "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." God put the words in the man's mouth; thus God commends what Job has said as being "right."

C. what the Lord said about the blood sacrifices:

The Lord told Eliphaz to bring bullocks and rams to Job, to offer as burnt offerings. The bloody sacrifice, which typifies the atonement of Jesus Christ, is the only thing that will avail Eliphaz in the stead of his worthless religious philosophy.

D. what the Lord said about Job's intercessory prayer:

"Job shall pray for you; for him I will accept." These shalls and wills are certainties, not mere possibilities, for they are ordained in the predestination and purpose of Jehovah. He spake, and it was done; He commanded and it stood fast. The sacrifices were indeed brought and offered; Job did in truth pray for his friends, and Jehovah did accept Job. Again, Job was not accepted in and of himself, but he was made accepted in the Beloved, to the praise of the glory of God the Father's grace (Eph. 1:6).

E. what the Lord said about Eliphaz's

religion:

"Lest I deal with you after your folly (42:8)." "Folly" is the one word which describes conditionalism: "State of being foolish; levity or weakness of mind; a foolish act or idea; scandalous crime; sin (Webster)." God then repeats His condemnation of Eliphaz's arguments and His commendation of Job: "YE HAVE NOT SPOKEN OF ME THE THING WHICH IS RIGHT, LIKE MY SERVANT JOB." Surely, the minister is blessed of God who is given to avoid quoting Eliphaz and his friends as Biblical authorities! For, God certainly does not endorse everything He has recorded in the scriptures. Pharaoh's, "Who is the Lord, that I should obey his voice to let Israel go," Judas's, "Why was not this ointment sold for three hundred pence and given to the poor," the Pharisee's, "God, I thank thee, that I am not as other men are," and the rich fool's, "I will say to my soul, 'Soul, thou hast much goods laid up for many years,' " are all anathema, recorded by God to show forth the ravings of depraved hearts. In like manner, the teachings of Eliphaz and his friends are recorded, not for any positive good in them, for there is none; but rather so that is His own time and was God would dismiss them with the single word, "folly."

The book of Job is far too great a treasure to pass off as some have done, calling it an allegory on "Why do the righteous suffer?" And, that the depth of this book has scarcely been touched here, if it has been touched here at all, is readily admitted. Although the discussions between God and Satan, and Job and his friends, are on the surface the major subject of the book, Jesus Christ and Him crucified is nevertheless always the supreme subject of any scripture. We see not only Job and his sufferings but also Christ Jesus and His sufferings, or our reading has fallen short of the mark. Of all of the Old Testament types and shadows, there is

perhaps no more startling and uplifting typification of Christ than Job. In chapters 29 and 30 the voice of Jesus Christ is symbolically heard more than the voice of Job himself. Paralleling Wisdom's thrilling profession in Proverbs the eight chapter, Job 29 corresponds to Christ's glory and sovereignty which He had with the Father before the world was, while chapter 30 shows Christ's humiliation at the hands of wicked men for no just cause. May God bless us to reread those chapters with the Savior in mind.

Job's entire story--from the death of his children through Satan's meddling yet simultaneously by God's sovereign will to have it so; through the suffering and afflictions of this "perfect," righteous man through no fault of his own; to his final vindication by God the Father, his intercession for his accusers, and the restoration of his children, his riches, and his glory--all, all speaks to us not only of Job, but also of the gospel of Jesus Christ. Job intimately involves the entire scheme and scope of this great salvation accomplished by Jesus Christ, rejoiced in by Job, misrepresented by the champions of legalism, and vindicated and owned by God Himself.

(Conclusion)

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310 Wood Street  
Winston Salem, N.C. 27107

Dear Brother Spangler:

It is always such a joy to receive the *Signs of the Times* each month and carefully and prayerfully read every article. I deeply appreciate you brethren publishing my feeble attempts at writing. I trust that it will honour and glorify our blessed Lord and will be of some edification to His sheep. The Lord willing, I will send Brother Williams a little more before long to help in getting the *Signs* out.

If you brethren have a mind to pray for us here (my family and self)

remember us. We have recently been brought into a trial. As I have stated in previous correspondence, I am on a disability income, but the present Administration is cutting off folk right and left who have been confirmed by their doctors as totally unable to hold up to a regular job. Well, today I received my determination papers which means that I will be sent the complete course of doctors which will determine whether I should be getting any more disability benefits. We are told that 95 per cent of folk receiveing these papers will be cut off; with not so much as a promise of a job for income. And jobs are a scarce item with close to ten million across the U.S.A. already in the streets looking for work. We stand to lose everything in our home, leaving us with no where to go as we rent. Frail and feeble creatures that we are, we cannot but have fears and anxieties even as we experience seasons of hope and trust. Indeed, it is a great sin to be anxious about the watchcare of our blessed Lord, our Sustainer in adversity and in seasons of plenty. May the Lord give us needed faith. (Luke 12:22-32; Matt. 6:30)

I received a copy of the book "Feast of Fat Things" which I ordered from Brother Poole a month or so back and have been reading through it with great delight.

Enclosed is another article for you perusal. It is relative to many of the issues that have of late cropped up. It was typed up in haste and perhaps should have been submitted double spaced. If it is suitable for publication, please feel free to do so. I do not make claim to be a Historian, but have been enabled to see a few things along the way.

We enjoy greatly the letters sent in to the *Signs* from the elderly folk. It is a precious privilege indeed to read how the faith of God's elect has been their portion through valley and over the mountain. "But the path of the just is as the shining light, that shineth more and

more unto the perfect day." Prov. 4:18.

We would welcome any correspondence from any of the readers of the *Signs* who care to write.

Our regards to the other brethren on the staff.

Yours in the Blessed Hope,  
Augustus Webb

### THE CONVENIENCE OF CONCEALING HISTORICAL FACTS, AND THE PROFITS REAPED THEREFROM

It has been my experience for a number of years since becoming acquainted with the true Old School Baptists to observe among many of the other "shades" of christendom a blatant dislike and disregard for all who would strive to follow the "true and living way," and who refuse to bow to the multitude of man-introduced, man-invented, man-motivated machinery which is designed to produce income, but is going under the thinly glossed-over guise of "saving souls."

Whenever some issue arises regarding the Missionary/Anti-Missionary debate we find the Missionary Baptist jumping into the thick of battle and carrying his flag for the cause over to the lines of the Conditional Baptist section. He does this to get the necessary "facts" (so-called) to present his case. But what he gets are not "facts" as to what is believed and practiced among those going under the true banner of "Old School Baptists." What the missionary zealot gets are those doctrines and opinions which are so energetically promulgated by the advocates of a lately come doctrine, "Conditional Time Salvation," the semi-predestinarian heresy. Indeed, although it is quite new among Baptist people, this same heresy has been around since the time that our Lord walked upon the earth.

Over a period of just the past few months I have found in various periodicals contrasting articles as to the

beliefs and practices of Missionary-Anti-Missionary Baptists. In every instance the Missionary always appeals to and quotes "Conditional" teaching and makes the claim that "this is what Old School, Primitive Baptists believe." It is not what the Old School Baptists, or Primitive Baptists believe! This convenient concealing of facts on the part of the Missionary Baptist gives him a great advantage over the issues. It is the only way he can win his debate! Quite contrary to what all the Missionaries and the Conditionals would have us believe, neither of them are true Old School, or Primitive Baptists. The very term "Old School" had its beginning at the Black Rock Address, Black Rock, Maryland, September 28, 1832. This term "Old School" was necessitated to show that there yet remained among Baptist people some who still adhered to and followed in that despised company of followers, i.e. in the School of Christ. It is this School that is the only valid religious institution on earth. All others belong in the company of the seven women mentioned in Isaiah 4:1. They desire to wear the name of Christ, and appear respectable but insist upon wearing their own apparel, and eating their own bread. They care nothing for either the robe of righteousness, nor the bread of heaven, but only desire to be called by that blessed Name!

Just recently I read an article by one of the "voices" for the Missionary Baptists entitled, "Why I am not a Hardshell". This article was conveniently followed by yet another "voice" entitled, "Hardshellism Examined by the Bible." And then yet another "voice" wrote a "Postscript" on Hardshells. Neither of the three were honest enough to tell their readers about the company of Conditionals who are all about claiming to represent what Old School Baptists really believe. I do not think that this dishonesty was due to ignorance on the part of these men, as they have been among various people

enough to know the difference. It was a willful scheme of concealing "facts" which would show that those who adhere to Conditional heresy are NOT Old School Baptists. It is doubtful that the average Missionary Baptist really knows the truth about what Old School Baptists really believe. (Or cares. Editor)

In recent months past, a book has been published claiming to be a Systematic Theology of what Old School or Primitive Baptists believe. The author of the book is among the Progressive Primitive Baptists, who love to think of themselves as the Old School or Primitive Baptists. But there were no Conditional Old School Baptists at the Black Rock Address, neither was there any among the membership of the Welsh Tract Church, nor the Hopewell congregation. The author of this self-styled "Systematic Theology," Elder R. V. Sarrels, does not speak for the people who are Old School Baptists, although one would be led to believe this from the style of the book. Elder Sarrels shows what group he is clearly spokesman for when he attempts to refute the truth of Absolute Predestination. Clearly he is not an Old School Baptist, as none of them are limited predestinarians. Suffice it to say, however, that the Missionary Baptists have jumped at the opportunity to use Elder Sarrels' book to prove (at least to their satisfaction) what is believed and practiced by the Old School Baptists.

To my own satisfaction and from what I have read in the *Signs of the Times*, I find the Old School Baptists to not care so much what was believed or practiced one hundere, or even one thousand years ago, but rather their concern is whether a doctrine or a practiced one hundred, or even one teaching and the Apostles' doctrine. Real Old School Baptists know that after all debates are settled, after all breaches have been shored up, after all

has been said and done, it is *this* test that will stand tried and true. *Was it in accordance with the commands and teachings of our Lord and His Apostles?* If it was not, then it must have been among the "wood, hay, and stubble" and if it was, then it was tried in the fire and stood the test.

To my own satisfaction it is only the Old School Baptists who have not removed the ancient landmark which our fathers have set. See Proverbs 22:28. Note "landmark", singular, not many landmarks to follow, nor to distinguish between truth and error, but only one, which should simplify what is imitation and what is original.

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people." Isaiah 28:9-11.

Yours in Hope,  
Augustus Webb

(This article may appear a little strong for some; a little harsh to others. To our mind these things are things that have needed saying for a long time. Thank you, Brother Webb. Editor)

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#### ACTS 4:34 - 5:11

In those days it seemed the people sold all that they owned and brought the price of the thing that they sold and laid it down at the apostles' feet and distribution was made unto every man according as he had need. It did not appear to be compulsory to do this. The thing that was sold belonged to the persons who sold it, so did the money the sale brought.

Ananias and Sapphira sold a possession and together they agreed to tempt the Spirit of the Lord, and they claimed to carry all the money to the Apostles to be distributed among the people. They wanted to make a good

showing before the world, but they did not want to give all that they had. In this I see them as similar to the seven women taking hold of one man, wanting his name but wanting to furnish their own robe and their own food, or wanting to claim Jesus Christ as their Saviour but still wanting to hang on to the world. Matthew 6:24 says, "Ye cannot serve God and Mammon."

When Peter confronted Ananias with the deed, he accused him of lying to the Holy Ghost. Ananias saw he was found out, and he gave up the ghost. The young men carried him out and buried him. About three hours later Sapphira came in and was confronted with the same, and she lied like her husband had before her; and like her husband before her, she "yielded up the ghost." The young men likewise carried her out and buried her beside her husband. It seemed strange they were not confronted together and when Ananias was buried his wife was not called in.

It was done this way because all things that we do are personal between the person and his God. All our trials and tribulations are different, yet all are pointing to the same end.

When we are given to see that we are found out when our sin overtakes us, that brings up a question - Who finds us out? God or Jesus Christ? No. They don't have to find us out. They already know us and what we have done and what we will do. We find ourselves out. By the work of the Holy Spirit in our hearts we see what we are, see our filthy thoughts and our filthy sins for what they are, and we know what this makes us - sinners. We know we cannot improve ourselves. We find we are lost sinners with no hope for salvation. We die, not in the way Ananias did, but die to this world. Then we are given to see our Saviour, the Saviour of sinners, like we ourselves are, and we find we have a hope, and we read, "Faith is the substance of things hoped for, the evidence of things not seen." (Hebrews

11:1) If we have a true hope of salvation by the shed blood of Jesus Christ and not of our works, it is by the grace of God, and we can't help it or hinder it. It is a gift of God.

After all this has happened to us we still find ourselves looking back to the world when we know we should always be looking to our Saviour first in everything we do or say, and we should remember what Jesus said in Luke 9:62, "And Jesus said unto him, no man having put his hand to the plow, and looking back, is fit for the kingdom of God." Where does that leave us? We know we have always been guilty and always will be guilty and try as we may, there is no improvement. Then we find ourselves praying as the Publican did in Luke 18:13, "And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner."

In bonds of love and fellowship,  
Frank Holland  
Pocomoke City, Maryland

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Gibsonton, FL. 33534

Dear Brother Williams,

I trust this little note finds you well and contented in the Lord's vineyard. We are in good health, thanks to the good Lord, and are rejoicing from time to time that our great God has blessed us. We feel to be undeserving of even a nod from Him, but His grace is so marvelous to poor sinners.

Enclosed are a few subscriptions to the *Signs* that are from a few of the faithful in Christ Jesus at Little Flock Church, near Polk City, Florida. I attempt to serve this part of the Lord's believing children at this place. We are made to wonder why God, in His great predestination of all things, has caused me to be counted among the brethren, but our little hope is that His grace is sufficient for every thing and need. The Lord has blessed us with two little ones



asking for a home in the church of God these last two months. Also, we are made to feel that more little lambs will be coming to the fold in the near future. We can only praise Him for His great love.

My Brethren, please pray for us as we need so much to be remembered before the throne of mercy. There is so much confusion among the Lord's people in this area. I get so weary of brethren telling me that I am not "in line" with them, or this church is not "in line" with that church. Unless my mind is deceived, I thought that there was but one line and that line was from before eternity through Christ Jesus, who is God our Saviour. If there be but one Lord, one faith, and one baptism, why are the brethren so divided? The God of all grace has ordained all things before time, so we must be living just as He has purposed it! I wonder if Jesus was thinking of this hour when He said, "When the son of man cometh will he find faith on the earth?"

Please forgive me if I have offended and remember that my frame is but dust. We praise our God for His mercy and love. We are made to believe that He does all things well. To Him be honor, praise, and glory for ever and ever.

Your in Hope,  
(Elder) Jesse Albritton

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*"For the gifts and calling of God are without repentance." Romans 11:29.*

Dear Brothers, Sisters, and Friends, how do these words sound to you? Do they fall upon your ears as the drops of dew upon the grass to refresh and renew your faith, or do they have the sound of sounding brass and a tinkling symbol? Do not go away from here and say that "Brother Mac said a sinner need not ever repent." I did not say that nor did I write that scripture. The Apostle Paul wrote the scripture and I believe he said what he meant and meant what he said.

The Lord willing, let us endeavor to understand who the Apostle is speaking to and what he is speaking about. In the first verse of this chapter Paul says, "I say then, hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Paul, therefore, is talking to God's people and is only addressing God's people, not only for that very moment of his speaking, but for all time to come. There may or may not have been many others in the hearing of his voice, but he was not addressing his teaching to them. He removes all doubt as to whom he is speaking in the second verse when he says, "God hath not cast away his people which he *foreknew*." Do you think God *foreknew* His people only after they had repented of their sins here in this timely world? "God forbid", says the Apostle Paul. As further proof as to whom he is speaking, in verse five Paul says, "Even so then at this present time also there is a remnant according to the *election* of grace." No where does the Bible ever intimate that election of God's people was because of their repentance. Rather, the terms "elect," "elected," and "election" appears some thirty-seven times in the scriptures from Genesis to Revelation written of over a period of thousands of years by several different writers all declaring that the election of His people was in the aeons of eternity before the dust of the highest hill was ever laid. Do you suppose they were all wrong or in error? Paul says, "God forbid."

The Lord willing, let us attempt to understand what our text is talking about. Here Paul, preaching to the Roman brethren, is bringing before them the power of God unto the salvation of His people. Even in their own nature, due to the fall of Adam, does he not console them that might be increased in faith and be made to realize that their hope was sure and steadfast if

it be in the Lord Jesus Christ. Now one may say, "How do I know that my trust and my hope is in the Lord?" First John 2:3 says, "And hereby we do know that we know him, if we keep his commandments." Can you not imagine the perplexity in the minds of those Roman brethren in the hearing of Paul's voice. They were given to realize their own undone condition and knowing of themselves they could do nothing to better themselves. They knew they were as a people who, "Hath killed thy prophets, and digged down thine alters." (Romans 11:3) Yea, they had gone about worshipping idols; they had been guilty of covetousness, and all the other Abominations, even to not believing on the Saviour while He was here on this earth. They were being consoled by Paul that even after, and in spite of, all this, that, "The gifts and calling of God are without repentance." I believe that herein Paul is preaching Christ Jesus as their only hope of salvation while he is provoking them to anger and jealousy by preaching the gospel unto the Gentiles. One may say, "Brother Mac, you are bringing in someone else or another people under the hearing of Paul's preaching." Not so. The scripture teaches that God has a people in every nation, kindred, and tongue and that the same election in eternity included these, the Gentiles, as well as the believing Jew that Paul was preaching to at that very time. Now, one would say that these Roman brethren had put up a pretty good argument that they were as a people whom they believed to be lost and they could see no hope for. What does our text say, "The gifts and calling of God are without repentance."

The world today is preaching *repentance*. Some say that you must repent and be baptized in water or you are forever lost into hell and damnation. Some are preaching that it is up to man to raise himself above this condition and accept Jesus Christ. I noticed some of you to raise up on the edge of their

seats when the text was read. I know not what the world does with this text and could care less, but it seems that the sound thereof is as sounding brass and a tinkling symbol to them, but to the child of God it is soothing to the ear. How can we say thus? When we are given to see ourselves as we are and made to feel our undone condition as these Roman brethren surely were, what do we find? We are made to feel that "within ourselves, that is in the flesh, dwelleth no good thing, that we are nothing, yea, less than nothing and altogether vanity." We ask as in Proverbs 20:9, "Who can say, I have made my heart clean, I am pure from my sin?" or as Job 14:4 says, "Who can bring a clean thing out of an unclean? not one." Would not it have been sad if Paul had ended his sermon or writings right there? It would have left the poor Roman brethren with a statement from man and nothing to back it up. Thanks be unto God, Paul continued with his preaching to establish the truth as it is in Christ Jesus without doubt. One would say, "How did he establish this?" Again, let us turn to Proverbs 20:12, "The hearing ear, and the seeing eye, The Lord hath made even both of them." Does that not tell you, dear child of God, where true repentance comes from? Does not that remove forever from the hands of man the ability to hear the truth or see the miracles performed daily by the living God? If you will note the scripture says "The Lord *hath*"; even before His advent into this world he made the hearing ear and the seeing eye. Isn't it a sweet sound when we are given to hear the word of truth with a hearing ear?

Yes, I believe in repentance; the repentance that takes us to the depths of the repentance that brings joy; the repentance that takes up to the depths of the valley; the repentance that takes us to the mountaintops, as I believe all true repentance to do. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judg-

ments, 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?" There goes all the free will of man right out of the truth, as sure as you live. Now if you cannot receive that, just listen to the next verse in Romans 11:36, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Do you suppose that Paul meant by these statements that those men who were and are able to lift themselves up are the ones able to know the depth of the riches of the wisdom and knowledge of God? God forbid. He was and is saying that no man knoweth the depth of the riches, etc., that no man knoweth the mind of the Lord and except by the grace and mercy of God, no man will know. Ecclesiastes 7:20 says, "For there is not a just man upon earth, that doeth good, and sinneth not." Therefore, that man that declares to know as in First John 2:3 while in a natural state, that is, in the flesh, is treading on some pretty thin ice. For if he says that he knows Him and keeps not His commandments, he is a liar and the truth is not in him. Dear ones, let it rather be heard and declared from the mountaintops that, "The gifts and calling of God are without repentance."

(Elder) B. J. McLaughlin

Dear Editors of the Signs,

Enclosed please find a check to renew my subscription for the next two years, and the balance to be used as you are guided by our Lord. I and my husband enjoy reading every issue of the *Signs*. When we have completed reading the *Signs*, we pass it to others to read.

Wishing you Editors of the *Signs* the best and may God bless you to keep it going out all across our land.

Our Best Wishes  
Catherine and Matthew Wychocke

HOPEWELL PRIMITIVE BAPTIST ASSOCIATION

The next session of the Hopewell Primitive Baptist Association will be held, the Lord willing, with Zion Church, Pickens County, Alabama, beginning on Friday before the third Sunday in October, 1982. (October 15, 16, 17).

We invite all lovers of the truth to come and worship with us.

Elder A. H. Brock, Moderator  
302 Mardis Lane  
Montevallo, AL. 35115  
Phone (205) 664-1074

DELAWARE ASSOCIATION

The Lord willing, the Delaware Association of Old School Baptist will hold their annual session the fifth Sunday in August at the Welsh Tract meetinghouse, Newark Delaware.

Welsh Tract meetinghouse is located on Welsh Tract Road, one block west off State Road 896. Coming from the south, this is just north of the 896 (Newark) exit on Interstate 95.

Services will begin promptly at 10:30 A.M. Lovers of the truth are invited.

Ruth Lucht, Clerk  
Welsh Tract Church

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SMITH RIVER PRIMITIVE  
BAPTIST ASSOCIATION

The Lord willing, the Smith River Association will be held at Knob Church, located in Franklin County, Virginia, on Road No. 798. Dates will be Friday, Saturday, and Sunday, (Sept. 3, 4, 5) being the first weekend in September, 1982.

We invite all brethren and friends that are in peace and good standing at home to come and worship with us.

Elder Roy Agee  
Route 1  
Copper Hill, VA 24079

FIVE MILE CREEK ASSOCIATION

The Five Mile Creek Association will be held, the Lord willing, with Dorsey Creek Church, beginning on Friday before the third Sunday in September (Sept. 17, 18, and 19).

Dorsey Creek Church is located at Breman in Cullman County, Alabama, on Alabama Highway #69, about halfway between Jasper and Cullman.

We invite all lovers of the truth to come and worship with us.

Brother Rufus Jacks, Clerk

Route 4 Box 21A  
Winnsboro, TX 75494  
May 11, 1982

SULPHUR FORK ASSOCIATION

The one hundred thirty-seventh annual session of the Sulphur Fork Primitive

Baptist Association will convene, God willing, with Prospect Church, on Friday, Saturday, before and including the first Sunday in October, 1982. (October 1, 2, 3). Prospect Church is located on Highway 67 east of Simms, Texas.

We invite all our Brothers, Sisters, and friends to come and worship with us at this time.

Elder Loyd Wall, Moderator  
Route 1  
Bivins, Texas  
Phone (214) 796-3011

FROM NEBRASKA

Meadow Grove, NE.

Dear Editors,

I recently sent in two subscriptions, and a little later I ordered the book, "Feast of Fat Things", then yesterday I looked at the date on my paper, and was astonished to see it was 3/82. Please pardon me. So now I am enclosing my check for two years. Sorry about the mistake. I surely do not want to miss a copy of the paper.

I'm not sure I can tell what my reaction to the paper is—it seems your editors dig deeper or do they have the God-given ability to glean thoughts from the Scriptures that amaze us who read with their clarity. Are they constantly improving or what? Anyway, I do so enjoy each copy. Many of them require a second reading.

I really get more from reading, as sometimes I nap a little in church. After all, I celebrated my ninetieth birthday last fall.

Also, the letters coming in from all across the U.S. is encouraging to me.

I surely hope I'm one, even the least,  
Mrs. Walter Black

Route 4 Box 21A  
Winnsboro, TX 75494  
January 28, 1982

This letter was written by a Primitive Baptist believer when he was 16 years

old to his girl friend concerning the main obstacle in their relationship: differences in religious beliefs. The writer, John Hamrick, tried to explain to his girl friend what and why he believed as he did. She never understood and he decided it was best to end the relationship.

“Be ye not unequally yoked together with unbelievers. What fellowship hath righteousness with unrighteousness?” II Cor. 6:14.

Dear V. \_\_\_\_\_,

How are you doing? I realize we have so many things in common up to a certain subject. And you guessed it—the subject is religion. We were both brought up under the influences of our respective religions and know quite a bit about them. So, what I really wanted to write you about in this note is our religion. For the past year something has given me a desire to read the Bible and search out the truth. I realize many people will take a scripture and put their own interpretation on the verse. But it seems to me that there can be only one way God meant His scriptures to be understood, therefore, every interpretation cannot be right.

What I want is not to tell you how to believe; God forbid, (even though I do hope you can see some aspects of the way I believe) but I want to give you some aspects of the way I believe and why. If you have a Bible handy it would be good to get it. You know we were looking through the *Handbook of Denominations* and came upon the part where the Primitive Baptists were against missionaries because they did not believe in assessing money from the church for such purposes. Well, from the beginning, I knew the Primitive Baptists did not have missionaries, and I wondered why. I think spreading the word of God is good, so why could the Primitive Baptists be against missionaries? My dad told me that

Primitive Baptists could not go along with missionaries attempting to teach heathens to believe, know God, accept God and be saved. Even though Jesus told his disciples to spread His word, it was to feed those who have been called (from death in trespasses and sins) by the Holy Spirit. Jesus told the disciples, “Feed my lambs, feed my sheep.” The main thing for man to do concerning the word is to bear witness. This shed a little light to me, but I still wasn’t satisfied until my dad quoted me a scripture I later found, and it made me realize why Primitive Baptists are against such a thing. This scripture is the word of God, so I have to go along with it. It is found in Hebrews 8:10-11, and says, “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother saying, Know the Lord: for all shall know me, from the least to the greatest.”

There in another big difference between the Primitive Baptists and First Baptists and this deals with chance, choose, chose, and accepting Christ by man. I wanted to know about these things so I sought them in the scriptures and I looked and looked but I didn’t find where it says any man has a chance, chooses Christ, (or accepts Him) or had a choice. In fact, it was the opposite. After reading these scriptures it made me feel that no man by his own free will can come unto Christ, accept Him, or choose Him. The choosing was done beforehand by the Lord. Take for instance John 6:44, “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” Another scripture I found that deals with choosing is found in John 15:16, “Ye have not chosen me, but I have chosen you, and ordained you,

that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you." This scripture reveals that He chooses His people, and not the opposite. There are other scriptures stating that God chose His people; 2 Thessalonians 2:13, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Look up also Numbers 16:5-7, Deut. 7:6, and Mark 13:20.

Then I searched for the word "chance". Nowhere in the Bible could I find a scripture that says any man has a chance or anything close to it. I realize that many people think that everyone has a chance, but I am led to believe the opposite. Take the scripture found in Romans 9:13, "As it is written, Jacob have I loved, but Esau have I hated." Do you think Esau had a chance? I rather doubt it. I don't believe God hated Esau in the sense that we might hate someone today, but I believe that Esau was not in God's purpose. I am led to believe this because of Romans 9:11, "(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's obvious that Esau was not one of God's elect. Jacob was one of His chosen few. The elect are the chosen ones.

Now I know by now you are thinking that God could not be a just and loving God if He could send a man to hell without giving him a chance. Well, this makes no sense when you really start thinking about it. I thought about it and came up with some questions of my own. For instance, if God could not justly send a man to hell without giving him a chance to be saved, does it not follow that every man must have an equal

chance with those who have the gospel. Do the heathen, without the gospel, have a equal chance with those who have it?

I realize that probably didn't satisfy you as far as God being a just God, but if anyone thinks that God could not be just in sending a man to hell without giving him a chance, then there are several verses in the Bible that may be directly talking to these people. Romans 9:14-23 explains it very clearly to me. If after reading these verses and a person could not see how God could be just in sending a man to hell, then I would ask them if God could not justly send the sinner to hell, or punish him for his sins without giving him a chance to be saved, how could He justly give His Son to be punished for those sins? The main reason I feel that no man has a chance is because the scriptures reveal it this way. Now as far as "accepting Christ", I believe that accepting works in two ways. In a sense, a person can accept Christ, sure, in his mind only, but can he in his heart, where it really counts? I believe accepting of Christ is done by His children *after* they are made to feel how wretched they are and go through trials and tribulations. They feel the need of Christ's mercy so much that they are made willing to accept Him as their Lord and Saviour. Psalms 110:3 says, "Thy people shall be willing in the day of thy power...". John 6:44 tells us that no man can come unto Jesus, therefore, I believe no man by free will can have any say about his salvation. This is where hope comes in, but I'll tell you how I feel about that later. It states in the Bible that Christ does the accepting of His people. In Acts 10:34-35 it states, "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Other scriptures that deal with the Lord accepting or not accepting ones are in

Jeremiah 14:10, Romans 12:1, and 2 Corinthians 5:9. What else could these scriptures mean?

Some questions came into my mind concerning the accepting of Christ by man. For instance, does the sinner have to accept Christ in order to be saved, and reject Him to be lost; if so is not Christ limited in the work of salvation to what the sinner sees fit to do? If God only wills to save those that are willing to be saved, is not God's will dependent upon man's will? Does not Ephesians 1:11 tell us that God works all things after the counsel of His own will? In the process, can God be changed by the will of the sinner? Malachi 3:6 says, "For I am the Lord, I change not...". The power of God is evident.

I know you've probably had your fill of predestination, but I want to give you some of my views. The Primitive Baptists are probably the strongest group advocating the doctrine of predestination. Some do not go to the lengths of predestination as others, but all seem to have a clear understanding that God knows all things. To start with, I believe predestination means to deliberate beforehand with one's self, how one shall act; and as a result of this deliberation, to constitute, foreordain, and predetermine where, when, how, and by whom anything shall be done and to what end it shall be done. Two main books in the Bible concerning predestination are Romans and Ephesians. They seem to tell it like it is.

It's evident to me that God knows the ones who are going to be saved and gave these to Jesus Christ before the world began. Look at 2 Timothy 1:9. The fact that God knows all things is enough for me.

Now we come to the point of predestination and sin. I believe God's foreknowledge and His purpose in permitting sin into the world does not mean He is the author of it. I believe He could have prevented it, but did not. I believe Satan is the source and cause of

sin and man is responsible for his own sins. So, how could God be the author of sin? I believe that God, foreknowing the conditions that His law would not be kept, did not try to prevent sin. We have no right to question why He did not prevent it. He overrules sin in the salvation of His people and to His own glory. I believe predestination applies to sin in a negative or permissive sense rather than active. God's purpose was not to prevent it but for Christ "to put away sin by the sacrifice of himself." Look at Hebrews 9:26. It seems to me that misunderstanding the meaning and extent of predestination has caused or is the cause of the many different beliefs among the world today. I have to go all the way with predestination because in no way can I see a partial predestination which leads to partial certainty of results, but I see a complete predestination of all things by God in His purpose or will, "according to His good pleasure which He hath purposed in himself." Take a look at Ephesians 1:9.

If you remember a while back when we were talking about John 3:16, we never did seem to get straightened out on how we both feel about that Scripture. I want to try to tell you what that scripture means to me. John 3:16, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." I'll try to take parts of this verse and tell you how I see it. "For God so loved the world",--He did love the world, but who is the world? It cannot be everyone. I believe it is the elect He speaks of throughout the Bible. If you refer back to Romans 9:13, Jacob was one of God's elect and Esau was not. God loved Jacob but He hated Esau, therefore, He has a special love for the elect, which is not everyone. "That He gave His only begotten Son"--Christ is the effect of God's eternal love, God's love gives Christ; because of this we are said to be

elected in Christ, but never for Christ; because Christ is the elect one Himself. Christ was first chosen, then the members. Christ was foreordained to be our Head, and we to be His members. Therefore, we are Christ's, and Christ is God's as the effect of His love to His elect from all eternity. In I Corinthians 3:22-23, "That whosoever believeth in him should not perish but have everlasting life." The key word in this phrase is "believeth." I believe the word "whosoever" refers to anyone, but at the same time God's elect are the only ones who will believe and I also believe choice and man's will does not come into the picture. Just who can believe? Acts 13:48 states that "...and as many as were ordained to eternal life believed." Can you see God's predestination in this verse? Is belief a condition of salvation? Or is it an evidence of salvation? I believe it has to be an evidence of salvation. In no way do I believe that belief is a voluntary act of man, but belief is according to the working of God's mighty power. Ephesians 1:19 verifies this. Some will not believe as 2 Corinthians 4:3-4 states, but I believe the one who will believe will not do so according to their will, but according to God's, because He works in us both to will and to do of His own good pleasure.

It seems to me that worldly religions have attempted to put men up to an equal stature with God. In no way do Primitive Baptists' go along with this. They see man in his rightful spot. We both know that good works will not get you to Heaven so I want to ask you why do some preachers preach otherwise? Why do they say, "just do this" or say "accept this and you'll be saved"? Isn't that putting salvation on the works system and by the will of man? I feel that this is wrong. The scriptures say so. How then are we saved? Ephesians 2:8-9: "For by grace are ye saved through faith and not of yourselves; it is a gift of God: Not of works, lest any man should

boast." Grace is mentioned throughout the Bible. 2 Timothy 1:9 states that, "Who hath 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 us in Christ before the world began." Through this scripture we can see how grace fits in. I see grace as the impulsive cause of all. To me it was an act of grace in God to choose any, when He might have passed all by, it had to be an act of sovereign grace, to choose this man, rather than that, when both were equally undone in themselves. Here is where election comes in. Since election is not of works and does not depend in the least on the worthiness of its subjects, then it must be of free, unbiased grace. Therefore, election must be solely of grace. (See Romans 11:5-6)

Hope is mentioned throughout the Bible and coincides with faith and belief. The main scriptures concerning hope occurs in Romans 8:24-25. These verses state that, "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? But if we hope for that we see not, then do we with patience wait for it." I'll try to tell you what I believe this means and I believe it means only one thing. "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?" In other words, if we think we have it made, beyond a shadow of a doubt, then that is hope that is seen. The scripture says that hope that is seen is not hope. If a man *knows* he has a place in Heaven what does he need to hope for? Now refer back to the beginning of the scripture where it says, "For we are saved by hope". Is not hope an essential quality of salvation? "But if we hope for that we see not, then do we with patience wait for it". In other words, we hope for that precious grace from God with patience and an understanding that it is this



hope through Jesus Christ that we might be saved. This scripture leads me to believe that all the elect has a hope and his hope is in Jesus Christ. David spoke of this hope in Acts 2:26, "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope." Jeremiah 17:7, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Lamentations 3:24-26, "The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Romans 15:13, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Faith and hope coincide in Galatians 5:5, "For we through the Spirit wait for the hope of righteousness by faith." Other scriptures that deal with hope are found in Acts 24:15, Romans 5:1-5, 15:4, I Thessalonians 5:8, Hebrews 11:1, I Peter 1:13, and Psalms 146:5.

I was reading through the scriptures and saw where Jesus and the twelve disciples were talking. Jesus had been speaking to the disciples and they were amazed and confounded by His words. The disciples questioned, "Who then can be saved?" Jesus replied, (Matthew 19:26) "...With men this is impossible; but with God all things are possible." This shows that we cannot be saved by man; man cannot will it upon himself to go out and save others, because it is impossible. Only through God, who gave His Son, does man have a possibility for eternal salvation. This is not of works but of God's love and grace. Mark 10:27 and Luke 18:27 state that through man salvation is impossible, but through God all things are possible. This puts man where he should be and God where He is--Almighty, All-wise, and All-powerful God. I believe in this God, not a God of want or need but a God

that knows all things from the beginning to the end.

I hope you can realize the way I feel--as confusing as it may seem to you. But I see it this way because the scriptures reveal it in such a light that I can see it and believe it to be the truth. I am very grateful if you have had the patience to go this far and try to understand why I believe as I do. It is my hope in the future we can talk about religious matters because there are still many scriptures that I have not come to because I am yet a youth in the knowledge of them. If it be God's will, I hope He will give us thankful hearts and a mind to know right from wrong.

Written by John Hamrick

Eldorado, Ark.

Dear Editors,

I received this God given letter from Sister Fox a few days ago. It was so good and comforting to this poor sinner. I would like to share it with the readers of the *Signs of the Times* and God's elect. I am sure Sister Fox has no objection to me sending it to you. Her son, Charlie Fox, joined our church at Rehobeth in Eldorado, Arkansas. We received three new members last year, Brother Joe Perry and his wife, and Brother Fox. Thanks be to God in heaven, who adds daily such as shall be saved.

For the past two months my stroke and illness has caused me great pain and suffering, but thanks be unto God in heaven for the experience I had. The Lord's Prayer and the 23rd Psalm was on my mind, and I was so low down in the valley, looking up for mercy. I was made to say, "I will be Your anything If I get well." Thank God for so many prayers and friends in my time of need. I had more friends than I ever thought I had. Thanks to God in heaven. My friends and members in Christ increase my hope. I get so low sometimes I am made to wonder if I even have a hope.

May God in heaven bless the

household of faith. When at the Throne of Grace, pray for this poor sinner. If I am saved, then it is by His free grace.

Fred B. Murphy

Strong, Arkansas

Dear Brother Murphy,

I hope this finds you still improving from the stroke and operation you had. It has been on my mind since last Sunday to write you, and I hope the Lord will bless me with a spiritual mind to write a few words of comfort to you. Otherwise it would be of no comfort if I wrote with a carnal mind.

When I spoke to you after the services last Sunday, telling you how I enjoyed hearing you read from the book of the Song of Solomon, and relating your experience of feeling Jesus was at your side while you were in the hospital, you told me you could not help crying while reading and telling the experience. I also shed tears along with you, as well as some of the dear sisters that sat in front of me. We were not ashamed of one another's tears of rejoicing in the Lord. When the Lord blesses us to worship Him in Spirit and in Truth, our minds are set on things above, and not on things of the earth. He blesses us to set together in heavenly places in Christ, and to rejoice in Him, the only true and living God. God is Love. He makes us to know in that still small voice saying unto us, "Yea, I have loved thee with an everlasting love. Therefore with loving kindness have I drawn thee." Bless His Holy Name from whom all our blessings flow. When blessed with the Spirit of God to feast on Jesus, the Living Bread that comes down from heaven to us, it is a time of rejoicing with tears of joy. "They that sow in tears shall reap in joy." If we be little children of God, we know what it is to be filled, with our cup running over at times. We also know about the barren times, when we are hungry and thirsty, and feel to be in a desert land where there is no water. The

Lord says, "When the poor and needy seek water, I the Lord will quench their thirst." His people are an afflicted and poor people, feeling to be so wretched, vile and full of sin, knowing they can not do anything good unless the Lord works both the will, and the do. This scripture comes to mind, "Blessed are the poor in spirit: for their's is the kingdom of heaven." A precious joy it is to feel to be poor in spirit. It is the poor that are weak, helpless, and wholly dependent upon the Lord for all things, both spiritual and natural. "The poor have the gospel preached unto them", said Jesus. In Psalms 89:15,16, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

When I am blessed of the Lord to assemble with the people of the living God, I feel to be in the land of the living. How loath we are to leave the place where Jesus shows His smiling face. It is a place of love and sweet fellowship.

May the God of all grace be with you and comfort you, and strengthen you, and fulfill all thy petitions.

In love to you and yours,  
Lula Fox

R. D. #3, Box 136  
Townline Road  
Geneva, N.Y. 14456

Dear Elder Poole,

I feel compelled to write to you folks, even though I am not gifted to write eloquently or with any degree of knowledge. Perhaps being in this state is why I received such a blessing from the third volume of Elder Beebe's Editorials. There always have been many questions which I desired to know the answers to. Evidently in past years others had some of the same questions. When they wrote and desired Elder Beebe's thoughts upon these things, his answers were in depth but very

understandable. His Editorials are as the "sound of a clear trumpet." We want to express our appreciation to you for making it possible (by reprinting) for such as we are to receive the benefit of this godly man's writing.

It is with great anticipation that we look forward to the next volume being reprinted.

We also want to express our gratitude to all the people who publish the *Signs*. It is always a blessing.

Yours in bonds of Christian love,  
June and Kenneth Smith

Elgin, Oregon

Dear Brother Williams,

Enclosed is my check to renew my subscription. Use the rest for anything you need.

I received the Volume 3 of Elder Beebe's Editorials. Is it possible to get Volumes one and two also. I would like very much to have them. I feel he was a wonderfully gifted writer and have always enjoyed the Editorials I have been blessed to read.

Thank you,  
Elva Spikes

### VOICES OF THE PAST

"He being dead yet speaketh"

#### FROM AN OLD SIGNS

Lebanon, Ohio  
October 9, 1897

Dear Brother Beebe:--I send you a letter written by my request, giving a sister's experience in a New School Baptist college. As I know from personal knowledge the workings of many institutions of learning, I can fully appreciate the letter, and feel that it will be wholesome matter for your excellent columns. I may follow it soon on the same subject.

Yours most truly,

H.M. Curry

September 6, 1897

Brother Beebe:--I have been requested to write for your paper some of the

things I have seen in denominational schools.

Why do Old School Baptists send their children to denominational schools? I suppose for the same reason my parents sent me to a school of that kind. Because they are not aware of the influence and of the snares that are laid to bring them into the churches they represent.

Several years ago my parents moved to a college town to educate my brother, sister, and myself. About the same time, two other Old School Baptists moved to the same village with their respective families, for the same purpose. When we entered school we were required to attend church twice on Sunday, and if we attended morning and evening services, we answered "perfect" in chapel, the following morning. Think of it; how degrading to report perfect in their chapel, for attending their church twice on Sunday!

As we did not believe in Sunday Schools, we did not attend their Sunday School. In a short time the president of the school informed us all, in his remarks in chapel, that all those who did not attend the Sunday School must report to him their reasons for not doing so. Immediately after chapel my sister went to the "Doctor's" studio, and told him the reason we did not attend was because our parents did not believe in them. He informed her in his most polite and suave manner, that it was all right. We were astonished that he took it so kindly, but we soon learned that it was a sham, to cover up what was to follow. In a short time he began saying in chapel, "Don't you see how you are crowding yourselves out of society by not attending the Sunday School?" and "I warn you not to associate with those that do not love the church." At different times he repeated these things before the school, and every influence was used to keep them from associating with those who did not do as they wished in these matters. In your studies you are graded

as low as possible, and everything is brought to bear against your advancement, as long as you do not join their church. In fact, it is nearly impossible to go through their schools, and graduate from them, without joining their church. Do not think that money or position will save you from these indignities. What can you do if they choose to hold together and not associate with you, or grade you low in your studies, if you do not join their church? How much more gratifying to their pride to show you that with all your money, and position, you cannot stand against them with their church monopoly. Many times when I have beheld the students in these schools, with their arrogant ways, believing they had a corner on religion, I have thought of the beast mentioned in the Bible, that should come up out of the earth. There was something in the very walk of their president on the street that brought to remembrance the great red dragon spoken of in the Scriptures.

Of the children of the other two families that entered their school about the same time we did, all but one united with their church. Of our own family, no one joined them. I have never known of but one student whose parents were of our denomination who did not unite with their churches during their stay in school.

All Old School Baptists would shrink from sending their children to a Catholic school. Do not think for a moment that they are in less danger in the various Protestant schools. They are surrounded with the same influences to compel them to come into their churches. Is it consistent for Old School Baptists, after declaring non-fellowship for these institutions at the Black Rock Convention, in 1832, to persist in throwing their children in the very jaws of these things, when there are very few of them who have ever attended these schools two years, and some of them a much less time, without joining their

churches? When you give them your money you are paying them for teaching your children to disrespect you, and to abhor that doctrine which has taught you to bring up your children in the nurture and admonition of the Lord.

One Who Has Witnessed These Things

EDITOR'S NOTE: Is not this a timely warning to us in 1982 as it was then? Beyond question, we cannot save our children, or acquaint them with the Lord, and yet we turn them over to those very workmongers who promote such doctrine. If God has given us children, be assured He has required us to train them up, (Prov. 22:6) and also given us sufficient instruction in how to do it. We have never known the doctrine of predestination and election, as taught us by our God, to lead us to indifference regarding our children.

More on this later, the Lord Willing.

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#### EXPERIENCE OF A YOUNG MAN

I was alarmed some years ago by hearing a minister of God describe the awful state of the wicked, and determined that I would (as the saying is) turn good. So I set to reading my Bible, saying my prayers, and keeping from bad company; but I found it hard work to forsake it all. A few days after, this alarm was rather abated, and I thought I would have no more to do with it; but it came again into my mind as fresh as ever, so that I could not be easy, and was obliged to separate from the world. At this time I began to doubt the reality of religion, and whether the Bible was true. Then when reading a certain verse, I believed that it must be true, because no man could foretell things as they are foretold in the Bible, without inspiration from above. Then something or another would dart into my mind, and upset it altogether, so that again I disbelieved, and even doubted whether there was a God. I looked at the sun, moon, and stars, and at the other works of creation, and tried to convince myself that there was a God, but I could not. At times a ray of light would break

in, and then I could say from my heart, "Surely there is a God"; but the very next moment I was as bad as ever, or worse, for I doubted the reality of everything, and even doubted that I was a human being. I found this was a miserable state to be in, but I could not help myself, and thanks be to God he brought me out of it. When this was over, I began to find evil thoughts rise up in my mind, and could not avoid them; for the more I tried to get rid of them, the worse I was. This plagued me for six months, till one day the Lord broke into my heart. Then my heart went up to him in prayer, telling him what a sinner I was, and begging him to keep me from sinning against him in the future, so that I might not be grieved, nor dishonour him any more as long as I lived. What sweet moments I found these to be! and yet I grieved that I should have sinned against such a dear Lord. How hateful, then, did sin appear to me! I hated it with a perfect hatred, and felt a love going out to the Lord. About three days after this, evil thoughts and blasphemies rose up against the Holy Ghost. Now, thought I, it is all over; there is no hope for me; I am lost; I wish I had never been born. From my heart I envied the ungodly; for I imagined there was hope for them, but none for me, because I had sinned the unpardonable sin against the Holy Ghost. I took up my Bible, and read, many times, that verse where it is said, "He that speaketh against the Holy Ghost with his tongue, and from his heart, that was never to be forgiven." Well, thought I, I do not speak it with my tongue, nor do I wish to do so. Then a little hope sprung up, and I thought that yet I might be saved. But this hope was soon gone, and I sunk as low as ever; for I thought it was as bad as though I had spoken it with my tongue. A few days after this I felt a love going out to the Lord, and it increased more and more, and continued for upwards of six months. What a sweet time did I find

this! How I longed to go home to my dear Lord, and wished from my heart that the Lord would take me to himself. O, cried I, come, my dear Lord; come, my dear Lord. How gladly would I have lain down and died; for I was sure that I should go to heaven, because I had the testimony within. I shall never forget the sweet meltings which I then had. To dead professors I should just hint, that my confidence in the Lord did not lead me into all manner of wickedness, which they say they should be led to commit, if they were sure of going to heaven. Ah, poor creatures, they give a strong proof that they have not the grace of God in their hearts. When I had the sweet confidence within, I found God's ways to be ways of pleasantness, and all his paths to be paths of peace. How sweetly could I meditate on him and on his works of creation; how beautiful did his handy-works appear to me; what a pleasure did I find in attending on the means of grace, and in reading his word! I did not do these things to merit heaven; it made no matter to me whether there was a heaven or a hell; it was out of love to God. I prayed to him to keep me from all evil, and to prevent me from dishonouring him. I wished to be holy as God is holy. I never hated sin so much as at the time when the love of God was in my heart. I never felt tired of thanking and adoring him, nor considered it a burden to do his commandments. In short, I found the blessed Lord to be all in all to my poor soul. Yours, etc.

Near Devizes, August 3, 1840

The Gospel Standard, 1841

Sulligent, Alabama

Dear Sirs:

I am enclosing a check for the *Signs* for two more years. I do love to read the *Signs of the Times*, but have gotten to where I can't see to read a lot of the time, and thought maybe I should just quit trying, but I can't hardly give it up. I got my daughter to fix it up for me to send

after it, and help me read it. I will be 90 years old May the fourth, but I enjoy the good paper.

Sincerely,  
Mertie Pitts

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## O B I T U A R I E S

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### JESSIE HOLMAN VERNON

Pleasantville Primitive Baptist Church regrets to record the death of our dear brother in Christ, Brother Jessie Holman Vernon, 86, of Greensboro, N.C. Brother Vernon died July 26, 1981 in Annie Penn Hospital, Reidsville, N.C. Funeral services were in Pleasantville Primitive Baptist Church with Elder Haywood Wray officiating. Burial was in the cemetery there.

A native of Rockingham County, N.C., he was the son of the late James H. and Ibbie Carter Vernon. Brother Vernon was a retired farmer and saw mill worker.

Surviving are his wife, Sister Nannie Holland Vernon; daughters, Mrs. Janie Brown of Madison, Mrs. Nancy Hutchins, of Greensboro, with whom he made his home for many years; sons, Jessie of Reidsville, and William of Kannapolis; 10 grandchildren and 14 great grandchildren.

Brother Vernon always attended his meeting until illness prevented him for the last six years. He was blessed with patience and grace and spoke of longing to go home.

May the Lord comfort his dear family.

Rachel Wray

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### SISTER MYRTLE COMPTON SHELTON

It is always sad when our brethren pass from us; but it is with sweet memories that I attempt to write the obituary of Sister Myrtle Compton Shelton. She was the wife of Jack Shelton and the daughter of the late George Rison Compton and Sister Anne Brumfield Compton.

Sister Myrtle was born December 8, 1905. She was received into Springfield Primitive Baptist Church by experience September 10, 1938 and was a dear member until her death on January 9, 1982. Sister Myrtle attended meetings as long as she could, ever after her health was so bad, and she always seemed to enjoy meeting with the brethren.

Her funeral was held by her beloved Pastor, Elder O. K. Tench, and she was laid to rest in the Gretna Burial Park.

Sister Myrtle is survived by her husband, Jack Shelton; three sons, Jack, Jr., of Gretna, James C., Danville, and Palmer D., Cumberland, R.I.; two daughters, Doris Davidson, of Gretna, and

Geraldine Adams, of Danville; two sisters, Carrie Brown, of Danville, and Lois Pendergrass, of Gretna; 10 grandchildren, and 2 great grandchildren.

Sister Myrtle will be sadly missed by all, but may each one be reconciled to God's will.

Written in love and hope by Sister Carol R. Pickral.

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

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### JOHN H. PASCHAL

Pleasantville Primitive Baptist Church, near Madison, N.C., regrets to record the death of our Brother in Christ, John H. (Buster) Paschal. He was born and lived all his life in the Sharon Community of Rockingham County, N.C. He was 72 years of age, and the son of the late John L. and Annie Mae Wall Paschal, and a retired farmer.

Surviving are his wife, Nettie Comer Paschal, of the home; daughter, Mrs. Jack Crowder of Reidsville; a son, David Paschal, of Greensboro; four grandchildren; sisters, Mrs. Lelia Carter of Greensboro, and Mrs. Otha Small of Reidsville.

Funeral services were held June 11, 1981 at Pleasantville Primitive Baptist Church with Elder Haywood Wray and preachers, Sandy Brown, Charles Vaughn, and Tommy Wray officiating. Burial was in New Lebanon Church Cemetery.

Brother Paschal was very afflicted and manifested patience and grace in all his trials and walk of life.

May the Lord comfort his dear loved ones.

Sister Rachel Wray

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### CHARLIE MEEDS WILLIS

My grandfather, Charlie Willis, died Friday, June 12, 1981. He was 82 years old.

He was the first of seven children born to Walter T. Willis and Carrie Dowty. He was born February 13, 1899, at their home in Grantsboro, in Pamlico County.

On the 22nd day of July 1923, he married Beulah Gaskins. To this union were born three children, Charles Meeds Willis, Jr., Ruby Carawan and Stella Burroughs. His wife died August 15, 1973.

They joined Bethel Primitive Baptist Church the second Sunday of September in 1956. The same day they were baptised by Elder W. C. Edwards. He served as clerk protem from 1957 until December 1959, when he became clerk. On September 13, 1958 he was appointed Trustee.

In 1965, a tornado came thru the area flattening the church. He saw a need to rebuild the church even though the membership consisted of only Granddaddy and Grandmother. The foundation was laid, and the community supported this

endeavor by offering their labor free. In September of 1966, they petitioned the Association for help in raising the needed funds of \$1,112.87. With the grace of God, they saw this need fulfilled. From this, the membership grew.

During the last six years of declining health, his family cared for him. Even though his health was poor, he attended church far and near. He continued as clerk until September 1980.

Funeral services were held at Bethel Primitive Baptist Church by Elder Sam Jones, Elder J. T. Prescott and Elder Reeves Smith in the presence of an overflowing crowd. During the service his favorite hymn, "Robed and Ready" was sung. Interment was in the Church Cemetery beside his wife. The many beautiful flowers and memorial gifts attested to his love of his community, family and friends. He is survived by three children, thirteen grandchildren, seven great-grandchildren, and three brothers and three sisters. He is greatly missed by all.

His Granddaughter,  
Delores Brinson

#### JAMES LUBY ROYAL

It is with sad hearts that we attempt to write the Obituary of our beloved Deacon Brother James Luby Royal, who departed this life October 27, 1981. He was born January 25, 1902 in Sampson County, North Carolina to the late James Madison and Dora Warwick Royal. He was married to Pherby Gertrude Wood in August 1930 who preceded him in death September 17, 1978. To this union were born four children, three sons and one daughter. James Earl, Fernie Lee, Jerry Bruce and Mrs. Doris Frix all survive. Also surviving are ten grandchildren and one great grandchild, four sisters and four brothers.

Brother Royal along with his wife joined Hickory Grove Primitive Baptist Church the third Saturday in August 1966, and were baptized on Sunday before the morning service by their Pastor, Elder Lester E. Lee.

He was chosen Deacon August 1967 and served his church well until his health began to fail which left his seat vacant. He always enjoyed the sweet fellowship with all the Brethren, Sisters and friends of all the churches he visited. He will be missed by all who knew him.

His funeral was held at Rose Funeral Chapel in Benson by His Pastor Elder W. D. Godwin and Minister Rossie Blackman October 29, 1981. He was laid to rest in the Devotional Gardens Cemetery near Dunn under a mound of beautiful flowers.

May it be resolved that three copies of this resolution be made, one to be placed in our church record, one sent to the *Signs of the Times* for publication and one to his family.

Written by Committee  
Sister Kathleen McLamb, Clerk  
Sister Cleon Barefoot

#### JOHNNIE MARZE

This is written in memory of my dear husband, Johnnie. Just three years and six months ago tonight my dear companion was called away from me. It was June 2, 1978, about 11:00 o'clock at night. It was hard to give my loved one up, but God, who is our Giver of all things, knows best, and as his body is sleeping and resting, his spirit is in the care of his merciful Sinbearer.

He was a good husband, father, and had so many friends. But my hope is so strong that he was one of God's chosen ones for heaven. His walk and talk proved to me that by grace he was saved, and by grace alone.

Written by his lonely wife.

Virgia Marze

#### SISTER MARY JOHNSON JENKINS 1910-1982

On September 10, 1910, George and Fannie Johnson of Gold Point, Martin County, N.C., were blessed with a daughter whom they named Mary. On October 3, 1931, Mary Johnson was married to H. Vernon Jenkins.

Friday before the first Sunday in September, 1970, Mary and Vernon Jenkins came before Flat Swamp Church asking for a home and were received in full fellowship. They were both baptized that afternoon by Elders N. L. Ambrose and J.T. Prescott.

Sister Mary was a very faithful, loving member and always was willing to help not only her home church but any and all churches of the same faith and order. She made her home a resting and enjoyable place for Primitive Baptists from far and near. She always carried a smile and did so many little things to make you feel welcome and have a desire to visit her again. She loved to share and many who left were given a little gift as a token of her love.

Sister Mary entered the hospital in early July of 1981 and spent most of the last six months of her life there where she passed away on January 7, 1982, making her stay on earth 71 years and 4 months. During her six-month stay in the hospital, her devoted husband stayed with her every night and her loving daughter-in-law, relatives and friends stayed with her during the day. She suffered very much but until near the end she always could greet you with a smile and assure you that she was going to be all right.

Sister Mary leaves to mourn her her faithful and devoted husband, Brother Vernon Jenkins and one very loving son, Davis Jenkins of Robersonville, as well as many of the churches and friends.

Sister Mary will be missed by Flat Swamp Church and all other Primitive Baptist churches in this area as well as many distant churches where she was so well known and loved. Those blessed to visit her in the hospital could see a demonstration of this love as the walls of her room were covered with cards from far and near.

Even though we will miss her very much, we can say, "Thank God who doeth all things well." He has taken Sister Mary to a rest which will be hers forever and ever. We are comforted in the words, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." We feel assured that she is in that number covered by the scripture, "Precious in the sight of the Lord is the death of his saints."

Our prayer would be that God would comfort Brother Vernon and that He may fill that vacancy in Brother Vernon's life with the presence of His love and tender mercy and that He may comfort the heart of Davis and cause him to be even closer to his daddy.

Sister Mary was laid to rest on Saturday, January 9, in Robersonville Cemetery where again many friends and flowers proved how much she was loved. She suffered much but now it is an everlasting rest for her which only God can give.

May we at Flat Swamp do all we can to comfort Brother Vernon and Davis.

Done by the order of Flat Swamp Church in conference Saturday before first Sunday in February, 1982.

Elder Reeves Smith, Moderator  
Hassel Allen, Clerk  
Brothers Ruben Everette and  
Hassel Allen, Committee

#### CHARLIE AMOS BUSSEY AND WIFE JULIA PETERS BUSSEY

Julia Peters Bussey passed from this life September 13, 1979. She was 85 years old. Two years and two months later, November 6, 1981, her husband, Charlie Amos Bussey died.

They are survived by two daughters, Mrs. William (Nellie) Holland, Rocky Mount, Virginia, Mrs. Jim (Betty) Kingery, Newport News, Virginia, and five sons, Charlie A., Paul E., Fred L. Bussey, all of Rocky Mount, Virginia; Joe P. Bussey, Chesapeake, Virginia, Lewis F. Bussey, Hagerstown, Maryland, 15 grandchildren, 25 great-grandchildren and 1 great-great-grandchild.

These two dear people were married for 65 years and lived all their lives in Franklin County, Virginia. They were our neighbors, our friends and our church brother and sister.

Sister Bussey was a member of Rocky Mount Primitive Baptist Church for more than fifty years. She and her husband attended meetings at all the Old Baptist Churches nearby. They hardly missed a meeting at one of the churches each Saturday and Sunday. When he gave up driving they would ride to church with their daughter, Nellie, and son-in-law, Elder William Holland.

Sister Bussey became ill in the summer of 1979. The last time she came to church was the first Sunday in September, 1979. It was Communion Day at Little Creek. She was so weak and almost unable to come, but she came for Communion. It seemed as if she came to say goodbye. Our eyes were filled with tears as we shook hands and she

kissed each one of us. She knew this would be the last time she would come to church. About a week later she passed away.

Funeral services were held September 15, 1979 by Elder Lane Carter. She was laid to rest in Mountain View Cemetery.

Brother Bussey continued to attend the meetings and he united with the church February 22, 1981. He wanted his membership to be at Little Creek Church. The members were happy to receive him and Elder William Holland baptized him. The last meeting he was able to attend was the first Sunday in September, 1981. It was Communion Day at Little Creek. A few days later, he entered the hospital where he was a patient for several weeks. He died at his home November 6, 1981.

Funeral services were held Sunday, November 8, 1981, by Elder Lane Carter and he was laid to rest beside his dear wife in Mountain View Cemetery.

Though we are deeply saddened and miss them more than we can say, we feel that our loss is their eternal gain.

We extend our sympathy to the family and loved ones.

Written by friends,  
Brother Paul Wright  
Sister Helen Wright

#### ALFRED MORGAN HENDRIX

This is written in memory of my Father, Alfred Morgan Hendrix, who died November 27, 1981. He was born January 9, 1905. He was a faithful attender and long time supporter in the Powell Valley Association of East Tennessee. He leaves his dear companion, Sister Ina O'Neal Hendrix and four sons. We now ponder his eternal gain and beg to be reconciled to the loss.

He fought for principles and respectability in all things. I think the fight was difficult for him, as it is for all who are caused to engage in this battle. He was blessed to fear before God and he believed in the power of God's grace. As he would talk of his experiences his hunger for righteousness was evident.

My Father did not shout from the house tops that his strength was in Christ Jesus, but he was blessed to demonstrate this conviction in his way and walk. Now there has been many like my Father, who are not listed with the (visible) church members. I am blessed to feel that I have a spiritual relationship with them. If I am deceived, it is my station which is in question, and not theirs. When I am given to consider the word "us" in Ephesians 2:6, the evidence is weighed and the meditation is sweet. God is rich in mercy, His love is great and He loved "us", and if God does not know them that are His, I am both dead and wrong. God is praised.

I have said more than I intended, bear with me; while talking about my natural Father, I am describing a brother in Christ Jesus (I hope).

Sincerely submitted,  
(Elder) Rush D. Hendrix



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., SEPTEMBER 1982

No. 9

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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**SIGNS OF THE TIMES, INC.**

Route 1, Box 65

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**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/82  
IT EXPIRES WITH THIS ISSUE**

## JESUS WALKING ON THE WATER

Our Jesus has walked on the water;  
This truth is most sacred to me.

'Twas sacred to those few disciples  
When tossed on that boisterous sea.  
Yes, Jesus has walked on the water  
An emblem of sorrow and grief  
He gave His dear back to the smiter  
To bring to His people relief.

Our Jesus has walked on the water  
In triumph He suffered and bled;  
Was led as a lamb to the slaughter  
Even Christ our immaculate Head.  
Yes, Jesus has walked on the water  
Through great tribulation He came  
He sheweth each child how to suffer  
Who trusts in His glorious name.

Our Jesus has walked on the water  
Time cannot His footprints erase.  
Behold it was surely a matter  
Of infinite mercy and grace.  
I know not a theme that is sweeter  
As Jesus has walked on the sea  
To save His disciples -- and Peter  
He walked on the water for me.

There are seasons when every disciple  
Is tossed on a boisterous sea;  
But Jesus has walked on the water  
His grace is sufficient for thee.  
Yes, Jesus has walked on the water  
The waves are put under His feet  
Though billows our vessel may shatter  
They cannot His purpose defeat.

He speaks and His will is accomplished  
The waves and the tempest obey  
All things are brought into subjection  
For Jesus has walked on the sea.  
So when we come down to death's river  
And dread the dark waters to cross  
Our Jesus is there to deliver  
He walked on those waters for us.

Written by L. L. Schenck  
Sent in by Elder W. A. Winfrey

## SERMON PREACHED BY ELDER LOYD WALL

(Taken from a tape recording)

We find in the scriptures these words, "Pray without ceasing", and yet that is just as contrary to the carnal mind and the carnal being as can be. Because before a man or a woman can be blessed to pray he must be overtaken with agony and pain, and then he will have a desire to pray. Therefore, that is not a free will desire and not a volunteer action. I hope I am before a praying people. I want to say this about the people I am identified with, (I am identified with the people called Primitive Baptists) I think I know what the doctrine of the Primitive Baptist is, and if I understand what the worldly religion is proclaiming, and if the worldly theme is right, then the Old Baptist doctrine is as bad wrong as any doctrine as you can imagine.

I want to say and be understood plainly; I don't believe there is a middle ground that is, no halfway ground. I meet people who say to me, I am about half Primitive Baptist; I'm about half hardshell". I don't want to criticize anyone, but I certainly do want to be understood. I don't want to be ugly and take advantage of my brethren in this congregation, but I want to be understood. I don't believe there are any half truths. And the reason why I say that is because there is no half child of God and half child of the Devil. I don't believe God half does anything. If you are a child of God you have been wholly redeemed by the blood of Christ.

I heard it advocated this morning over the radio by a college graduate, (and I'm not criticizing education) but I heard it advocated that God would not sow His grace in a field that hadn't been plowed up, and I could believe that much with all the power of my mind. But then he advocated that it was left up strictly to the individual to prepare their heart (field) for that grace. Now, I know this,

that the world by wisdom knows not God. The man who wrote that was Solomon, and that same Solomon said that the preparation of the heart in man, together with the answer of the tongue is alone of the Lord. So to plow up that heart and make it ready for that good seed must be by grace. God will have to plow it up.

You know, I have been preparing land all week. Land for the seed bed, and I believe that plowing that land is preparing that land for the seed, and Solomon said the preparation of the heart in man together with the answer of the tongue is alone of the Lord. I want to say again, if Old Baptist doctrine is wrong, we are the worst wrong people upon the face of all the earth. That radio speaker was preaching of trying his "dead level best" to mix words and grace together. And that is all you can make out of it, and you just as well to be plain, because Jude said, "Earnestly contend for the faith that was once delivered to the saints."

I've got a scripture on my mind. I woke up at 1:00 o'clock night before last, and all at once it came before me. I didn't sleep much more. And I am going to say this without fear of being successfully contradicted, that if God would bless me this morning as He did that night, then I wouldn't have any fear. I had some of the sweetest meditations on it that I ever had in my life, and I had some of the newest things that I had ever thought of in all my life. This scripture is used at a lot of funerals but I tell you an experience of my Daddy, when he first began to preach. There were two women down here who fell out and in a duel one shot the other dead. And Papa helped dig the grave and an old man was out there and said to Papa, "What if you were called on to preach this woman's funeral; how in the world could you do it?" He said, "The only way I know to preach any funeral is to preach Christ Jesus and Him crucified, and then a

funeral would already be preached." I say this, that I read some scriptures at funerals but I believe any scripture would be suitable for a funeral. I want to tell the reason why. A man passed away about 10 or 12 years ago near here. When he died his family requested that I conduct his funeral, and I want you to know this, I had never met his children at that time, but they were some fine children. I've never seen them since, nor before, but they really did treat me nice. However, they put me under about as bad a burden as I have ever been put under. They asked that if I was given a mind, they would like for me to use the scripture of the rich man and Lazareth in preaching their Daddy's funeral. Well, I went to Papa and said, "Have you ever heard of that being used at a funeral?" he said, "No". I went to Mr. Will Thompson, my neighbor, and asked him, and I went to Mrs. Patsy Coats, and Mr. Henry Coats, and I went to everybody that I could get to before time to conduct that funeral. There was a large congregation, and when it came time for me to step behind that bookboard, I want to tell you this, I don't believe that any other scripture could have been before me any more than the parable of the rich man and Lazareth. I'm not saying this for boasting, but when I started to the cemetery, my neighbors who had adjoining farms to me, my friends all around me were walking in front of that casket in order to get to shake hands with me. They wouldn't wait until I dismissed the service at the grave, and told me what a wonderful discourse that I was blessed to bring.

So I've got a scripture that I want to read to you this morning, and though you hear it read at lots of funerals, I believe it is proper at any time that we are given a mind to use it. I don't know whether the Lord will give me a mind to interpret these scriptures at all, because I don't know the mind of the Lord. I'm

dependent upon Him, and I'm made to wait on Him, and that is the only way I can preach. I get in a hurry sometimes, but I tell you one thing, I never have hurried up the work of God. And I'll tell you something else, I never have hindered any of it, either, because it falls out just as God decreed, and it pleases God.

The scripture that I want to read in your hearing will be found in the 23rd Psalm. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." The first thing that I would like to call your attention to is the first verse of that chapter, "The Lord is my shepherd, I shall not want". In the 144th Psalm the same writer, David, said, "Happy is that people," that is in such a case; yea, happy is that people, whose God is the Lord." You remember that when Jesus was here upon this earth He chose twelve apostles. One of them was Thomas, and after Jesus arose from the dead He appeared to some of the apostles, and Thomas wasn't there. When he disappeared from among them and they met Thomas, they told him that the Lord has appeared to them; that he arose and had appeared to them. Thomas said, "I will not believe until I see nail prints in his hands and thrust my hands into his side." And on another occasion that the twelve were in the room and the door was shut and Jesus appeared in the room where they were, and he only spoke to Thomas. He had a

purpose in it, as there is a purpose to all things under heaven. He told Thomas to reach forth his hand and to touch Him, and to thrust his hands into His side. And when He told Thomas to reach forth, Thomas said, "My Lord and my God."

Now David said here, "The Lord is my Shepherd, I shall not want." I want to tell you one thing, that God is the God of the whole universe, and I want to tell you that He is Lord of His people, as sure as you live, and I want to prove that by one more scripture. You know the only time that the Lord and Saviour Jesus Christ ever rejoiced in spirit while here on this earth, He lifted His eyes up to heaven, and rejoiced in spirit saying, "I thank thee Oh, Father, Lord of Heaven and earth, for thou has hid these things from the wise and prudent and revealed them unto babes." Who was it that He hid them from and who was it that He revealed them to? "I thank thee Oh, Father, Lord of Heaven and earth." I want to tell you that He is the Lord of His people, and every one that His love is made manifest to has been brought into the right knowledge of the truth. Thomas didn't believe until he saw Him. And when Thomas said, "My Lord and my God", then Jesus said, "Blessed art thou Thomas, because thou believed." But He said something else. "Blessed is the people that have not seen but yet believe." And David said, "The Lord is my Shepherd," and I want to tell you one thing, that He is not only David's Shepherd, but He is the Shepherd of all His sheep, and what does the shepherd do? He cares for his sheep. And I want to tell you something else, brethren, that this Shepherd layed down His life for His sheep, as a natural shepherd would over natural sheep.

You remember David went up to the battle where the Philistines sent that great giant out and asked Israel to send a man out to fight with him. Israel didn't have a man to come up against this

great Goliath. David asked the question, "What is the reward for the man that would go up against this great Goliath and defeat him?" They told him that the king would give him so much of the kingdom, and his daughter for a wife. David said, "I will go up against him." But his brothers rebuked him and told him, "Thou art but a lad, and this is a man of war from his youth up." David said, "I was watching after my father's sheep," (I want you all to pay close attention to our text, now, if it be God's will.) "and a bear came and caught a ram and I slew the bear and delivered the lamb into my hand." And I believe that a lion came, and he caught the lion by the beard, and God delivered the lion into his hand, and protected his sheep. And He said, "God will deliver this Goliath into my hands." "The Lord is my shepherd, I shall not want."

I'm going to tell you one thing, brethren, every child of God, that there is nothing that can arise in this world that will harm him, or ever separate the love of God from the child of grace. The Lord is his Shepherd. Now I want to prove that. In the 8th chapter of Romans, and about the last three verses Paul 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 be able to separate us from the love of God, which is in Christ Jesus our Lord." Who is the "us"? It is the one that the Lord is their Shepherd, as sure as you live. And who is it that has the Lord for their Shepherd? It is them that He foreknew. It is them that He predestinated. It is them that He called. It is them that He justified, and it is them that He glorified. Those that said, "The Lord is my shepherd, and I shall not want."

I want to tell you little children, I've been working the last few weeks with a man of another order, and he is a good

friend of mine. We quit working together last Monday, and he overtook me when I tied my team down, and he said, "Loyd, I've had lots of pleasure, and I've enjoyed working with you." I want to tell you one thing, brethren we didn't see alike and I had him ask me some questions. Everytime anything would go wrong, or anything was said about someone else he would say, "Well that man is going to have to stand and give account of that in the day of judgement." "He's going to have to give account for it, but I won't. All I will have to give account of is just what I have done." I said, "If that be the case, I want to tell you this, if every man is going to have to stand before the judgment seat then every man is going to spend eternity in hell and the Saviour came and suffered in vain. What was the use in Him coming?" He just looked at me. I'm not making fun of the poor man. He is a hard working man, and he is honest in his religion. But honesty, brethren, will not give you grace. That is a pretty hard saying, but honesty won't give you grace because you can do nothing good enough to obligate God to give you grace. I know that is a hard doctrine, but it's the truth, as sure as you live. But I said it, and he looked at me just as hard. I said that my book said it pleased God to bruise Him. Who? The Shepherd of the sheep, that's who it pleased God to bruise. The Shepherd of the sheep. It pleased God to bruise Him, and by his stripes we are healed. Healed from what? Every bit of the sins that you have committed. And what is the wounds that caused those sores in your very being? It is sin, as sure as you live. And by His stripes (not by your obedience), but by His stripes you are healed. And the iniquity of us all was layed upon Him and He bore our sins in the days of old.

Don't tell me that in the final resurrection that I'm going to have to stand up if I am a child of God, and give account for all the things I have done. If

I do, bless your soul, hell will be my doom. Now, I don't want you to run away and say, "Well, what are you going to do with the scripture where Paul said, 'Know you not that you shall give account for every idle work that is done in the body in the day of judgment.'" That's the truth, and I'm not going to run away from that, at all. After you have received a hope (if indeed you do have a hope) --most of you might say, "Brother Loyd, I don't know if I've got a hope, I just have to hope for a hope"--well, since you've got that thing so weak that you just have "to hope for a hope", then every time you do or say something amiss, or every time you do something that is wrong, after a while when the Lord shows you what you have done, don't you give account? Don't you say, "Lord, forgive me." "Lord be merciful unto me, guide and keep me, Lord, or I will do worse than that." That is the day of judgment. Every child of God that has been born of grace has their sins go to judgment before them. Paul cried out after that he was born of the Spirit, "when I would do good, evil is present. And the things that I would do; I do not. And that I would not, that I do. It is no more I that doeth, but He that dwelleth in me." And what made him say, "Oh, wretched man that I am"? He said, "Oh, wretched man that I am, who shall deliver me from the body of this death." Didn't his judgment come before him? Yes, as sure as you live. "This is a faithful saying, and worthy of all acceptation; that Christ Jesus came into the world to save sinners of whom I am chief." (Continued next month)

Dittmer, MO.

Dear Elder Williams,

I notice my *Signs* will be running out in May, so I am sending a check for two more years. I enjoy reading the *Signs*. I feel that the hands that write the articles for the *Signs* are guided by the Spirit of the Lord, and I hope He will continue to bless them to continue to

carry on.

Would appreciate your prayers for this old worthless sinner when you come before the Throne of Grace.

Sincerely,  
Hugh C. Harwell

SOUTH OUACHITA ASSOCIATION

The next session of the South Ouachita Primitive Baptist Association will convene, God willing, with Union Church, located in Union Parish, near Linville, La., commencing on Friday before the fourth Sunday in September, 1982. (Sept. 24, 25, 26.)

All who love the gospel truth are invited to meet with us.

Brother Doyle Murphy, Clerk

ORIGINAL SOUTH ARKANSAS ASSOCIATION MEETING

The next session of the Original South Arkansas Association will convene, the Lord willing, with Pilgrim Rest Church on Friday before the third Sunday in September, 1982 (Sept. 17, 18, 19). Pilgrim Rest Church is located off Highway 167 five miles north of Fordyce, Arkansas. Take Highway 273 about 1/2 mile to the church.

We dropped the business part of the Association and hold a three days meeting at this same time each year.

Elder J. C. Townley  
Route 2, Box 245  
Fordyce, Arkansas 71742

To all the Churches that withdrew from the KEHUKKEE ASSOCIATION, the Church at North Creek invites all to meet at North Creek on 1st Sunday in October for services.

If enough desire so, we hope to make this an annual event and rotate to various churches.

We plan to spread lunch.

DIRECTIONS TO CHURCH: Take highway #264 from Washington, North Carolina until you come to #92 about 10 miles east of Washington. Take #92 through Bath on to the church.

We invite Bretheren and friends,

especially ministers to visit with us at this time.

Reeves O. Smith, Church Clerk  
Route 1, Box 232  
Pinetown, North Carolina 27865

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Mt. Meigs, AL.

Dear Elder Williams,

Enclosed is a check for the renewal of my subscription of the *Signs of the Times* for two years. I look forward to each copy and the interesting writings of the past and of the present. I would say the old writings, and the new, but for the best I can see it all seems to be the same. This I am thankful for.

When our dear Saviour said "It is finished," I believe what He said. We do appreciate all the work that goes into this for all of us who have a little hope to read and enjoy. Do what you think best with the money that is left out of this check.

I am a member and try to attend regularly at Pisgah Primitive Baptist Church, Route 2, Grady, AL., Conecuh River Primitive Baptist Association, and my Pastor is Elder J.P. Morgan. Thanks again for the *Signs of the Times*.

Sincerely,  
Mrs. Roma H. Smith

El Dorado, Ark.

Dear Elder Williams,

It is time for me to re-new my subscription to the *Signs*. I look forward each month to the good articles by both our contemporary writers and the writers of earlier times. They all contend for the truth in Christ Jesus once delivered to the saints.

May you and your staff continue to keep the *Signs* coming is my prayer.

Enclosed is a check to re-new two subscriptions (names enclosed) for one year and the additional amount is to be used as needed.

Yours in hope,  
Clemmie Bishop

Dear Brother Poole,

I didn't get to attend our Union Meeting (Five Mile Creek) as I had just gotten out of the hospital with a heart attack, but I am feeling better now.

Everyone has told me that we really had a good meeting. The elders who were there were Haygood, Morris, McLaughlin, and Shipman, all from Texas, Leonard Key and Hale Terry from North Carolina and Virginia, (all of whom you know), Elder J. Y. McCormick from Mt. Enon Association of Florida, and Elders Brock, Posey, Griffin, H.C. Moon, and his son, Elder Bernard Moon, from this area. I sure missed getting to go, but look forward to our Association this Fall, and hoping the Lord will send you our way again. I surely enjoyed having you with us last year.

I received my copy of Elder Beebe's Editorials, Volume 3, and I am really enjoying reading them.

My only hope in this world or that one to come lies in our Lord and Saviour Jesus Christ. Come to see us any time you can.

With Love,  
Rufus L. Jacks

S. Charleston, W. Va.

Dear Editors,

I am enclosing a check for another year of renewal for the *Signs*. Use the balance as needed.

I read in the March issue where you have had to increase the subscription rates. To me the price, whatever it is, can never exceed the worth of this book.

The enjoyment and comfort, I receive from the sweet truth that is written in it is beyond expression. I eagerly await its arrival each month.

May God bless and enrich the Editors and Brethren to write and send this true doctrine to His people.

A Sister in Hope,  
Mrs. Lester Haning

Madison, W. VA.

Dear Editors,

I see my subscription has expired. I am sending a check for two more years, and please use the balance as you see fit. I don't want to miss a single copy, for I enjoy reading them so much. They have been in my family for many years.

Thank you,  
Erma Caldwell

#### FOREIGN MISSIONS

A tract bearing above title, and dated "Chatteris Particular Baptist Committee, October 6, 1840," has been forwarded to us, by a correspondent, for an opinion of it in our pages. It is not indeed our usual practice to travel out of our road to pronounce a judgment on works not sent to us expressly for review, but we feel ourselves justified in this particular instance in departing from our accustomed rule. Our wide circulation amongst the living family, and, we trust we may add, our influence amongst them, have put us into a position which we did not occupy at the outset. If the Lord has set us upon a watch tower, if He has given us any

measure of spiritual discernment, or endowed us with any portion of divine faithfulness, we are called upon by this very position that we are placed in, trying and difficult as it is, to stand forth to oppose error, as well as to defend truth. The children of God are a scattered family, generally very poor and unlearned, and always much despised and hated, but never more so than when mixed up with churches that have a form of godliness, but deny the power thereof. Many inwardly possessed of the fear of God are weak in judgment and deficient in spiritual discernment, easily browbeaten and trodden under foot by presumptuous boasters; and being lean, and broken, and sick, and diseased, are thrust at with side and shoulder, and pushed with the horns of the fat and strong cattle, whom the Lord has promised to feed with judgment. (Ezek. 34:16-22) If to such staggering in the wilderness we can be "instead of eyes," (Num. 10:31) and in any measure be instrumental in delivering them from legal taskmasters, we shall cheerfully bear the scourge of the tongue that the lords over God's heritage will surely smite us with. For the sake then of the living children, we drop the following remarks respecting the tract entitled "Foreign Missions", which, we understand, has been very widely diffused through the Particular Baptist churches in the counties of Huntingdon, Cambridge, and Bedford, etc.

But the very nature of an association such as this tract has sprung from, first demands our attention.

We would ask, then, what scriptural precept or precedent there is for a number of ministers to unite in forming an association of this nature? The Lord, indeed, sent out the seventy, two and two; (Luke 10:1) Paul and Barnabas are separated by the Holy Ghost to labour together in the work to which He had called them; (Acts 13:2) and the Apostle speaks of his "fellow-labourers" and "fellow-helpers." (I Thess. 3:2; Phil. 4:3;

2 Cor. 8:23). But these co-labourers widely differed from a body of associated ministers furnished with a committee, a president, a chairman, etc. Such associations, therefore, having no precept nor precedent for their formation in the word of God, we are bound to reject them as unscriptural.

But there are positive evils in these association bodies which arise from their very nature. Union is strength. The sticks that, singly, are easily broken, united into a bundle, receive and confer strength from the union. This is the secret of all confederacies, political or religious. But what strength is thus gained? Spiritual strength that is made perfect in weakness? Ah no. The very strength gained from union precludes this; for if spiritual strength be made perfect in weakness, and can only be made known in weakness, then all strength gained by union is a departure from that weakness in which alone divine strength is made perfect. All such strength is, therefore, carnal strength and, as such, involves a departure from Gospel principles.

But this strength thus gained must be employed against somewhat; for it cannot lie idle. This Joint-stock Company must work their capital. The power thus gained by the ministers is employed and worked against the people, and chiefly against God's people. Such has been, from earliest times, the effect of power grasped by ministers. It was the first step in the Primitive Church to Popery; it is the grand means for holding together the body of the Wesleyans; and it is now the chief instrument in the counties of Suffolk, Essex, Cambridge, Huntingdon, etc., to stifle experimental truth, and bind heavy chains upon the gospel. Its effect is this. A creed is drawn up, or tacitly asserted to by all the ministers of the association; they, naturally, preach for one another; and their pulpits are open only to the associated ministers, or



to those who come with their countenance, or with their shibboleth. A strong party is formed in the churches by the admission of members saturated with similar views. The living family form a small, despised, brow-beaten minority. The leading members of the churches work with the ministers, and all opposition is silenced and put down. Thus, under the noxious shade of these tall interlaced trees, all truth dwindles and dies. The living family are starved, honest men gagged, the faithful witnesses for truth excluded, and a dense crops of weeds grows up under the protecting shadow of the association. The ministers, having no divine acquaintance with the Gospel, gradually depart from the letter of truth, some minister of more talent or more craft, more plausibility or more tact than the rest, leading them forward, like the belwether, into error, until, emboldened by numbers, and mutually encouraged by companionship in belief, the association lands in barefaced Arminianism, like the Midland Association, or into Socinianism, like the old Presbyterians, the constitution of whose church, though in somewhat a different manner, was an associated one.

We would say, then, to all the people of God who have ears to hear, resist where you can, and where you cannot, flee out of Associations. Whatever be their professed object, and this, as in the case of "Foreign Missions" may be put forward with no such apparent and possibly not real design, but, whatever be their proposed object, their termination will be to enslave and fetter you. Like the woodman in the fable, who asked permission of the trees to take a handle to his axe, with which, when granted, he cut the whole forest down; so will these associated ministers, who now ask you to unite in forming a society, cut down your liberties with the handle that you are asked to give them. It is but throwing the net further to

catch a few more fish; it is but getting a few more sticks to make the united bundle stronger.

But is not the object of this meditated society so pure and excellent, as to warrant the employment of all the machinery it can set in motion? And if this object is not attainable by any other means, why should those who have it at heart hesitate to employ the instrumentality of an organized society? But its object will be best explained in the words of the tract.

"The design of this address will be at once understood when it is stated, that it may be viewed as another and final effort to effect the formation of a Foreign Missionary Society, for the purpose of diffusing the light of salvation among the heathen."

The main object of the address is to prove, that to the church is committed *the duty* of promulgating the Gospel. The following extract contains the pith of the address:

"We therefore confidently submit our opinion, that the duty arising from the trust reposed in the church is twofold, namely, to defend the purity and to dispense the doctrine of salvation to the whole world. It is the important business of the church to *defend* the gospel, and not only to *defend* but to *diffuse* it; and not only to diffuse it, but to diffuse it in a *pure* state.

"And for these objects she is to employ her resources; for these ends she is to originate and set in motion such measures as in the nature of things, and in subordination to the will of God, the word of Christ, and the witness of the Holy Spirit, shall tend to the furtherance and accomplishment of the Saviour's commission. She is thus exalted in the midst of the earth; established on the top of the mountains. Her elevation is divine. She is the consecrated medium of divine agency; and bears the impressions of a divine stamp. She is a divine result; and is unto God 'for a name, and for a praise, and for a glory in

the earth.'

"Her very duties are her honour, the immediate end of her being and life. Nor can she neglect then without deep dishonour to herself, and insult to her Lord. That very moment she fails in the execution of her trust, that very moment she commences a fatal descent. Her brilliancy declines; the glory of the Lord departs; and Ichabod may be inscribed upon the posts of her doors.

"Serious and humbling as these facts are, we cannot but inquire, though it be with fear and trembling,—Have the societies, composing that part of the Christian church to which we belong, *done their duty*? Have they fulfilled their obligations? Have they—or to speak more directly home—have we faithfully and righteously discharged our *trust*? Have we used all our talents for the honour of him who gave them? Is it *evident* that we have acted in accordance with the benevolent spirit of christianity, the genius of the dispensation under which we live, and the design of that trust which the commission to preach the gospel has lodged in the bosom of the church?

"We venture to inquire yet further—if it be not too apparent that notwithstanding the keenness with which we have defended the doctrines of sovereign grace, those very doctrines have been either implicitly or avowedly repudiated by many of our churches? We have looked upon ourselves as being set for the *defense* of the gospel; and so we are; but this is only a *profile* view of the case, and leaves out just one half of the truth, and by consequence, just one half of our duty. For we are not only to *guard* the gospel, but to *give* it; not only to *define* it, but to *diffuse* it; not only to *protect* it, but to *propagate* it. We must *sow*, as well as *sift*, and *distribute*, as well as *divide*. It is not enough that we act as *conservators*, we must appear in the character of *benefactors* also. The lands upon which are seen the implements of moral culture are not sufficient; we must

fence off more of the barren heath—enclose more of the old common. The gospel is *aggressive* as well as progressive; and it will not suffice that we *retain* our conquests. The cominions of Christ are to be *enlarged*, and we must make war with all the world.

"Let us then understand our true character, and know our true position. Are we *rivers* as well as *reservoirs*? Benefactors, as well as beneficiaries? Do we *fertilize* as well as fence? and *give* as well as guard? If not, we are in a wrong position; we are occupying untenable ground."

We should almost think, from the tenor of the language here employed, that the Church has been promoted into the place of the Holy Spirit. "Separate me", said that heavenly Teacher, "Barnabus and Saul for the work whereunto I *have called them*." "So they, being sent forth by the Holy Ghost, departed unto Seleucia." (Acts 13:2-4)

This is different language from that of the tract. "Let us then understand our true character, and know our true position. Are we *rivers* as well as *reservoirs*, benefactors as well as beneficiaries? Do we *fertilize* as well as fence, and *give* as well as *guard*!"

In our humble opinion, Messrs, Associated Ministers, you are neither one or the other; neither "*rivers nor reservoirs*." Give you cannot, and guard you do not. You neither sow nor sift, for you have neither seedbasket nor sieve. You neither distribute nor divide; for though you may divide and sub-divide your sermons, you cannot rightly divide the word of truth. You neither fertilize nor fence; for did you possess the former, it would be beyond your power to communicate it to others; and as to the latter, you never yet set up a hedge which a hypocrite could not leap over.

Space will not now permit us to touch upon the subject of missions to the heathen. Our objections are not to the gospel being preached among them, but to the instruments employed—the men

who send them, and the men who are sent. Are the senders men who know and love the truth? Is their ministry received by, or acceptable to, the living family of God? Does the Holy Ghost anoint them or their message with dew, savour, or power? Do they bear scriptural marks of being not only commissioned to preach the gospel themselves, but of being authorized by the Holy Ghost to send out others to preach the gospel also? Let their opposition and enmity to men of truth furnish the answer. Let their expressed or generally understood determination to keep out of their pulpits such men as Gadsby, Warburton, etc., testify what is their real spirit, and what their professed love to the gospel.

And will not the men sent be similar to the senders? Will those who take their stand upon doctrines only, who make oneness in sentiment the basis of union, send men who will contend for an experimental religion? The choice of missionaries, the judgment of their qualifications, and the whole management of affairs will centre in the Committee of the Association. Will the sons do better than their fathers? Will the grafts bear better fruit than the tree from which they are cut?

We know, then, who the missionaries will be even before the Society is formed. We can predict from the features of the parents what will be the countenance of the children, before the progeny comes into existence. The die is too deeply and legibly cut for us to doubt what will be the impress upon the coin. The opinions of the constituents are too well known for us to be ignorant of their representatives. "Without all contradiction the less is blessed of the better"; (Heb. 7:7) and the sender will not pronounce his blessing on the sent, if better than himself.

We therefore strenuously advise the living family of God to stand aloof from the Association. "Whatever is not of

faith is sin"; and we feel confident that no well-taught children of God can join themselves to such things in faith.

Were all other evidence wanting that this movement was not of God, the very language employed in this carefully and elaborately written tract would sufficiently prove it.

We think we never read a tract where death was more visibly stamped in every sentence. It is not badly written, as far as natural ability is concerned, but every line smells of the tomb. We cannot trace one footstep of the blessed Spirit; and indeed, the whole appeal is addressed to human exertion and founded on duty. Did the grave-clothes of Lazarus smell of the sepulchre more than the following expressions? "These brilliant prophecies"; "the Gospel, its magna carta"; "the imperial mandate"; "the order issued by Christ constitutes an important document"; "the commission sheds a smiling aspect over the habitable parts of the earth"; "the order we are now examining presents the following interesting form"; "in the following splendid passage"; "the Church is a divine result"; "the benevolent spirit of Christianity"; "the genius of the dispensation under which we live"; "four counties only are visited by the dew and sunlight of Missionary exertion"; "churches of elevated views". The whole tract is a most laboured attempt to reason out the duty of the Church to propogate the Gospel, and, viewed as a piece of argumentative writing, though sadly overlaid with the tawdy ornaments of a meretricious rhetoric, it is not deficient in strength. But savour, power, unction, and feeling, are no more to be found in it than dew upon Mount Gilboa, or mercy from the law of Moses.

We will, therefore, dismiss it with the following extract, calling attention to the absurdity, both naturally and spiritually, of the last sentence, an impossibility in nature and an

impossibility in grace.

"What therefore we propose, as a basis of union, are the doctrines of sovereign grace, as summarily comprehended in what are called the five points; namely, eternal and unconditional election - - particular redemption of the substitutionary work and sufferings of Christ the total depravity of human nature--effectual vocation--and the final perseverance of the saints. These doctrines we propose exhibiting through the medium of specific invitations to human sinners, the ordinances of the Lord's house, and the practical duties of Christian life.

"And we submit that a Society thus constituted, differs widely and essentially--theologically considered--from all other existing Societies which have for their object the diffusion of gospel light in the dark counties of heathen gentileism. It contains all the essential elements of gospel truth--it elevates a theological standard around which all our Churches may consistently rally--unfurls a banner under which they may cheerfully unite, and proposes an object in which they may cordially agree.

"A theological system like this will be a centralizing point; because all our Churches will see in its theory the constituents of their own; and all may entertain reserved opinions upon miscellaneous subjects. It will resemble a ledger, containing certain entries, but allowing various private memoranda; or a *human skeleton, containing all the solids, the interstices of which--when nothing better can be obtained--may be filled up by the floating atoms of a delirious speculation or a prosing curiosity.*"

Could it be possible for a human skeleton, containing all the solids, to have the interstices filled up by floating atoms of what should not be there, it would be a mass of disease and death, and have no more life in it naturally,

than the Association has spiritually. The skeleton of dry doctrines may have "its interstices filled with the floating atoms of a delirious speculation or a prosing curiosity", but such a monster is unknown in the kingdom of nature and in the kingdom of grace.

The Gospel Standard, 1841

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Route 4 Box 21A  
Winnsboro, TX 75494

May 11, 1982

Dear Elder Poole,

Thank you for the 3rd volume of EDITORIALS OF GILBERT BEEBE. I have found its contents to be very enjoyable reading. Surely Elder Beebe was one of God's servants who was raised up as a giant to stand up for the blessed truth against those who were departing from the truth, faith, and order of the true church as organized on the day of Pentecost. THE SIGNS OF THE TIMES of which he was founder and editor for some forty-four years has continued to publish the same precious truth as it is in Christ Jesus, to the praise and glory of God and spiritual food for His hungry people.

Elder Poole, I wish to commend you and all who were involved in the publishing of these wonderful editorials. May the Holy Spirit bless your efforts and the contents of this book to the glory and honor of God and to the edification of all the Lord's people who read them.

I highly recommend this book to all lovers of the truth.

In bonds of love,  
Elder Joe L. Hamrick

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Willis, VA

Dear Brethren,

Please use the enclosed check to renew my subscription to the *Signs of the Times* for two years. Use the remainder where needed.

I look forward to getting my *Signs* each month. Since I am afflicted with multiple sclerosis and my activities are limited, I do a lot of reading. I am still able to get around with the help of canes and attend the meetings at my home Church. I am so thankful that God blessed me to come into the Church before I became afflicted. The brethren are so good to me and it makes my burden so much easier to bear.

Remember me when at the Throne of Grace.

With love for Christ's sake,  
Margaret H. Quesenberry

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#### HOPEWELL PRIMITIVE BAPTIST ASSOCIATION

The next session of the Hopewell Primitive Baptist Association will be held, the Lord willing, with Zion Church, Pickens County, Alabama, beginning on Friday before the third Sunday in October, 1982. (October 15, 16, 17).

We invite all lovers of the truth to come and worship with us.

Elder A. H. Brock, Moderator  
302 Mardis Lane  
Montevallo, AL. 35115  
Phone (205) 664-1074

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#### SMITH RIVER PRIMITIVE BAPTIST ASSOCIATION

The Lord willing, the Smith River Association will be held at Knob Church, located in Franklin County, Virginia, on Road No. 798. Dates will be Friday, Saturday, and Sunday, (Sept. 3, 4, 5) being the first weekend in September, 1982.

We invite all brethren and friends that are in peace and good standing at home to come and worship with us.

Elder Roy Agee  
Route 1  
Copper Hill, VA 24079

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#### SULPHUR FORK ASSOCIATION

The one hundred thirty-seventh annual session of the Sulphur Fork Primitive Baptist Association will convene, God

willing, with Prospect Church, on Friday, Saturday, before and including the first Sunday in October, 1982. (October 1, 2, 3). Prospect Church is located on Highway 67 east of Simms, Texas.

We invite all our Brothers, Sisters, and friends to come and worship with us at this time.

Elder Loyd Wall, Moderator  
Route 1  
Bivins, Texas  
Phone (214) 796-3011

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#### FIVE MILE CREEK ASSOCIATION

The Five Mile Creek Association will be held, the Lord willing, with Dorsey Creek Church, beginning on Friday before the third Sunday in September (Sept. 17, 18, and 19).

Dorsey Creek Church is located at Breman in Cullman County, Alabama, on Alabama Highway #69, about halfway between Jasper and Cullman.

We invite all lovers of the truth to come and worship with us.

Brother Rufus Jacks, Clerk

Route 4 Box 21A  
Winnsboro, TX 75494  
May 11, 1982

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#### EDITORIAL

#### SERMON BY ELDER D. V. SPANGLER

*"Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land: but for the wickedness of these nations the Lord doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their lands: but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness;*

*for thou art a stiffnecked people. Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord."*  
Deuteronomy 9:4-7.

You will notice in Deut. the 8th chapter where it was the language to Moses for a nation that God had given him to lead out of the land of bondage. They had spent 40 years now in the wilderness. Moses reminded the people chiefly of two things in the 8th and 9th chapters of Deuteronomy. In the 8th chapter Moses said, "Thou shalt remember all the way the Lord thy God has brought thee to humble thee and to prove thee." In other words, Moses was saying to the Israelites, "Look back over your journey, and remember each day of it, how the Lord has brought you." Joshua used somewhat the same expression in his last appearance before the house of Israel when he reminded the nation that God had given them vineyards they didn't plant, lands they didn't labor for. God had driven their enemies out from before them. And then he appeals to them from this standpoint, "If it seems evil unto you to serve the Lord, choose ye this day whom you will serve." In other words, in rehearsing their journey in their own minds, if serving God is an evil thing, or a beggarly thing, they just as well serve one god of the world as another.

"Remember all the way the Lord thy God has brought thee." How many of us tonight can remember this? How many of us can go back through the years and witness with the things God taught His people? If we do not find any witness in our heart for the things of God and the pathway of those who have gone before, we have little evidence we are in the pathway. It is one thing to believe the scripture literally, and it is another thing to have that scripture applied to your heart. It is one thing to assent to

something and it is another to have it engraven on your own experience. One of the wonders of grace is that God has led his people throughout all ages so that they have fellowship with believers of all ages. It is called in the New Testament, "Being knitted together". God knits His people together, and there is a relationship in the heart one to the other.

Moses tells the people why God led them as He did. Many are the things that befell the Israelites on their journey for 40 years that they would have bypassed if they could. They would have bypassed all the hardships. They would have bypassed the temptations, wouldn't they? Left to themselves, left to nature, all the people of God would bypass the trials, the conflicts, the cares, the anxieties, the tremblings, and groanings, whereby they have fellowship with God. But God has a way, only of Himself, and to His own glory whereby He had led His own people throughout all the ages. They must not, they will not, and they cannot trust in anything within themselves. One never more truly worships until every prop of their own has been removed. Yet, it isn't pleasant to the flesh.

God, through Moses, said to these people that the reason that God has brought them this way is to humble them. Count it a great blessing of God, my brethren, that God has brought anything into your life to humble you. The unbeliever of the world knows nothing about it. There are two things that will humble a believer, and these two things must be in their eyes. One of them is to discover how sinful they are. The other is to leave them to themselves to find how weak they are. Do you know anything about what I am talking about? So however God left this nation, they were to remember it. "Thou shalt remember." Certain things will make you remember. That is the reason you've come this way; to humble you, and to prove you; to prove to yourself that if you

are kept, you are kept by the power of God. Can you witness with that? If you can, you have something to be thankful for. The worldly carnal mind knows nothing about this. The carnal mind of man knows nothing about what it is to be humble before God. God proves to them that He is a covenant keeping God and proves that His promises are without number. "To humble you and to prove you." Now he shows the other side of it in the 9th chapter. "Speak not thou in thy heart after that the Lord thy God hath cast them out from before thee." (That's the enemy.) "Saying, for my righteousness the Lord hath brought me in to possess this land." But what has turned the picture around? First, he said to them that every step of the way they had been brought, God had brought them that way to humble and prove them. And whatever promise He has made, He will keep. Also, in this chapter is the lesson that man shall not live by bread alone. They were to learn that the soul had to be fed as well as the body. This is in the same chapter. And that is the scripture that the Devil quoted to Christ on the mountain when he said, "Command the stones to be made bread", because you've been hungry 40 days. Jesus said, "It is also written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So in God's dealings with those who know the truth, there must be the soul feeding as well as the body feeding. We mustn't live by bread alone. That is why living, for the child of grace, by every word that proceedeth from the mouth of God will be to their rebuke or it will be to their comfort and their consolation.

He then lays down another line of thought to them. He tells them that God had led them 40 years by the cloud by day, and when they stopped at night, a pillar of fire was behind them. Isn't that a good way to be led? And they had to wait until the cloud moved in front of them before they could move. This is one

of the things that God has given for direction by the way; and a way for us to be directed. The cloud speaks of the Spirit. That is what it represents. Take note of how these people traveled. If we know the truth we must have fellowship for them, somewhere. As in the life of the Israelite, we praise God for the christian's pathway, too. Now he tells them that God is going to bring them into the land that He promised to Abraham, to Isaac, to Jacob. But He isn't going to bring them there for any righteousness in them. He makes that just as clear. Isn't that a wonderful thing? The child of God rejoices in that as much as he does in tracing out the way he has been brought into the truth, he learned the truth in his own heart, that "not for our righteousness, nor for the uprightness of thine heart, doest thou goest to possess your land." But for the wickedness of those nations that were in their promised land, He (God) would rile them up. And don't take one thought in your mind that you are better protected than they are. The Bible plainly teaches that the chosen people of God, His own elect, by nature are children of wrath even as others. That is what Paul said in the second chapter of Ephesians, "You were by nature the children of wrath even as others. But God, who is rich in mercy, wherewith his great love he loved us, even when we were dead in sin and hath quickened us together with Christ and raised us up together and made us sit together in heavenly places in Christ." These people had God preserved because it was His sovereign will to do it. These people who were the church of the living God, the election of grace taught in the Bible, were not better than other people, only in the sense that they were the chosen vessels of God's mercy. And He lays it down clearly. Don't think that because of any righteousness of your own you will inherit the land. God has a blessed way of removing props to bring us to

know where our strength is. Thank God if you have learned that, my brethren. Many of you have.

When Paul was caught up into the third heaven, into paradise, the very words he heard weren't lawful for him to utter. He said, "I don't know if I was in the body or in the Spirit. God knows, I don't." It was such a wonderful experience. He didn't know whether he was in the body or out of the body, but he heard words unlawful for man to utter. When he came back to earth he didn't tell it for 14 years. (Until there was some challenge to his apostleship.) Then he said, "I knew a man of Christ Jesus above 14 years ago, caught up into the third heaven." And through the abundance of the revelation, through what wonderful things that God taught him in heaven, yet, he said, "There was given unto me a thorn in the flesh, lest I should be exalted above measure, to buffet me." So Paul, who wrote most of the Epistles, must have experienced something like we do, didn't he? He asked the Lord to take away the thorn. But the Lord said, "My grace is sufficient for you." It is a wonderful thing, isn't it, my hearers? "My strength is made perfect in weakness." My dear brothers and sisters, do you know what that is? He said, "I will glory in my infirmities that the power of Christ might rest upon me, for when I am weak, then am I strong." The strongest Christian is the one brought to his senses to know his own weakness; not to guess about it. Peter could say, "If any man glory, let him glory in the Lord." Not he that commendeth himself is approved. You don't have any righteousness in your journey to talk to God about. God has brought these people in such a way that they must say, "Not our righteousness, or the uprightness of my work does thou go to possess their land." And... "and that he may perform the word which the Lord sware unto thy

fathers, Abraham, Isaac, and Jacob. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people." Why would it be repeated? It is worth repeating, isn't it? There are some parts of the scriptures worth repeating a thousand times. This is one of them. It was not their righteousness, for they were a stiffnecked people. He is telling them in this that by nature they were just like the people in the land they went to possess, but God had made a difference. That is why Paul said in the 9th chapter of Romans, "Hath not the potter power over the clay; of the same lump to make one vessel unto honor and another to dishonor. What if God willing to make his power known endured with much longsuffering the vessels of wrath fitted to destruction. That he might make known the riches of his mercy on the vessels he fashioned for glory."

The ones who know this blessed truth will thank God many times that they know it. Peter, I am sure, would thank God for teaching him how weak he was. He, at one time, became a right self-confident person. And if he had done what he said he was going to do, he would have been the greatest Pharisee in all the land, but he began to tell the Lord, "When all men forsake you, I won't. I'll go with you to death. I'll be right there when it all happens." Then God leaves him to himself, and what happens? He begins to curse, and says, "I don't know Him." "I don't know who He is." "I don't know this Man." And the Lord looked at him; a token that He still loved him. God hadn't changed his attitude. And Peter could explain to the church of God, "Ye are kept by the power of God, through faith unto salvation; ready to be revealed at the last time."

Are we all thankful tonight, that we've all learned something from this message of blessed truth? Two sides to



the question--first, "Thou shalt remember all the ways the Lord thy God has brought thee, to humble thee and to prove thee." The first side is that a sifting must take place. The Lord told Peter, "Satan hath desired thee", but for the grace of God, he would have gotten him, too. "Satan desires thee, that he might sift you as wheat." And then he added, "But I have prayed for you." "I have prayed for you." He prayed for him before he denied Him, didn't he? Prayed for him before the denial. Does that mean anything to you? That God has made ample arrangements for all our sins, and there are so many. "I have prayed for you." I haven't prayed for you that you don't deny Me, because this is the pathway you will have to come to learn how weak you are. I have prayed for you that your faith fail not. And I tell you what is the evidence--his faith never failed him. Thus when Jesus looked at him, he went out the door, weeping. Weeping! I can see that man in my mind going out weeping. He had learned two lessons. I can't walk, and I can't keep myself, but the Lord can keep me. Also, when he tried to walk on the water (I don't know how far he went), but the Lord reached out His hand, and he was close enough to Him to reach him. I heard it said that he said, "Lord save me. I perish." But what he really said was, "Lord save me." I'm sure Peter wouldn't have any self righteousness to brag about, either, but he would have something to glory in. We glory in the righteousness of Christ. We glory in the righteousness that is able to hide our naked souls before a God. We glory in the blood-brought righteousness which is the only thing which will provide our way to heaven and immortal glory. "Don't think; don't ever get into your mind", He says to them, "that you are better, or it is because of anything in you that you are going to that land." It is the sovereign will of God that we go there, if so be we go.

God has never seen anything in a mortal being that would merit one step toward the kingdom of heaven. For if He had, or if He did, it would cease to be free grace of God that saves us. It is all of grace, or it is none of grace. People say, "Oh, yes, it is of grace, but...but...but." If it is of grace, it is of grace alone. And Paul said, "I do not frustrate the grace of God." I don't put any blocks in its way. For if righteousness came by the law, Christ is dead in vain. Remember how the Lord has been gracious to you. He sometimes causes you to pray, sometimes causes you to praise Him. Sometimes He makes you to look into His word; sometimes causes you to know your weakness and then to know His power. And also remember that He has declared that all of our righteousnesses are as filthy rags before Him. He has provided what His people need in this world, and in the world to come. And I can assure you this, when that blood-bought throng surrounds the throne of God, there will be no discord in the triumphant song, "Thou art worthy to receive glory and honor, for thou hast redeemed us unto God. That thy blood out of every nation, kindred, tongue, and people has redeemed us." Thank you.

Elder D. V. Spangler  
Preached at Dan River Church,  
December 22, 1973

### VOICES OF THE PAST

"He being dead yet speaketh"

FROM AN OLD SIGN

#### AN INQUIRY CONCERNING THE DUTY OF THE UNREGENERATE TO BELIEVE, REPENT, OR PRAY

Brother Beebe--I will now notice the charge which Brother Meredith has been informed is made against the Old School Baptists that they hold it "not to be the duty of the unregenerate to believe, repent, or pray." I will in my examination of this charge endeavor to show what there is of truth and what of

falsehood in its several items. I will commence with the subject of *belief*.

The charge that we hold it "not to be the duty of the unregenerate to believe" has originated evidently from persons who do not know or distinguish the difference there is between *believing the Son* and *believing on the Son*. See John 3:36 and I John 5:10. Such distinction not only is made in the texts above referred to, but is evidently manifested in christian experience. The one, *the believing on the Son of God*, is no other than the exercise of that faith which is *the gift of God*, and is distinguishingly denominated *the faith of God's elect*. It is a reliance on that obedience which Christ has rendered to law and justice in behalf of his people, as our alone and complete righteousness before God and redemption from under the law, and a trust in Christ, as our whole salvation. But it is evident that from a very early period in the travel of the church on to this day, a great proportion of the professed church of Christ have mistaken a simple *belief of the truth of the record* which God has given of his Son; or indeed a *simple belief in the truth of the scriptures*, for that faith which characterises one as a believer in Christ. That is, the revelation made of Christ in the scriptures has been considered as a proposition presented to the minds of men for their reception; and the reception of this proposition either as dogmatically laid down, or on examination, has been understood as constituting one a believer in Christ, and the rejection of it, the ground of condemnation. Hence the solicitude that has been manifested to instill into the minds of children the knowledge and belief of certain summaries of what was considered essential points to be believed in order to constitute them christians. Hence the catechumenical system in the earlier ages of the church, the Sunday School and Bible class plans of our day. Hence also creeds and catechisms as essential summaries of

christian doctrine which must be driven into the minds of children by parental and priestly authority, and often beaten in by the rod of the schoolmaster, in order to make christians of them.

Owing to the mistake which has thus existed when it has been asserted that the natural man is not required of God to exercise that faith which is peculiar *the faith of God's elect*, and is not condemned for not exercising it, it has been construed into a denial of its being his duty to believe, that is, the record which God has given, or the testimony of the scriptures.

The fact is, so far as I understand what is the Old School or apostolic Baptist doctrine on this point, it is this, that the peculiar faith which constitutes one a believer in Christ, in a gospel sense, and which goes out from one's self and from all he has done or felt, to rest upon, and plead Christ's obedience to the law, as his whole righteousness, and ground of acceptance with God, etc.; is a belief which the law knows nothing about; for *the law is not of faith*; and which can in no sense be considered a natural duty, it being not the acting of any natural powers or faculties of man as created of the *earth earthy*, but is the peculiar exercise of that spiritual life which was created in, and is derived from the Son of God as the Head of his people; and which requires that a person be born of God to exercise it. Hence this faith in contradistinction from its being a legal duty, is declared to be *the gift of God*. On the other hand I understand the Old School doctrine to be that it is the duty of all rational beings to believe all God has spoken in the scriptures as they have access to them directly or indirectly, and to believe the testimony of the works of creation and providence, where the scriptures have not come. To disbelieve the record, which God hath given of his Son is to *make God a liar* (I John 5:10); and surely no person can do this and be guiltless. The obligation man is under thus to believe God arises

not from any demand which the gospel as such peculiarly makes upon him, but from the nature and fitness of things, and from what God is. It is a law of our creation.

The "duty of the unregenerate to repent" comes next under consideration.

This owing to the confusion into which it has been thrown by the introduction of the various systems of conditionalism, and other causes is a difficult subject rightly to understand and explain in all its bearings. My own mind, I confess, has been much diffculted to draw a clear line of distinction between the different relations and senses in which the idea of repentance is presented to our view in the scriptures, and between the idea of its being a duty incumbent on men at large and that of its being a free gospel blessing bestowed by the exalted Savior on the spiritual Israel of God. But as it is highly important that we should understand the true import of the scriptures on this subject, I have at different times elicited considerable enquiry from me; and such as I have, give I unto you. I will add that ever since I knew by experience what repentance is, as given by Christ, (as I have a hope that I do know it to some extent) I have been fully convinced that the manner in which repentance is held and preached by the conditionalists of all grades is altogether foreign from the scriptural view of it. On the other hand, I have never been able to receive in all points as correct, the explanations which Dr. Gill and other sound brethren have given of it. There will be found some difference between the explanation of this subject which I have to give and that given by Brother Beebe in No. 14, more particularly in relation to John's preaching repentance; this difference, I trust, is not such as to break any bones.

I shall lay down the following positions as way marks in the investigation of this subject.

1st. If we suppose that the original law of man's creation, or the law as published in the Ten Commands from Sinai, commanded repentance as one of its requisitions, it will lead to the following insuperable difficulties. 1st. Repentance presupposes sin, therefore the law's commanding repentance as one of the conditions of its fulfilment would be to command the previous existence of sin.

2nd. If the law commands repentance, then repentance is essential to that righteousness which the law requires and consequently Christ in bringing in that righteousness and magnifying the law in behalf of his people, must have repented for them, as well as obeyed in their behalf in other respects. This supposition, therefore, I think cannot stand.

3rd. If we suppose that the gospel commands repentance as a condition of acceptance with God, then the gospel must in some sense be a law under which the human family exists. Consequently a failure to obey this command would involve condemnation. And if the gospel thus comes from God who changes not, with its demands upon the human family at large, then from the moment any individual existed as an accountable creature to God, he was obligated to render obedience to this *gospel-law*, and failing at any moment to do it, he incurred condemnation from it. If he lived twenty years or more, or less, in impenitency or in transgression of this command of the gospel, and then became a penitent, his after repentance could not make satisfaction for his former neglect of it. Hence it is evident that all must be viewed as transgressors of this *gospel-law*. Now Christ redeemed his people from the curse of the law; but who is revealed as a redeemer from the condemnation of the gospel? And if not redeemed from it, must we not lie under the condemnation or suffer the penalty? If then no Redeemer is provided to save from gospel condemnation, who can

be saved? If it be said that Christ redeemed from this as from the law, then as before he must have repented for his people. This is but one among several absurdities arising from a supposition of this kind.

4th. If, on the other hand, we suppose that the unregenerate are under no obligations to repent, we must consider them as justifiable in continuing on in their sins of whatever grade they may be. This, I think, none will admit; for there certainly are instances in the scriptures of unregenerated persons being exhorted or admonished to repent. The query then arises, Whence does this obligation to repent arise? This I will endeavor to answer, after a little. The difficulty on this subject has frequently been attempted to be solved by a reference to the fact of there being two kinds of repentance spoken of in the scriptures. There certainly are these different repentances brought to view, designated by different words in the original of the scriptures; but I find there is but the one word in its formations and derivations, used in all those passages of scripture which are immediately connected with our present enquiry; such as Matt. 3:2, 4:17; 11:20,21; Acts 8:22; 17:30; the same also is used in these, and the like texts, viz: Luke 24:47; Acts 5:31; also the word repentance as found in 2 Cor. 7:9, 10. (The word repented in this 10th verse is a different word in the original and of different import.) Hence I think there is but the one kind of repentance we have to do with in this case. And I know not that it is here necessary for our present enquiry to consider this repentance as classed into outward, and heart repentances, or the like. The original word used in the above texts, *metanoco*, according to its etymology, signifies "To reflect on, or to be wise after the act, or to return or come to a right understanding." This repentance therefore imports a change of mind after an act has been committed, and which therefore implies a

condemning of the act and of course, sorrow for it, and a change of conduct. This sorrow may be natural or worldly sorrow, or it may be godly or spiritual sorrow, as the act is viewed in the light of reason, or in the light of the Spirit. If the former, it needs to be repented of again.--But the main point in the idea of repentance is I think, altogether missed by conditionalists, and perhaps is frequently overlooked by others, and which in fact, is the substance of the thing. It is this, that as repentance is self-condemnation, it stands in direct opposition to all self-righteousness, self-justification, or reliance on our own acts for acceptance with God, etc. Hence the utter absurdity of making repentance a condition of salvation.

In pursuing the enquiry concerning the obligation of men to repent, I shall have again to refer to the law of *Ten Commands*; and as I had occasion in the preceding communication and have again in this, to speak of it in distinction from the original law under which man was created, I wish here to guard against being understood as meaning that they are separate laws. I understand them to be in substance the same law, but differently revealed. In the original creation of man the law requiring him to *love God with all his heart*, etc., was not delivered to him verbally in so many words, nor in a series of implied prohibitions as in the Decalogue; but was written in indelible characters upon man. I do not say nor mean in his heart; but upon his existence as a rational being, and upon all by which he was surrounded, for all declared the wisdom, power, and goodness of their Creator, and therefore reflected the obligation of man to love his Creator with all his powers and faculties. Thus it is said in Romans 1:19-20, "Because that which may be known of God is manifest in them; for God hath showed it unto them, For the invisible things of him from the creation of the world are clearly seen, being

understood by the things that are made, even his eternal power and Godhead, so that they are without excuse."

Had man continued in the state of uprightness in which he was created, he would not have needed the specifications contained in the Decalogue to show him what was right or wrong. Though a test of his love and subjection to God was needed, and that was given him in the prohibition of the *tree of knowledge of good and evil*. But man *having sinned and come short of the glory of God*, and sunken into a state of condemnation, God in bringing in that dispensation which was particularly designed to typify the salvation in all its parts of spiritual Israel; as well as to prepare the way for the manifestation of the Messiah, saw proper to give a new edition of the law, or to declare it in the Ten Commands from Sinai which commands are but so many specifications by which are showed man's entire departure from the standard of right. Hence says Paul, "I had not known sin but by the law; for I had not known lust except the law had said Thou shalt not covet." Rom. 7:7.

This law was given in the letter of it, in covenant form to national Israel; and was written on *tables of stone* to show that the law in itself cannot give life; that its commands in their outward address to man leave the heart as lifeless and hard as the stones on which they were written.

This law of Ten Commands, in its spirituality and as addressed to all, both Jews and Gentiles, I understand was given expressly to teach repentance. I do not say--to show that repentance was a part of the original requisition of the law, and a part of the righteousness it required; but that it is addressed to man as depraved and condemned, to call him off from self-confidence, and repentance. I feel myself fully supported in this by the declarations of scripture, that the *law was added by reason of*

*transgression; entered that the offense might abound*, etc.; and especially by this text, "What things soever the law saith, it saith to them that are under the law"--for what?--"*that every mouth may be stopped, and all the world become guilty before God.*"--What is this but self-condemnation before God, that is designed to be accomplished by the declaration of the law? and what is such self-condemnation, but *repentance* toward God? It is then I think clear that it is the law of Ten Commands in its spirituality that calls for repentance. But it may be asked, Is it the laws thus calling for repentance that makes it the duty of man to repent, or thus to be humbled and abased before God? I answer no; for the law calls for it only as it shows the nature and truth of man's case, that he is a guilty condemned creature, polluted in all his ways. The fitness, propriety and obligation of man to repent arises from the nature and truth of the case. If it is a duty of man to practice truth toward God and toward man, then it is his duty thus to be humble and abased before God and men, because the truth is that he is thus debased by his transgressions of the law; and to plead or trust to his works for justification is to plead and trust a falsehood, as showed by the Decalogue; for his works condemn him. However, I would here remark that I doubt the propriety of using the term duty in a strict sense in relation to repentance, although it may be admitted in a loose sense. Of the fitness of repentance, and of the obligation man is under to exercise it, from his still existing as the creature of God and a subject of his moral government, I have no doubt; that is, so far as the light of reason and external revelation can show them the evil of sin.

Let us now look a little at christian experience on this point; for the Spirit's teaching is truth. When a person is led by the teachings of the Holy Spirit truly to know the law and by it to know his

guilt and depravity, he at once falls prostrate at the footstool of mercy, acknowledging the justice of his condemnation, and feels that from the fitness of things, he cannot be too much abased and humbled before God against whom he has sinned. It is true that in the former stages of his exercises, he may have sought to work himself up to a repentance, as a something that was to make amends for his transgressions and make his peace with God; but he now abhors this attempt to mock God and dishonor his law as much as any of his former open sins. And he would no sooner think of pleading the condemnation and contrition he now feels as a reason why he should escape punishment than the criminal before a court would think of pleading the fact of his being clearly proved guilty as a proper ground for his being cleared. This contrite penitent sees and feels that there is no way by which in justice he can be released from enduring the curse of the law until he is led by faith to behold that satisfaction which Christ has made to the law for such sinners as he. He now feels that there is a natural fitness that he and every other person should be abased and humbled before God as transgressors of his law and abusers of his goodness. But further, being brought into the light of the gospel, he sees that it was sovereign grace alone which brought him thus to repentance, and that the condemnation which man lies under in consequence of his awful departure from God is that he should be given over to a reprobate mind, to do those things which are not convenient, or fit, or as the Master saith, that he should "love darkness rather than light."

In accordance with what I have above shown as taught by experience, of the fitness and propriety of men's being thus humbled before God, the Apostle speaks of the goodness of God, that is, in the riches of his goodness, forbearance, etc., toward man, leading him to

repentance, or in other words, "as naturally tending to produce in him humbleness and contrition of heart, if he rightly viewed himself, but that instead of its having this proper effect, he, *after his hardness and impenitent heart, treasureth up unto himself wrath against the day of wrath*, etc. See Rom. 2:4,5.

Now I understand the Old School doctrine thus to teach the natural fitness that all men, to be consistent with truth, should be abased and penitent before God as transgressors of his law. And further, I understand it to be in accordance with Old School doctrine for a person, when he knows of another's committing any sin, whether he be regenerated or not, to exhort him to repent of that sin, as Peter exhorted Simon in Acts 8:22. But this exhortation will, of course with propriety, be nothing other than a persuading of the person to use that light which God has given him, relative to this sin, whether that be the light of reason, or of grace. Such exhortations, however, must not be considered as peculiarly a part of the ministerial office, If the above comes up to what others would import by saying that it is the *duty of the unregenerate to repent*, let them have this phrase, if they prefer it. But if they mean by this phrase to convey the idea that men can or are required of themselves to exercise that repentance which is unto life, or that it is their duty to exercise repentance as a part of legal righteousness, or to make amends for a deficiency in that righteousness, or as a condition proposed by the gospel, in either of these senses the Old School doctrine does not represent it to be the *duty of the unregenerate to repent*.

Although I have already drawn out this subject to what many will think an unprofitable and unreasonable length, yet I cannot as I have entered upon it, feel satisfied without pursuing the enquiry as to what constitutes the preaching of repentance both under the

day spring, and the sun rising of the gospel.

S. Trott

"Signs of the Times"

August 15, 1839

## O B I T U A R I E S

### RUBY POFF CUSTER

Sister Ruby Custer was born February 15, 1905 to Joseph and Zora Furrow Poff. In 1952 she was married to Elijah Barnard Custer. Sister Ruby died Dec. 4, 1981.

She joined Belview Church (which is now Laurel Ridge) on December 26, 1952. She was a faithful member, and she loved the Church and her Pastor. She was always ready to help whenever the Church needed it. She gave generously to the building of the new meetinghouse at Laurel Ridge.

We have lost a lovely member and a friend, but we feel our loss is her eternal gain. We miss her, as her seat was filled in the church whenever she could.

Her funeral was preached by Elder Lane Carter at Salem Church, and she was laid to rest in the Church Cemetery, to wait the second coming of the Lord.

Be it resolved that we at Laurel Ridge bow in humble submission to the Lord's will.

Be it further resolved that a copy of this be sent to the *Signs of the Times*, and a copy be spread on the Church book at Laurel Ridge.

Done by request of Laurel Ridge Church while in conference, March 13, 1982.

(Elder) Leonard J. Brammer, Moderator  
F. A. Sowder, Clerk

### BILL HUDSON

"Asleep in Jesus, Blessed sleep," are the words that arrest my mind as I think of our dear departed Brother Bill Hudson. He was taken so suddenly, but we know his time had been fulfilled in this life.

He had endeared himself to the members at Malmaison in the 5 short years with us. He came out from a people among whom he had dwelled for 40 years. He never expressed any hatred for those he left, but remained their friend. As our Pastor said of him, "He had not been cast out from where he had worshipped, but found something closer to his heart's desire and soul's conviction."

Brother Bill was a quiet, soft spoken man, not engaging in gossip nor wanting to spread things that would cause discord. He and his wife, Sister Mae, visited extensively with our sister churches.

We do not mourn for our brother we loved so much as for those who have no hope, although our

hearts are sad for Sister Mae and we brethren who feel our loss so greatly.

Brother Hudson was born April 9, 1911, and passed away February 27, 1982. In addition to his wife, he is survived by one son, Charles W. Hudson, Burlington, N.C.; one daughter, Lois H. Elmore, Danville; two sisters, Frances McGhee, Pelham, N.C., and Doris Abernathy, Hickory, N.C.; and two brothers, Howard and Ed Hudson, both of Danville, and three grandchildren.

The funeral was conducted at Malmaison Primitive Baptist Church by Elders O. K. Tench, and Julian Williams. His body was laid to rest in Highland Burial Park. "Asleep in Jesus, Blessed sleep, from which none ever wake to weep."

Humble Submitted,  
Peggy Wells

### DORA BELL STOUGH

In wisdom and mercy our God has called home another one of His precious jewels. Dora Bell Stough was born on August 12, 1898, to Jafus C. Springer and Etta Gallant Springer near Elrod, Alabama. She died in Seattle, Washington, on February 26, 1982 at the home of her daughter and son-in-law.

She left to mourn the loss of a dear and precious mother, three sons and two daughters; Frank Stoug of Daphne, Ala., Charles E. Stough, Jr., and J. C. Stough and Mary Kyle of Decatur, Alabama, Lucile McGee, of Seattle, Washington. She also had fourteen grandchildren, nineteen great grandchildren, and three great great grandchildren. Also, there were two sisters, Sara McCool, of Gordo, Alabama, and Nan Oswalt of Tuscaloosa, Alabama.

She was a member of Zion Primitive Baptist Church for fifty-six years. She wasn't always able to attend the meetings, but I don't think there was ever a meeting day when her heart and thoughts weren't with them. She was strong in the Primitive doctrine, well read in the scriptures, and able and willing to defend what she believed. Life wasn't easy for this dear one. Her health has been bad for years, and then she had a massive stroke which left her life imprisoned in a helpless body for six months. Few times she wept in sorrow or frustration, but there were times her countenance expressed pure joy. I believe the Saviour manifest His love to her and she could rejoice even in her afflictions.

She had beautiful experiences that gave her precious hope that she was a vessel of mercy. For many years she seemed to have no interest in worldly things. Her desires were heavenly. She walked in relation with our Saviour in that "He was a man of sorrow," meek and lowly, and submissive to the will of the Father.

Her name won't go down in any halls of fame, but we who knew her best will always remember her with love. In that love we could thank God when her spirit was released from this body of death, to go home to the God she loved.

There was a short memorial service in Seattle for the sake of the grandchildren and friends with Elder Ben Preston officiating. Then her body was flown to Alabama and funeral services were held in Zion Primitive Baptist Church with Brother Albert Brock officiating. Her body was laid to rest beside her husband, Charles Ernest Stough, there to await the resurrection. Yes, dear one, you've gone home and our hearts can truly sing, "Oh grave, where is thy victory."

By Her Daughter,  
Mrs. Lee McGee

#### ELDER F. L. CLARK

According to the will of an all wise covenant keeping Jehovah God, my earthly father finished his course in this world at 11:15 P.M. on December 23, 1981. Elder Clark was born in Franklin County on February 1, 1892, to the late Robert F. and Martha Turner Clark, making his stay in his earthly tabernacle 89 years, 10 months, and 23 days.

He left behind to mourn his death his wife, Malissa Parker Clark; one son, Paul M. Clark; three daughters, Mrs. Rachel Purgason, Mrs. Goldie Bryant, and Mrs. Mary France, and two sisters, eight grandchildren, and two great grandchildren.

Elder Clark united with Knob Primitive Baptist Church on October 11, 1919, and was baptized the next day, October 12, 1919, being blessed to be a member for over 62 years. He was ordained to the ministry on October 7, 1938.

I know of no words in the English language that I might use that would in any measure describe the attributes my daddy possessed. He brought us four children up in a God-fearing home, taught us decency, and honesty. His word was his bond, whatever he told us, we could depend on it being the truth.

One of the earliest scriptures I have knowledge of hearing my father quote, when I was a very small child, is recorded in Isaiah 46:10, "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." He believed in the predestination of all things, and in a God who had a purpose in all things and nothing happened by chance or accident, God being in complete control of all things, leaving man out. I have heard my daddy say that he didn't find any record that God needed any help from a mortal man or ever consulted him for anything. He was blessed so wonderfully to be enabled to

speaking sound doctrine, never swaying to the right nor the left to compromise with the truth and upheld the old landmarks our forefathers set.

Elder Clark spent a majority of his life span suffering, as he had been afflicted since a young man returning from World War I. He grew up to know poverty, but was blessed by the God of Heaven with a gift all the world's wealth could not produce. Despite the bitter cup that fell his lot to drink on several occasions, he feasted upon many sweet morsels, when it pleased God to open the windows of Heaven to him.

My father died a most glorious death at his home with his family at his bedside. All that loving hands could do was done, but we saw the hour come when we had to give up and "stand still". As he lay in stillness when he could speak no more, I believe he had "the New Jerusalem" in view, when he started across Jordan's River. As the end drew near he opened his eyes wide and moved his tongue and mouth and spoke, but we could not understand what he said, but I do believe he went out of this world preaching that glorious doctrine of his Lord and Saviour Jesus Christ and praising His Holy Name. My mother and two of my sisters saw a bright beam of light shining over his head and face and when the last breath was drawn, the light faded out. I believe his spirit went on with the light when he received that welcome call, "Arise my love, my fair one, and come away." My brother and I did not see the Glorious Light, as it was not meant for us to see it.

Elder Clark's funeral was conducted by Elder Donald Smith, Elder Amos Hash, and Elder William Holland, three Elders who he esteemed highly and dearly loved, as well as many more.

We have suffered a great loss, and his memory will ever live in our hearts, but oh! how we miss him. May we bow to the One who has never made a mistake and say our father's suffering and trials are over forever. I felt that when I viewed my father's body for the last time, I would never again see him, to know him in the flesh, but I believe the children of God will awake in the likeness of Christ. Psalms 17:15, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake in thy likeness."

Elder Clark's remains were laid to rest on his own land to await his Heavenly Father's call at that glorious resurrection. I feel that no father or husband could have been loved more than we four children and our mother loved him, but God loved him more.

We are all now approaching the chilly waters of death, living with a blessed hope that we may wake at the dawn of that new day, join with the glorified bodies of the saints of God, singing a new song with a joy unspeakable and full of glory.

Written by one who loved him,  
A Daughter - Rachel Clark Purgason



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., OCTOBER 1982

No. 10

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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SIGNS OF THE TIMES, INC.

Route 1, Box 65

Keeling, Va. 24566

**IS IT TIME TO RENEW  
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## SERMON BY ELDER LOYD WALL (Continued)

Now I want to call you attention to the 25th chapter of Matthew when he said, "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 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. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh, brethren! brethren! I see something come up here that is so sweet to my poor soul. He said, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" They didn't say, "We did this", or "We didn't do that," but they said, "Lord when.....". He answers them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And you know, He said to them on his left hand, (now here's the ones that their sins do follow after) "Depart ye cursed into everlasting punishment prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and

ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." And they said, "Lord, when did we fail?" That is the difference in the righteous and the unrighteous. The unrighteous said, "Lord when did we see thee in this distress, and didn't minister unto you"? He said, "As often as you did it not to one of these, the least of my brethren, you did it not unto me." And the Bible says, "And these shall go away into everlasting punishment: but the righteous into life eternal.

"The Lord is my shepherd, I shall not want. He maketh me." Brethren, there's a lot of difference in being made and volunteering. There are no volunteers in the kingdom of heaven. They all come stripped and they are all made willing.

Paul said, "comfort ye the brethren with the comfort wherein you have been comforted." My Papa and Brother Hardy's Papa used to spike teams, and go to different Associations, and Papa said Uncle Silas would talk all the way up there and all during the Association, but then when they would start back home on a two day journey in the wagon, he wouldn't say anything until he got home. One day Papa decided Uncle Silas was mad at him and he went over and asked him why he didn't say anything on the way home. He told him, "You talked all the way up there, but you didn't say anything coming home." I want to tell you, Uncle Silas gave Papa a good answer. He said, "Brother Tom, when I got up there and heard all that preaching and started back home, my mind began with the first sermon and what was preached, and I rehearsed everything that was said at that Association." You know what Uncle Silas was doing? He was laying down in green pastures. He was chewing his cud, as the old saying is, and I want to tell you one thing, that cud is sweet to the soul. That cud is good for the life. It doesn't give you life, but it is good for life. Those that have that life are the ones who can lay down in green

pastures. They are the only ones that their Lord makes to lay down in green pastures. He said, "He maketh me to lie down in green pastures," and He did something else, too. "He leadeth me beside the still waters." I want to take that up for just a few minutes, if it be God's will.

You remember God told Abraham that his seed was going into bondage and be ill treated four hundred years, and He said, "I will bring them out with an uplifted hand, and after I have brought them out, they will know that I am God." God led the children of Israel through the Red Sea by the hand of Moses and they went through dry shod, and the natural waters stood up on either side of them. That was a manifestation of the power of God, as sure as you live. But Brother, I want to tell you something else. The waters that have to stand still have more meaning to me than the Red Sea. The Red Sea stood up on each side. Brother, that was a great miracle, and nothing but the power of God could do that-for the waters to roll up on either side and to stand still while His children crossed over to the other side. If I'm not deceived, some waters that are made to stand still are more contrary than the Red Sea has ever been. And what are the waters that are under consideration now? If I'm not deceived, it is this old tabernacle of clay of mine. It is about 90 percent water. And I want to tell you one thing, Brother, God is the only one who can make these waters stand still, and make these old tabernacles of ours stand still. And Moses said to the children of Israel, "Stand still and see the salvation of the Lord." In another place Isaiah said, "He that waiteth upon the Lord shall renew his strength." Who is it that stands still? **David** tells us here in our text, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." Jesus said when He was here upon this earth, "I go before my

sheep. I verily put them forth, and they do follow me. And a stranger they will not follow, because they know not the voice of the stranger." I want to tell you something else in harmony with our text, "As many as are led by the spirit of God, they are the sons of God." So I want to ask you one thing, Brethren. What is the spirit of God? It is God, Himself, because "God is a spirit, and seeketh such to worship him as do worship him in spirit and in truth."

"He restoreth my soul. He leadeth me in the paths of righteousness for his name sake." Brethren, when your hope is clean gone and you feel like old David did, just one chapter back when he said, "My God, My God, why hath thou forsaken me." I want to tell you, dear hearers, this God is the only one who can restore your soul. This God is the only one who can revive our drooping hands. This God is the only one who can strengthen our feeble knees. He said, "He leadeth me in the paths of righteousness." He is the one who does it, and if He leads you in the paths of righteousness, where are you walking? You are walking in the footprints of your Saviour, as sure as you live. And children, when you walk in the footprints of your Saviour, it is not all joy, because He said while He was here that He suffered to leave us an example that we should follow after Him.

He said, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over." Oh, brethren, I want to take up that table just for a few moments to time. I wish I had all day long, but I just have to hasten on. He said that He prepared a table before me in the presence of my enemies. He anoineth my head with oil and my cup runneth over. I used to think way back yonder when I thought I could do something for myself that the Lord prepared things for His people in the presence of their neighbors over there in Jerusalem. God's people reaped natural

things that their neighbors didn't get. I want to tell you, the enemy of the little child of grace is not his neighbor over there. The worst enemy of the little child of grace is his own self. And David said that "He prepared a table before me in the presence of mine enemies." I want to tell you one thing, Solomon said, in Proverbs that "Wisdom has builded her house. She hath hewn out her seven pillars. She hath killed her beasts, she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city." I want to tell you that wisdom that builded her house is nothing else but the Mother Church. And what is the Mother Church? It is the Holy Spirit.

(Here the tape ended)

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#### CONTENTNEA PRIMITIVE BAPTIST ASSOCIATION

The Contentnea Primitive Baptist Association will be held, the Lord willing, with North River Church, Carteret County, North Carolina, and will begin on Friday before the second Sunday in October, 1982. (October 8, 9, 10.)

The church is located about ten miles east of Beaufort, N.C. Just stay on U.S. 70 East to Otway. The church will be off highway to the right about 1/4 mile. Watch for sign.

Jesse A. Foreman  
Association Clerk

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#### SPECIAL MEETING

The Lord willing, Malmaison Primitive Baptist Church will commemorate its 100th anniversary the First Sunday in November 1982.

Our ministers, brethren, and friends are invited to this worship service.

Peggy Wells, Clerk

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#### PLEASANT VALLEY ASSOCIATION

The 1982 session of the Pleasant Valley Association will meet, the Lord willing, with Mt. Olive Church, Stockdale, Texas, the First Sunday in November, 1982, and Friday

and Saturday before. (November 5, 6, 7.)

All lovers of the truth are invited.

For directions to the meeting contact:

Elder G. D. Shipman  
20567 S.H. 165  
Von Ormy, Texas 78073  
Phone 1 512 624-2148

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A PARABLE OF THE OYSTER

Let me be a lowly oyster--  
Pliant in my Father's hand,  
As it creates a jewel lovely,  
Of a grain of painful sand.

He would make a lovely jewel,  
By His humble creature here;  
And they form a lovely necklace  
Fit for any Queen to wear!

One by one the pearly layers  
Pad the oyster's painful smart;  
Finite man, with all his wisdom,  
Cannot match the oyster's art!

So would I, when trials beset me,  
Sent by my dear Father's hand,

Make bright jewels of my heartaches  
To beautify this lowly land.

He gives His child something painful,  
To create a jewel rare;  
Not merely to cause me suffering,  
Which my heart could not bear!

'Tis only His all-wise purpose  
To make jewels by my hands--  
Lovely pearls of rarest beauty  
Wrapped around my painful sands.

One by one, I'd wrap my trials  
With an iridescent glow--  
Bring them to my loving Father,  
From His quarry here below.

Written by Mabel Berry

SELECTED FROM  
"THE SECTARIAN"

Occoquan, VA., August, 1913

*"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26:20,21.*

No book could ever emanate from the mind of man that could in any possible degree compare with the Bible, which is pre-eminently the Book of Books. Its sacred testimony needs no addition, but it is true and applicable to every age and condition; tracing the travel of the church through all consecutive time: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope." Romans 15:4.

July 21, 1861, which was the third Sunday in the month the first battle of Bull Run was fought. This was the first general engagement in the Civil War, and was upon the day of the monthly meeting of the church at Upper Broad Run, Fauquier County, Virginia. The late Elder R.C. Leachman preached on that day in the meeting house of that

church not many miles distant from the battle field.

While Elder Leachman was preaching the roar of the cannon of the opposing armies could be distinctly heard. Elder Leachman preached from the text at the head of this article; a most appropriate discourse indeed, from a most appropriate text.

For four years the churches of Virginia were, to a large extent, deprived of their monthly meetings. Elder Leachman himself being, part of this time, held as a prisoner in Washington, D.C., by the Federal forces; during which time he preached in prison, in his bold and fearless manner, much to the discomfort of his enemies.

Yet during these years of fiery trial the Baptist (Old School) of Virginia were blessed with much spiritual enjoyment. We have heard old members like the late Deacon George Selecman, and others who were detained as prisoners in Alexandria, Virginia (having permission to go at large in the city) tell of the many blessed moments spent with the membership of the church in Alexandria, and at the monthly meeting by brethren thus detained. And we question whether a brighter page adorned the record of that church than her meetings socially and otherwise in the dark days of the Civil War; as the members went about from "house to house" to talk of the wonders of grace; and to experience the precious evidences of fellowship abounding.

From a natural view-point it seems incredible, yet from Bible testimony and from Baptist history it is a fact, that the visible church is much more pure in her doctrine and order in a time of persecution than in a time of outward peace. Worldly ease and luxury begets indifference, and a desire to be conformed to worldly ways.

Elder Leachman's text and sermon at Broad Run certainly seemed prophetic. For four years the saints were hidden from the wrath of their enemies, and

when the war had spent its force, the church shone forth with renewed vigor in the beauty and splendor of gospel grace. She came forth from her hiding clothed with renewed strength and zeal; and under the able ministry of Elder R. C. Leachman began a glorious travel, the blessed results of which our churches are realizing today.

Our mind turns to this incident as we pen the text at the head of this article. The Scriptures are as old as eternity, and as new as their latest development. "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

God is ever the secure refuge of his people, their Defender, Protector, and Guide in all of their mortal pilgrimage. In the opening of the chapter in which our text occurs the prophet speaks of the "strong city" which is the refuge of saints with Salvation for her "walls and bulwarks". Assuredly there could be no greater security surrounding the holy city; her walls and bulwarks are not for salvation, but are the *very thing* itself.

And into this "strong city" "the righteous nation which keepeth the truth" shall enter. Here shall they securely rest from the envenomed shafts of their enemies; yea, when worlds are tumbling down. For "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

It has been the good pleasure of Israel's God to open up the pathway of life and light through the dark scenes of sorrow and temptation. The evening comes before the morning, (Genesis 1:5) and behind the morning is the night. In the connection of our text the prophet so describes it. It was a time of great trial "like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord."

Isaiah 26:17.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee." In such a time of great trial assuredly did and will the Lord open a refuge for His afflicted people who cry unto Him in their distresses. "I will", He declares, "turn mind hand upon the little ones." Zechariah 13:7. They shall shelter under the canopy of His o'er-shadowing wings' in the safe enclosure of His eternal arms. "Hide thyself as it were for a little moment." How completely and securely can He hide them from the wrath of their enemies! The case of Elijah recorded in I Kings 17 and 18, is a fitting example. "And the word of the Lord came unto him saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." I Kings 17:2-4. And when the brook dried up, "The word of the Lord came unto him saying, Arise, get thee to Zarephath which belongeth to Zidon.....I have commanded a widow woman there to sustain thee." Verses 7,8,9.

The original application of the text we presume notices more especially the sheltering wings of the atonement of Christ; allusion to which is made in verse 19; "Thy dead men shall live, together with my dead body shall they arise." And did he not open a refuge for his "little ones" (turn his hand upon them) in that dread hour when the shepherd was smitten, and the sheep were scattered. Matthew 26:31. Was there not to them "a covert from the tempest", "the shadow of the great rock in a weary land." Isa. 32:2; and in this secure place of refuge they found rest; fitting testimony, a secure and sacred retreat to saints in all their mortal journey.

But an indirect application of our subject is found all through the mortal pilgrimage of saints, in times of great distress when "The Lord cometh out of

his place to punish the inhabitants of the earth for their iniquity." As Lot was made to flee out of Sodom before the end came; as the children of Gospel grace were called out of Jerusalem, and from Judea (Matthew 24:16) before the destruction of that city, so "the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. The Lord will keep His people "As the apple of his eye." Deuteronomy 32:10.

Assuredly does He punish a community for its wickedness, when it rises before Him as a stench in His nostrils. It was thus He punished Babylon and Tyre, and a host of others, and even His own chosen people who had forsaken His covenant, and trampled upon His holy commandments.

We see evidences of the application of this testimony in the special manner in which Elder Leachman evidently applied it upon the occasion referred to. It has been the good pleasure of Israel's God from time to time to open a refuge for His people from the devouring flames and floods of His wrath. It is written in Psalms 91:4,5,6,7; "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night nor for the arrow that flieth by day: nor for the pestilence that walketh in darkness: nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

Wonderful, precious, and enduring promise is this! to them that trust in the Lord (notice the first three verses) and who are found walking in His holy ordinances. It was of these witnesses that it is written in Revelation 11:5, "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man

will hurt them, he must in this manner be killed." Again in Psalms 27:5, "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me upon a rock." And in Psalms 31:19, 20, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

We question whether in any previous age there has been a more marked display of "the pride of man" referred to by the Psalmist than at present. On every wind is borne the proud boast of human achievement; which really is but a mere vain bubble of human folly and conceit. The human family seems intoxicated with the idea of their own importance and ability when in reality "the nations are as a drop of a bucket, and are counted as the small dust of the balance." Isaiah 40:15.

It is evident from Divine testimony that we are reaching the end of all mortality; and in these last days as the wickedness of man becomes more pronounced, and abominations prevail, as the vain human mind inflated with conceit, worshipping the creature more than the Creator, carried away with gross idolatry, must from time to time receive "in themselves that recompense of their error", that punishment for their sins which was meet. Romans 1:27. Rich beyond all comparison of wealth, infinitely beyond the power of man to compute, or the human mind to conceive, would be the party, if such a thing were possible, as purchasing the present generation at what *they are really worth*, and selling them at the estimate the *they put upon themselves!*

In Revelation 16:1-4, we are told of "a noisome and grievous sore" which fell "upon the men which had the mark of the beast, and upon them which

worshipped his image." The effect of the terrible judgments of Almighty God upon mankind so far as their taking heed to or understanding such things is well described in Revelation 9:20,21; "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk; Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

What a picture all this of present day conditions. "*And all the world wondered after the beast: and they worshipped the dragon which gave power unto the beast; and they worshipped the beast saying, Who is like unto the beast? who is able to make war with him?*" Revelation 13:3,4. Do we not often stand aghast at the servile worship of a vain, ignorant, and thoughtless world of the inventions of men, as they madly rush from one vile thing to yet another abomination, wondering indeed at the great goodness and mercy of God in sparing, and supplying the temporal needs of a people whose vain, weak, and sinful lives are spent in blaspheming the name of the Most High God; in joining the Babel shout heard upon Shinar's plains (Genesis 11:1-9) whose proud, arrogant spirit, yea, their hard and impetuous heart can be but treasuring up unto themselves "wrath against the day of wrath and revelation of the righteous judgement of God." Rom. 2:5.

"*For the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose his blood, and shall no more cover her slain.*" Without further reference to the first clauses of this verse, we would notice the last clause. When the revelation of the wrath of God is of such a nature that a proper burial is prevented as the wreck of the Titanic, as in the floods of Dayton, we have a

condition described in the declaration the earth "*shall no more cover her slain.*"

But the Lord will ever provide for the salvation, preservation, and protection of His people who trust in Him. No matter how fearful the storm; how terrible the tempest how devastating the plague, the flames or the floods, we have the Divine assurance, "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 kindle upon thee." Isaiah 43:2. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalms 46:2,3. Therefore, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb.....Rest in the Lord, and wait patiently for him." For, "The Lord knoweth the days of the upright, and their inheritance shall be forever." Psalms 37:1,2,7,18.

Elder W.M. Smoot

#### CORRESPONDENCE OF ELDER I.S. CONNER

(See Obituary This Issue)

May 29, 1949

Dear \_\_\_\_\_

Hope you all had a good meeting at Pine Forest last third Sunday. Sure wish I could have been there, but just can't afford the trip very often.

I have thought very often as I visit other churches how difficult it is for me to visit my home church than to go to these only about one-sixth the distance, and I miss so many meetings I am ashamed of myself and think

sometimes that the Brethren and Sisters feel the same way toward me. I think it is our reasonable duty to present our body a living sacrifice on each Church day, and I feel anyone that has felt His great power, His presence, His love, and His precious remembrance of us when we know Him not. He covered our spots with His robe, and made us alive in Him, so that it is our desire above every thing on earth to praise, honor, and glorify God through His Son, our Lord and Saviour Jesus Christ. If made to feel this power, love, and presence round about us and in the heart, we can't forget. We may become low and feel unworthy but the change that is made in the heart will always be there, and if the body is not in subjection at all times it will be punished for all the misdeeds and great is the sorrow and suffering. It is then that we can say, "Lord, save or I perish," and when we are taken out of the mire and given that new song, even praises to His High and Holy Name, and we can say that He is Lord of Lords and King of Kings, and my redeemed soul will be magnifying Him in whom there is no spot or any such thing.

If we could feel His power and love, and feel His presence, we could meet in songs and praise, and there would not be so many things in this world that would be of interest. We would be of one mind - on our Lord, who is greater than all. Our mind would be on His beauty, love, and power, and our unworthiness would keep us at the feet of our Brethren and peace would reign in all our meetings. And we could say with Jacob, "Surely the Lord is in this place; and I knew it not."

I seldom find myself in the place I desire; even my thoughts are not as I would have them. My prayers and thanksgiving seem to avail nothing. I wonder if I am a child, but sometimes I can say, "I know my Redeemer liveth."

Your brother in hope,  
Shelton Conner



April 4, 1951

Dear Noel and Nellie:

Hope all the folks are well with you. I had trouble with my stomach since up there, but am some better now. Have been able to work all the time, for which I am very thankful.

We went to Flatty Creek Church the fourth Saturday and Sunday. Heard real good preaching by Elder Ayers. On the first Sunday we went to Providence Church, Kitty Hawk, N.C., with preaching by Elders Barnes and J. P. Tingle; both seemed inspired.

I feel very much of the time that I am deceived and am deceiving the Brethren, and this would be an offence most horrible, and yet there is a feeling that seems to spring up within me that seems to melt all things that are there and I am found to be melting. It seems the body itself will melt, except there is something being said to praise God and relieve my heart. For me the only rest I seem to get is in the few minutes here and there at the meetings. The days are long to me, and I look forward to Sundays, from one to the next. If we are blessed to worship in peace without none to molest or hinder, it is truly a blessing, for I feel there is no greater blessing for us in this life, after the new birth, to the poor regenerated sinner.

Why do we have these evil thoughts, and why do we seek avenge? Why are we still stubborn and stiffnecked? Because being born of the Spirit did not remodel the flesh, but set up a new camp within to make war with the flesh and to show us our nature - how black. But the warfare will continue until the River of Jordan. Then the same voice that quickened this dead sinner to life will call the sleeping dust in the resurrection. The last obstacle is overcome in the power of His love, and sin is left in the earth, from which man was formed. (Being made of the earth, his body desires the pleasures of the earth.) But if we have been born of the Spirit, the longing of the Spirit in us is to worship

the true and living God in spirit and truth. The strong man kept his palace in peace until the stronger bound and cast him out; then the warfare one against the other. In the denying of the desires of the flesh we deny ourselves for His sake, and walk not after the flesh, but after the Spirit.

Shelton

(Some personal expressions have been altered, and some omitted.)

Dear Noel:

I hope this meeting is one of many more where we can say, "It is good to be here," and that all can go to their places of abode in peace, and that comfort has replaced the sorrows that dwell in us much of the time.

I can say that I feel there was a lifting up of most all present, and that our Saviour is Love, and if His holy will, He could touch every heart in this world with His love, and not have less love than before He made hearts to feel His great presence, love, and power, for He is God and changes not. But if He has blessed us to see these things, it is a given eye and the beauty is unspeakable. It is unlawful for human beings to utter the things that they feel to see in Him who fills the universe, and has neither beginning or ending of days, whose love is unmerited by any on the face of the earth - even the heart of kings are in His hand as rivers of water and He turns them at will.

On Wednesday night before the third Sunday I dreamed of being asked to open service with prayer. It seemed I went forth and knelt and opened my mouth and words poured forth in such force that I could not close it. The words seemed so small as they came out but seemed to grow so that each one increased in size until they were so large that they seemed to fill the place and there was no space left that was not covered. Even I was covered too.

O! that my going forth may be

approved unto God among His saints on earth. I hope to see you soon. Tell the children hello. I must close and write to Mother.

As ever your Brother, I hope, in peace with God through the love of our Lord and Saviour Jesus Christ.

Shelton Conner  
(Written from Chester, Va., while layed off from the Norfolk Naval Shipyard and was working for a power company, after he had spoken in a private home and at Pine Forest on Saturday and Sunday before he had been liberated to the Elders A. B. Ayers and R. B. Denson.)

### GOD'S PROMISE TO DAVID

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever." II Samuel 7:12,13.

I believe that the house that is under consideration is the church of God. This house is now under construction, and will be completed when our bodies are changed and fashioned like the glorious body of Christ. "And I say unto thee, that thou art Peter, and 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 that He would build the church if some one would help Him. He said that He would build it Himself. All of the material that will ever go into this building was selected by God before the world began. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." John 14:2-3. The house is the church, and the mansions are the members that make

up the church.

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." Psalms 27:1. This verse is the same as we have seen in John 14:2-3.

"Know ye that the Lord, he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." Psalms 100:3. The above is what Christ and the apostles taught here on earth.

I want to prove by the word of God and the apostles that we, the Primitive Baptists hold to the truth as it is in Christ Jesus. I now will point out other scriptures for proof.

"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." Eph. 2:8-10.

In the fourth chapter of the Romans we have proof that all of the righteousness that Abram had was the imputed righteousness of God. The entire church of God was justified by the blood of Christ. "Much more then, being now justified by his blood, we shall be saved from wrath through him." Romans 5:9.

While I am on the subject of blood, I want to go to Rev. 17:5-6. "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." I believe that this is the spirit of anti-christ. We notice that she sitteth upon many people. "And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and

multitudes, and nations, and tongues." Rev. 17:15. The above has reference to false doctrines of men and devils, denying the purpose of the shed blood of Christ, and what it accomplished, as, if one proclaim a doctrine that the blood was offered to sinners, and it is left up to the sinner to let it have it's effect, that man is drunk; he cannot be sober. God, by one offering, hath perfected for ever them that are sanctified.

Many of God's people are mixed up with this doctrine, but God in due time will call them out. It may be in their last moments. I know of one that hated the doctrine of salvation by grace until just a short time before she died. I was standing beside her bed, but she knew nothing of the people standing there watching for the last breath. She said, "If I could get by". She said it the second time, and then the last words were, "I *can* get by"; then she gave up the ghost. God has never forgotten His people, and He will never be late.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. When the dead in Christ shall rise, they will be like Jesus, with a glorified body, and all the works that they will have will be what God has wrought in them. I hope that I am one of them. As for sin, the blood of Christ settled it on the cross. I will close for this time.

Elder J. R. Hollandsworth

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TO THE EDITORS OF THE  
GOSPEL STANDARD

Dear Brothers,—Having been a constant reader of your periodical, "The Gospel Standard", from its commencement, and, I hope, a well-wisher to its spiritual utility, I have read and admired many subjects that, according

to my judgment, are calculated to diffuse light to the spiritual readers of that little work, the churches of Christ that are in the truth, faith, and order of the glorious gospel of the blessed God. In it the churches have been rebuked, reproved, and exhorted with long suffering and doctrine, from its commencement; but there is one subject which I have never yet seen touched upon, which I think is necessary to be looked at and taken into consideration by the Lord's people, whose judgments are, in a good measure, informed, and whose understandings are pretty well matured in a knowledge of both the law and gospel. These established brethren and sisters in Jesus Christ must, I think, have observed as well as myself, that there have been some men, brethren in the churches, of whom there was no doubt concerning their conversion to God, who were, and who might have been happy and useful in the church, could they have been satisfied with occupying their own place, which appears to have been a regular attendance on the means appointed by the word of God, and by the church, for the edification of the body; such as attending and exercising the talent that God had given them in carrying on prayer meetings, visiting the sick, reading the Scriptures, praying with them in their afflictions, or any other service the church needed, for which God had adapted them. Could they quietly and peaceably have rested here, they would have been a credit to themselves and a comfort to the church; but, alas! alas! either the devil or the pride of their own hearts, or both together, has prompted them so that they would be preachers, not knowing either what they said, or whereof they affirmed experimentally and scripturally; for, although God might have blessed them with faith to believe in Christ, to the manifestation of their own souls, he had never given them ability to teach others experimentally,

doctrinally, and practically, as the oracles of God teach. The apostle says, "If any man speak, let him speak as the oracles of God speak, teach, or direct". Paul directs or exhorts Timothy to study to show himself approved of God, a workman that needed not to be ashamed, rightly dividing the word of truth, not merely dividing truth from error, but rightly dividing the word of truth itself. Will it follow, because God has blessed a vessel of mercy with a manifestation of his own personal interest in Christ, that he has also blessed him with spiritual and with mental powers, illuminated by the Spirit of God to study, and an aptness to think, so as to hold fast the form of sound words that could not be condemned by gainsayers? I think not. Some would be preachers, and apologize for themselves by saying, "I cannot study"; but I am inclined to think that those that God calls to the work of the ministry, according to the order of the gospel, "cannot help but study". By study, I do not mean that a minister whom God has called to the ministry should be shut up as in a nunnery three-fourths of his time; I mean that God so hedges him up with a knowledge of his own ignorance, of the meaning of the Holy Ghost, and the meaning of the inspired writers of the oracles of God, that he reads, studies, and cries to God for divine illumination into an understanding of the scripture from his own personal necessity. It will not satisfy his own mind to tumble out a bundle of scriptural, experimental, and doctrinal truth, that is nothing but an harangue of confusion and disorder, calculated for nothing but darkening ground that is divine, formed by words without knowledge and harmony. I candidly wish to leave others to their own chair; but I would rather lend my ears to an Arminian ranter than a Calvinistic ranter; for the one rants a bundle of error in ignorance, but the other, a bundle of truth in confusion; and I do not believe

that either one or the other has a jot or tittle of the spirituality of the worship of God in it; standing up as a professed teacher of a congregation of saints and sinners; reading a portion of the word of God as a professed explainer or expounder of the portion he reads; and after he has read it, never coming near it again, unless sometimes to quote it, where it has no manner of application to what he has been advancing, and only serves to let his audience know that he has not forgotten it. If a ministry of this sort is not a ministry to mock the scriptures and insult the ears and judgment of that part of the congregation that have been taught the scriptural harmony and order of divine truth, I do not know what to call it. But, messrs. Editors, as far as my observation has led me to remark, these kind of preachers are very tickle to meddle with; as Solomon says, "He that reproveth a scorner, getteth to himself a blot"; and it has often seemed to me as if these would be preachers, in spite of God or man, scorning reproof, correction, or advice. If their own minister to whom they profess attachment, and under whose pastoral care they should be, say anything to them, they reply, "O, he thinks no person is called to preach but himself". If an old established member would reprove them, they will say, "O, you are priest-ridden; you can hear no preacher but Mr. Such an one: you despise the day of small things; you cannot hear men of small talent;" but the truth is, not that they cannot hear men of small talent, but that they cannot hear men of no talent at all for the work into which they wish to trust themselves. The Lord's people can do with men of small talent, if that small talent be applied to a purpose for which it is adapted and qualified. A jackass is a very useful animal if used to carry a small burden at a slow pace, but would be ill adapted to be yoked with other animals in a stage wagon or a mail

coach.

These would-be preachers, Messrs. Editors, have been a source of much unhappiness in the churches of Christ, both to ministers and to peaceably disposed members; for depend upon it, if they cannot obtain the affections of the people in their own favour, they will try to alienate them from the minister, without regard to anything but their own self-consequence.

I am yours,  
John Higson

Slaithwaite

The Gospel Standard, 1838

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### EDITORIAL

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*“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.” Deuteronomy 8:2.*

We have been led to believe that the travels of the children of natural Israel for forty years in the wilderness is very typical of the travels of Spiritual Israel this very day and time. The apostle Paul was inspired to write when referring to the travels and experiences of the children of Israel: “These things were for our example.” I Cor. 10:6. For “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” II Tim. 3:16.

Now beloved brethren, what is it that we are commanded to remember? “All the way which the Lord thy God led thee.” You may ask, how can I remember all the way? No doubt some of you have been led much longer than forty years and some much less. No, you cannot remember all the way, but only as it pleases the Holy Spirit to teach and bring to your remembrance. “He shall teach you all things, and bring all things to your remembrance.” John 14:26. Surely there are many

circumstances which you can remember. Can you remember when you first began to feel the grace of fear come into your heart because of the revealing with power of your sins which were piled before your eyes so high that they towered above the highest mountain? What did your sins bring into your conscience? Did you feel your guilt to be a burden that brought on cries, sighs, groans and tears? Have you felt a sincere desire to come out of the world and everything worldly? Has not the Lord appeared for you on many occasions, led you through many dark places, rough passages, crooked paths, and has he not applied sweet promises to your conscience?

First, let us attempt to trace some of the travels and experiences of the children of Israel as recorded in the word of God. May we be given by the Holy Spirit to see and feel that God’s dealings with natural Israel after the flesh is typical of His dealings with Spiritual Israel today.

The residence of the children of Israel in Egypt may be likened as an image of our state by nature. Israel was perfectly satisfied in the land of Goshen where they had many possessions and they grew and multiplied. “And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew and multiplied exceedingly.” Gen. 47:27. This state of Israel is very typical of the state of the Elect children of God in their state of nature when dead in trespasses and sins. The world is a great dwelling place for the natural man; everything is found here that is exciting and enticing to the carnal mind. “Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.” Eph. 2:3. The world with its pleasures and delights is a dangerous foe, and holds captive the great mass of mankind. Let us look at

Pharaoh as being a type and figure of Satan in that he will keep mankind in bondage as long as he possibly can. "When a strong man armed keepeth his palace, his goods are in peace." Luke 11:21. But when the appointed time comes for the Lord to call one of his elect from the bondage of Satan, they will come. "All that the Father giveth me shall come to me." John 6:37. Why do the unregenerate say it is up to man to come out from a state of deadness in trespasses and sins, accept Christ, believe, and be saved? They do not know that "with man it is impossible." "It is the Spirit that quickeneth: the flesh profiteth nothing." John 6:63. "No man can come to me except the Father which sent me draw him." John 6:44. Just as God brought the children of Israel out and Moses said unto the people: "Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten." Ex. 13:3. "And you hath he quickened who were dead in trespasses and sins." Eph. 2:1.

In the next experience of the children of Israel let us consider Pharaoh as also being a type of the law, that law which can save no man. Pharaoh began to destroy the happiness which the children of Israel had previously enjoyed in the land of Goshen. He made them miserable by putting such heavy demands upon them that it was utterly impossible for them to deliver. They did not have the necessary materials and they said unto him, "There is no straw given unto thy servants and they say to us, make brick; And, behold, thy servants are beaten, but the fault is in thine own people." Ex. 5:16. Pharaoh's reply is, "Ye are idle, ye are idle: Go therefore now, and work: for there shall no straw be given you, yet shall ye deliver the tale of brick." Ex. 5:17,18. The demand put upon Israel was much more than they could render. Pharaoh

intended nothing less than Israel's total destruction; this was to natural Israel a sentence of death. The Israelites, when they could endure the hard bondage no longer, were by this very means rendered susceptible of deliverance and the oppression they suffered made their deliverance the more glorious to them. They were delivered by the outstretched arm of God while the Egyptians were burying their dead.

Let us look at the above dealing of God with natural Israel and see if our own experience does not harmonize with theirs. In order for us to feel this, it is essential that we first be quickened from a state of deadness in trespasses and sins. We must first be brought out of the land of Goshen. We must have been given spiritual life and light in order to feel and see our undone and lost condition. Our sins must become exceedingly sinful. The law says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30. Now, what man ever kept this commandment? Surely, none, and no man ever can keep it. Has the "sentence of death" come upon all your power and efforts to keep the law of God? In your failure to do so have you felt you must inevitably perish? "The soul that sinneth, it shall die." Ezek. 18:4. And "Cursed is everyone that continueth not in all things which are written in the book of law to do them." Gal. 3:10. When the above killing sentence came into our heart and conscience, it slayed us as to salvation by the works of the law: it condemned us and killed us outright as to any hope that may have sprung from our own righteousness. We could say with the Apostle Paul, "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." Rom. 7:18. Salvation by the works of the law has proven to us a sure impossibility. O, God, we are guilty and

if Thou should cast us into hell we dare not say otherwise. We have violated Thy law every day and we know that if Thou should lay justice to the line, and righteousness to the plummet, we must be swept away forever. The demands of the law, being beyond our ability to fulfill them, we were as the children of Israel when Pharaoh demanded more that they could deliver. As Pharaoh intended nothing less than Israel's total destruction, thus the law also announces its threatenings, its curses and eternal perdition upon all who disobey it. "Depart from me ye cursed into everlasting fire prepared for the devil and his angels." Matt. 25:41. We could see no way of escape and may have said (as I did say), O Lord, let me go back into the land of Goshen. This was the feeling of the children of Israel, "O, that we had remained in Egypt." It is hard to describe what distress and anxiety the law causes a soul in which it performs its office as a schoolmaster. "O, wretched man that I am, who shall deliver me from the body of this death." Rom. 7:24.

Is there no hope? O yes, my dear ones, the same outstretched arm of God that delivered the children of Israel from the dominion of Pharaoh, (who was a figure of the law) has or will deliver you. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5.

The first encampment of the children of Israel after being led out from under the harsh and tormenting demands of Pharaoh was at Rameses. May we notice that the meaning of the name of each encampment has a spiritual significance and likeness to our own experiences as well as theirs. Rameses signifies the thunder of joy. What a great joy fell upon the hearts of the children of Israel when they were delivered from Pharaoh and his harsh

demands. Is not this in harmony with our own experience? What great joy filled our hearts and souls when by the eyes of faith we were given to see and feel Christ as a source for our deliverance. Was there not a time in our own experience when our agonizing souls finding no escape and thinking deliverance impossible was given by the eyes of faith to look away from self and the harsh demands of the law to Jesus Christ as a source for our deliverance. The whole world took on a different glow, the clouds, the birds, the trees and everything we looked upon, we could see Christ in them. What great joy entered our souls, surely this was heaven on earth! Jesus says, "I am the way, the truth, and the life." John 14:6. We had a hope that this wonderful feeling would continue through life's journey. This joy is not in every instance equally great, even as the work of repentance is not equally painful and the one is usually regulated by the other. Everyone, however, receives some refreshing and gracious communication which remains as precious memories to him.

The next stop was at Succoth, meaning tents. "And the children of Israel journeyed from Rameses to Succoth about six hundred thousand on foot that were men, besides children." Ex. 12:37. Tents signifies something not permanent, moveable. This great joy of deliverance the children of Israel felt and cherished so much was not to last. The joy we felt when first we saw the Lord must also gradually fade away until we cry out with the song writer, "Where are the blessings that once I knew when first I saw the Lord? Where is the soul refreshing view of Jesus and His word?"

From Succoth they journeyed to Etham. "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." Ex. 13:20. The Lord began to lead them by a pillar of cloud and a pillar of fire. "And the

Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire to give them light." Ex. 13:21. Notice the Lord is leading them toward the Red Sea, with mountains on each side and into a desert land. Had the children of Israel been led by the way of the land of the Philistines, the distance would have taken less than a two week's journey to reach Canaan. Anyone being familiar with the country there would have thought the children of Israel insane for not taking the nearest way. But is not the doctrine of the gospel of Christ, and the way he leads His people looked upon as being foolish by the wise and unregenerate of this world? It pleased their Divine leader not to take the nearest route. The Lord Jesus led the Israelites in a way and to the spot where the hand of God would be most gloriously displayed in their rescue and in the destruction of Pharaoh. Remember they are being led by the Lord. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with my eyes." Ps. 32:8. The word of God teaches us, there are two roads that lead to an eternity. The one is with a wide gate and broad way that leads to destruction. "And many there be which go in thereat." The other a strait gate and narrow way "which leadeth unto life, and few there be that find it." Matt. 7:13, 14. There are few travelers in the way in which the Lord leads his people, this way is altogether unknown to the unregenerate of this world. We know that the Lord leads in a right way, regardless of how contrary to the ideals of the flesh. "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isa. 48:17. It is often a rough and rugged way, with many trials and tribulations for "we must through much tribulation enter into the kingdom of God." Acts 14:22. Is not the true gospel of our Lord Jesus Christ regarded as dangerous, a stumbling block and

foolishness to the people of the world?

The name Etham signifies perfect and sincere. The Lord leads his people in a perfect way and when we feel to be poor in spirit, mourn over our sins, hunger and thirst after righteousness, we feel a warfare going on within us. "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:17. The good that we would we do not, the evil which we would not, we do. This feeling is real and sincere; it is not something imaginary or fictitious. The Lord leads his people in a perfect and sincere way, we may not know or understand the meaning of that which may befall us, just as Peter knew not the meaning of the foot washing, but the Lord said, "What I do thou knowest not now; but thou shalt know hereafter." John 13:7.

The children of Israel were led by the pillar of cloud and pillar of fire until they came to the Red Sea. This was a very critical place for them, the Red Sea in front, lofty and impossible mountains on each side, and Pharaoh's army coming from behind. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and they were sore afraid: and the children cried out unto the Lord." Ex 14:10. Is this not true with us, when at times, our pathway seems impossible for us to continue, cry out unto the Lord, for "God is our refuge and strength, a very present help in trouble." Psa. 46:1. Pharaoh's great army now stands ready and poised to slay the children of Israel and "Moses said unto the people fear ye not, stand still, and see the salvation of the Lord." Ex. 14:13. The Lord brings into great display, how He is our refuge in time of trouble, "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind



them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex. 14:19,20. Can we not see Pharaoh's army as being figurative of our many sins which seem to be continually following, to destroy us? The Lord commanded Moses to lift up the rod and stretch his hand over the sea and the Lord caused the water to depart. "And the children of Israel went into the midst of the sea upon the dry ground. And the Egyptians pursued and went in after them to the midst of the sea. And Moses stretched forth his hand over the sea. And the waters returned; and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." Ex. 14:22, 23, 28. It is a beautiful picture when given to see the Red Sea as being symbolic of the blood of Christ. It was the Red Sea as that destroyed Pharaoh's army which is figurative of our sins. The blood of Jesus Christ (where applied) is sufficient to destroy and cleanse us of all our sins. "Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5. An elect vessel of God may be as black and dirty with sins as the tents of Kedar, yet that fountain of blood from Immanuel's veins is sufficient to cleanse from all sins however great or small.

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged into that flood  
Lose all their guilty stains."

"So Moses brought Israel from the Red Sea, and they went into the wilderness and found no water." Ex. 15:22. They had journeyed to Marah: Marah meaning bitter. Even in the midst of great thirst, the water was too bitter to drink. "And they came to Marah, they could not drink of the waters of Marah for they were bitter."

Ex. 15:23. After traveling three days and finding no water, they were at the point of dying of thirst, they could go forward no longer. Is this not true in our own experiences? When so many rugged crosses both inward and outward fall upon us and life becomes so bitter and we feel we can go forward no further; then we are compelled to do as Moses did. Attempt to pray and pray unto the Lord. "And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet." Ex. 15:25. This tree is a figurative of the cross of Christ. Even during our most trying and bitter times, when given (by the grace of God) to see that the Lord is leading us, shews us his cross and a blessed hope in it, then does not life take on a much sweeter trend? This wonderous tree can sweeten all the suffering that would otherwise be intolerable. But as the tree was pointed out to Moses, it must also be pointed out to us by the Holy Spirit. "Draw me, and we will run after thee." Song of Solomon 1:4.

The travels of the children of Israel through the wilderness were filled with many trials and tribulations yet it was the Lord's way of leading them into Canaan's land. There was nothing in the wilderness that they could feast upon to sustain their natural bodies.. The wilderness could not grow or produce anything that would feed and satisfy the natural body. It all had to come from above where all good and perfect gifts flow. Manna had to come down from heaven. "Then said the Lord unto Moses, Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate everyday." Ex. 16:4. The wilderness to natural Israel was symbolic of this world to spiritual Israel today. This world is a wilderness to the spiritual lives of God's people. There is nothing here that can satisfy the new born soul. No food grown here to feast upon, it must come down from above. Do we not

have a sincere desire to feast upon Christ? He says, I am the living bread that cometh down from above. If any man partake of this bread, he shall live forever. We must be given spiritual life to have a spiritual appetite. The world is not a wilderness to the unregenerate. To him it is a beautiful heaven, producing beautiful things laden with golden harvests.

"To humble thee, and to prove thee to know what was in thine heart." It is in the wilderness where the Lord humbles and proves His people. It is here he strips them to the very bone. They lose all goodness, wisdom, strength, creature holiness and all their filthy rags of righteousness. We look upon the world--all is a wilderness, nothing but sin, everything hideous and vile. Nothing but evil without and within. Does this not make one realize to some extent the depth of the fall? All our holiness being gone, our strength turned into weakness, zeal withered and all comeliness turned into corruption, will this not humble you and prove you?

"To know what was in thine heart." When we are given by the grace of God to see what a heart we have; we become desirous for God to speak to and search our hearts. We soon realize that we are helpless to work one grain of true religion in our own hearts. I have no feeling, no life, no faith, love, no holiness, I have nothing except it be given me from above. We can not find one speck of comfort for our souls in this world, except it comes down from above for this world is but a wilderness where nothing grows to comfort the new born soul.

A conflict between nature and grace, between the flesh and the spirit takes place in the wilderness. How thankful we should be if our conflict is grace against nature and not nature against nature...Nature against nature is a worldly religion that depends upon our human works and sin will always win out, for salvation is not of works lest any

man should boast. Those who are engaged in a conflict of grace against nature will always win the battle, for the Lord himself fights this battle. The good and comforting news is then that God's family always fights a winning battle. Regardless of what, and how much, may confront us here in this wilderness below, how can that be compared to one minute in heaven?

Elder Joe L. Hamrick

#### THE CRY OF A WATCHMAN ON A DARK CORNER OF ZION'S WALL

The evil and lamentation of J.G., of Essex, in your last December number is, and has been, a great evil in my sight for many years, inasmuch as I have felt a disposition to seclude myself from almost all the professed truth-preachers within my precincts; for I believe that nine-tenths of the preaching of the present day is only the pride, wind, and puff of poor, vain man, aided by the old, proud, and lying devil to deceive the hearts of the simple. From this sad source arise swarms of these poor dandified, foppish boys from the academies, with their spectacles and hair set up like porcupines' quills, apeing the ministers of the gospel; also from those lecturing and spouting clubs, and conversation-meetings, where the greatest ignorance, pride, and folly is manifested.

Again, others in common occupations of life get a notion of prattling about Scripture. "O!" says the devil and their own proud hearts, "you can preach". Away they run, anywhere and everywhere where they can be heard to preach! Thus they catch the preaching-fever, and preach they will, and if they can get a people together to be as pleased with their preaching as they are pleased with it themselves, all is right, and they call it prosperity. Then they smile in the faces of their hearers, shake hands, congratulate, and, like Absalom, bless and kiss every one in the gate. And now

the preacher stands tiptoe, looking all around him for admiration, expecting soon to become very popular, and have a very respectable congregation. But now, to prove it to the world that he is called to the work of the ministry, he begins to seek out for converts. And now, if any hypocrites will but come with a sad countenance, and tell him they like him and his preaching, and that they are converted under him, he will bless and caress them, and receive a thousand such if they come. But should a sober-minded soul, "not ignorant of Satan's devices", speak one word to cross him in his own pride and glory, for that's what it is, the pious, smiling preacher turns savage as a bear. "O!" says he, "am not I to do as I please? Am not I the preacher?" Thus the visible church is crowded with formalists, hypocrites, and enemies to the truth of Jesus, and overrunned with "grievous wolves not sparing the poor flock of Christ". For wherever these puffed-up pedantic parsons go preaching, they spare not to belabour and calumniate the poor flock of Christ. And if their professed piety forbids them to speak too much evil of the saints of Jesus, they will shoot out the lip, make a long, sad face, and shake their heads, saying, "Oh, oh! I had rather be silent." And thus, to see their parsonic looks, walks, and would-be-grammatical, pretty, little, nice, fine words, to please the polite hypocrites, is really sickening to a humble, honest soul.

But where is the love, truth, and glory of Jesus preached, and the power of the holy Comforter felt? O tell me, ye shepherds of Israel, where the eternal sun of heaven shines, that I may find some warm sunny bank, where I may lead my poor, weak, sickly lambs to feed, lie down, and rest! O! where are the green gospel pastures and sweet cowslip meads, where I can lead Christ's tender lambs to crop the young virgin-grass, tender herb, and sweet flowers, like those of Sharon's field? Where are the

perennial springs, the meandering streams, and still waters, that I may drink, may fill and water the flock, and find my poor soul restored to the love, peace, and joy of God's salvation? O! thou dear, good, and chief Shepherd, look down upon thy poor scattered flock; "aid them by thy friendly crook, and cheer their hearts with thy merry gospel-pipe; thy sheep that dwell solitarily in this dark wood, that they may feed in Bashan and in Gilead, as in the days of old." O! Jesus, thou good Shepherd, pity, help, and succour thy poor little flock, according to thy word; lay the lambs in thy bosom, feed the hungry, bind up those that are wounded, and heal those that are rent and torn by the ravening wolves of the wood.

O! thou sweet Shepherd, open the door of mercy that they may find access to thy bleeding heart of love, that they may go in and out and find pasture, and a sanctuary in thee. For though the tabernacle of curtains in the wilderness, and the temple of stone at Jerusalem are deminished, thou wilt "be unto them a little sanctuary wherever they are driven."

A Watchman on the Walls  
Dunmow, Essex  
The Gospel Standard, 1838

## VOICES OF THE PAST

"He being dead yet speaketh"

FROM AN OLD SIGNS

### AN INQUIRY CONCERNING THE DUTY OF THE UNREGENERATE TO BELIEVE, REPENT, OR PRAY

(CONCLUSION)

The branch of the above inquiry now before us is, What constitutes preaching repentance both under the *day spring* and the *sun rising* of the gospel day?

The *day spring*, of course, comes first, and under this we find both John and

Christ preaching, saying, "Repent, for the kingdom of heaven is at hand." In order to come to a proper understanding of the import and design of this preaching, it is necessary to refer back to the peculiar standing of the Jews. I have already remarked on another branch of this inquiry, that the law of Ten Commands in the letter of them, were given in covenant form to national Israel. Connected with these commands and as conditions of the same covenant, was the observance of the whole Jewish ritual as commanded by Moses. In the offering of sacrifices and in other rites, repentance or an acknowledgment of guilt and condemnation was implied and taught; also the hearing and reception of the Messiah, when he would come, was commanded. Deut. 18:15-19. Hence the "foundation of repentance from dead works" is named, Heb. 6:1, 2, among the principles or first rudiments of the doctrine of Christ, which the believers from among the Hebrews were called upon to leave. Hence also when Messiah came, it was according to the Divine and revealed plan of his manifestation, that he should first present himself to the Jews, nationally, for their reception or rejection; on the principles of the Sinai Covenant. Hence it is said Christ "came to his own and they received him not", etc. John 1:11. It was, as I understand it, in accordance with this arrangement, and the provisions of the Sinai Covenant, that John came preaching repentance and that Christ preached it; and also that the seventy were sent two and two to give notice of his coming, or that the kingdom of heaven was at hand. They preached repentance to show that according to the order of Messiah's kingdom, and to what had been figuratively taught in the Sinai ritual, repentance, and not self-righteousness, was requisite to a right reception of the Messiah, and to entering into his kingdom. They called upon them thus to repent upon the principles of that

covenant under which they as a nation in a peculiar manner existed, and according to which Christ thus first presented himself to them as a man for their reception or rejection.

It is true, as Brother Beebe said in his remarks on repentance, that a special design of John's being sent preaching repentance was "to make ready a people prepared of the Lord". But still I think John's preaching, saying repent, etc., was addressed to the Jews nationally upon the principles of their covenant; and that it was thus left to the Holy Spirit, whose province it peculiarly is, to make manifest the "people prepared of the Lord", to lead such through John's preaching to be convinced of their sinfulness and just condemnation, and to hope for the immediate manifestation of the Messiah; and as a fruit of their repentance, to renounce their self-righteousness and their dependence on, having Abraham for their father, for justification; and were accordingly prepared to come to John's baptism as a baptism—not of self-righteousness for justification—but of "repentance for the remission of sins". Hence in the text already quoted John 1:11, after it is said, "he came to his own, (that is, nationally) and his own received him not", it is further declared that "to as many as received him, to them gave he power" etc., "which were born not of blood", etc. Thus showing that their being distinguished thus from the nation was peculiarly of God.

From this view of this subject, Pedobaptists may think it consistent to preach repentance according to John's manner of preaching, because they imagine their children to have been brought in under the Abrahamic covenant; but surely no consistent Baptist will think of blending the principles of the Sinai covenant with the gospel ministry in calling upon men to repent as a self-preparation for receiving the gospel.

I will now come to the preaching of

repentance under the sun rising of the gospel day. On this point we have a plain direction in Luke 24:47, where Christ, after his resurrection, teaches his disciples that "Repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem." This I understand to be the particular instruction given how repentance is to be preached since the ascension of Christ.

1st. It is to be preached in his (Christ's) name; not in Moses' name; not as a demand of the law; nor as John preached it to the Jews on the principles of the Sinai covenant. Neither does preaching repentance in the name of Christ consist with calling upon men to repent, for this implies that the repentance called for is such as the natural man can exercise, or the reflections of the natural mind will produce. Hence this preaching tends to build men up in the notion of their own ability and to satisfy them with such repentance as they are capable of exercising; and therefore tends to produce in their minds the very reverse to that repentance which Christ gives, a being abased in the dust as guilty, ruined, helpless sinners.

Repentance is truly preached in the name of Christ, when the law in its exceeding broadness, unchangeableness and spirituality as taught and illustrated by Christ, and established by the gospel is preached, as cutting off all human works as the ground of acceptance with God, "Stopping every mouth and presenting all the world as guilty before God". This is the preaching which when the heart is opened by the Holy Ghost to receive it, and by him applied, produces the fruits of genuine repentance, viz: a being stripped of all self glorying and self confidence and an abhorring of one's self and being humbled as in dust and ashes. But further in preaching repentance in the name of Christ, as he is "Exalted as a Prince and a Savior for

to give repentance to Israel and forgiveness of sins", the sensible sinner, who is mourning over his hardness of heart, should be pointed to Christ as him who alone can melt his heart and give him that repentance which needeth not to be repented of. And the intimate connexion between this repentance and the receiving of the forgiveness of sins must be clearly held forth; so that none, on the one hand shall indulge in the hopes of experiencing pardoning mercy through Christ, unless brought to know and feel the odiousness and exceeding sinfulness of sin; and on the other hand, that those who are mourning over their own vileness and ruin may be encouraged to hope for the forgiveness of their sins through Christ. Now I will leave it to Brother Meredith and others who have been alarmed at the cry against our Old School Preachers, that they do not preach repentance to sinners, to judge whether the above described kind of preaching, or the calling upon the unregenerate to repent and the trying to scare them to it by dwelling on the horrors of hell, and thus leading them to infer that repentance is a bodily exercise, a mere excitement of the passions, appears the most consistent with gospel doctrine and preaching, and the most like preaching true "repentance toward God".

But there is another point which it is incumbent on me to notice before I quit this subject; viz: Acts 17:30. "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." We must first notice the import of the expression "now commandeth". If the obligation of the Gentiles to repent rests upon this command, as a "new law" then instituted, as those who dwell so much upon this text seem to intimate, then their previously gross idolatry afforded no just ground for repentance, and they were guiltless in practicing it. But such conclusion is entirely inconsistent with Paul's view of their case given, Rom. 1:18-32. The true

import of this expression as connected with the idea that God had heretofore "winked at the times of this ignorance", appears to me to be this, viz: That although hitherto the law of Ten Commands as designed to teach the "knowledge of sin" was confined mostly to the Jews, while the Gentiles were left without any special revelation to teach them their sins, yet now under the gospel dispensation this law as connected with the gospel proclamation, was "To be preached in all the world for a witness unto all nations", showing the absurdity and wickedness of idolatry, and the guilt and condemnation of all as transgressors of the divine law. Hence wherever the gospel came among the Gentiles thus accompanied with the proclamation of the law, those Gentiles whose hearts were opened to receive the word were led to renounce all their hopes arising from those idolatrous rites which they had performed and to fall prostrate before God as guilty sinners, needing his pardoning mercy; as were the Jews stripped of their legal righteousness. And not only this, but God is so revealed in the external testimony of the law and the gospel as that human reason becomes convinced of the absurdity of idolatry; and all where the gospel comes are more or less made to feel that they are dependent on, and accountable to the living God. In accordance with this view of the import of this text, I will add that the primary idea of the word here rendered command, is to "instruct", "teach", "direct", and hence also it came to be used to denote "commanding" as one mode of directing: it further signifies to give notice or warning, etc. Hence I understand the text as designed--not to intimate that under the gospel God had instituted a new command or law for the Gentiles, or laid them under a new obligation to exercise repentance; but to show the bearing and effect the gospel proclamation as embracing an illustration of the spirituality of the law was

designed to have upon all people, and that it was thus addressed to all in distinction from what was the case under the former dispensation.

Lastly the subject of prayer, or the enquiry whether it is the "duty of the unregenerate to pray" demands attention. If the charge that Old School Baptists "believe it is not the duty of the unregenerate to pray", is designed to convey the idea that they do not hold or preach that it is the duty of unregenerate persons, or right for them, to read or say over a form of prayer, as a regular or occasional task, and as means of salvation, or a condition of acceptance with God, whilst their hearts are insensible of the wants their words express; every consistent Old School Baptist, and every other person who knows the wickedness of mocking God with lip service while the heart is far from him, must plead guilty to this charge.

But as this charge imports that we do not admit it right for any person, under a sense of his dependence on God and feeling his need of divine mercy or aid in any case to ask God for it; I think the charge is false. I, for one, believe it right for any one to pray God for any aid or mercy that he truly feels the need of, and is authorized by the Scriptures to believe that God bestows upon the sons of men.

To say it is the duty of unregenerate persons to pray as a form of worship is to say that God requires of them that worship which is neither spiritual nor from the heart. But Christ informed the woman of Samaria that "God is a Spirit and they that worship him must worship him in Spirit and in truth". John 4:24. But for a person to pray not as a form of worship but simply to ask God for mercy because he feels he needs it, is the privilege of any; hence Peter exhorts Simon to "pray God, if perhaps the thought of his heart might be forgiven him"; under the impression, undoubtedly, that Simon from the sharp rebuke and warning he had given him,

would see and feel the wickedness of his thought and the need of forgiveness.

I have thus travelled over a good deal of ground upon these subjects; whether Brother Meredith will be any better satisfied than with Brother Beebe's brief explanation, I know not. The confusion unto which these subjects have been thrown by conditionalists and their use of them, seemed to require a general and particular examination of them. I cannot say that after all I have said, and my anxiety to place the subjects in a clear light I have succeeded in my wishes.

But I leave it, God may enable some others to set the subject in a clearer light, or may lead some to comprehend the ideas I have attempted to convey; and if they are wrong, to show the right.

Yours in the gospel of Christ,  
S. Trott

"Signs of the Times"  
September 1, 1839

Dearly Beloved,

When reading in the Bible I find myself looking for scriptures that will cause me to hope, to believe and to trust in those things I find there, searching for things in the travels of God's elect or chosen through out the Bible that I can apply to my own experience. The cast down, trodden upon, doubtful, fearful people that make up his elect or chosen. Not doubtful of the doctrine of salvation by grace but of yourself being encouched in this grace. I think his little ones always travel this road.

The scriptures teach that it is through much tribulation that we enter in. That tribulation worketh patience, patience experience and experience hope. That he gives us the valley of trouble for the door to hope. It is only when we are in this valley of trouble that we are taught to follow on to know the Lord, We never, I think, look for him except when we are in dire trouble.

Notice in the 40th Psalm. I waited patiently for the Lord. The reason I

believe, David waited on the Lord was because he was in the horrible pit and in the miry clay and there was nothing he could do except wait. He inclined unto me and heard my cry. When in such a condition as this, I think, is the only time we are qualified or want to call upon the Lord. Only when we have no where else to turn.

In the 107th Psalm, 4th verse, these people were wandering in the wilderness in a solitary way. This also is the way his people travel. He always finds them in such situations. Notice in 32nd Deuteronomy verse 10. Jacob was found in a desert land and a waste howling wilderness. 107th Psalm 4th verse, hungry and thirsty their souls fainted in them. Then they cried unto the Lord in their trouble and he delivered them out of their distresses. His people are always "brought" to such a point or condition that all that is left is to call on the name of the Lord. Isn't it marvelous tho that he always answers such pleas as this?

In the 40th Psalm, he brought me up out of an horrible pit and the miry clay, set my feet upon a rock and established my going and put a new song in my mouth, even praises to his name. How beautiful such scriptures as these become when brought by the power of the spirit to your heart.

In the 107th Psalm, he led them forth by the right way that they might go to a city of habitation. Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men for he satisfieth the longing soul and filleth the hungry soul with goodness.

Scriptures such as these mean much to me now. If not deceived altogether, I believe I was brought to such a point in my life, to where those things we desire most, in nature as well as spiritual, I had nothing at all to offer to obtain them.

I have hope, tho hard to see most of the time, that he has turned me from the world and worldly things that perish with the using and put this new song in

my heart, even praises to his name. Also a desire to follow after and to know more of him.

In the Songs of Solomon are some of the most beautiful words recorded in the Bible to such a seeking people. Tell me oh! thou whom my soul loveth where thou feedest, where thou makest thy flock to rest at noon. Isn't this your desire, to mix and mingle with his sheep? If so the next verse tells us where.

If thou knowest not oh! thou fairest among women, go thy way forth by the footsteps of the flock, feed thy kids beside the shepherds tent. Notice he calls them thou fairest among women. The only way this can be, I believe is that he always sees his little ones through the shed blood of Jesus Christ. Thou art all fair my love, there is no spot in thee.

Isn't it wonderful to believe in such a God that saves his people, not because of what they are, but in spite of what they are.

May he bless us to lift up our eyes to the everlasting hills from whence cometh our help.

Yours in hope,  
Elder Graydon Smith

---

ELDER IRA SHELTON CONNER  
(1906-1981)

He was the second son born to the late Lemuel D. and V. Susie T. Conner, on March 27, 1906, at the home of his grandparents in Floyd County, Va. In 1908 He moved with his parents, brother and sister, to the farm at Hollins, Va. In 1925 he went to work for his grandparents on the very farm where he was born.

In November, 1926, he married Miss Nannie B. Poff. They were received into Pine Forest Church and was baptized by their Pastor, Elder S. L. Moran, in 1927.

He was employed by a tree nursery, then a furniture manufacturer, and then the Virginia Department of Highways. While employed and living in Salem, in March, 1937, his companion died of Pneumonia, leaving four small children. They lived with their grandparents at Hollins, while he continued to work for the Highway Department.

In December, 1938, he married Miss Ida Mae Bowles. He moved his family to the

Christiansburgh area of Virginia, but felt drawn to defense work and obtained employment in the Norfolk Naval Shipyard. He worked there until his retirement.

He visited Pine Forest as often as he was able, and began in 1951 to exercise his gift there. He was liberated to his Pastor, Elder B.O. Thompson. In March, 1951 that liberty was extended to the presence of Elders A.B. Ayers and R.B. Denson.

Being drawn by love to the Brethren of Kehukee, he was granted a letter of dismissal in April 1955, and later the same month he united by letter to Flatty Creek Church. He was ordained to the full work of the Gospel Ministry on October 28, 1956, by a Presbytery composed of Elders A.B. Ayers, R.B. Denson, and W.E. Grimes. He served Flatty Creek and Robersonville faithfully though his health was declining.

In March, 1978, he came home from meeting to go out among the Brethren no more. He was laid aside in the hospital or at home until Sunday evening, November 22, 1981, when his Saviour said, "Come up hither and behold My face in righteousness," and his body fell asleep in Jesus in hope of a glorious resurrection. On the 24th his earthen vessel was committed to the earth in Greenlawn Memorial Gardens, after Elder Joseph Leggett delivered a comforting discourse to those assembled in the Chapel of Foster Funeral Home in Portsmouth, Va.

Surviving are his wife, Sister Ida Mae Conner; daughters, Mary L.V. Lowe, Chesapeake, Hazel Irene Horne, Salem; sons, Ira Dillon, Winchester, Joseph Arlington, Denver, Colo.; one sister, Lula C. Anderson, Shawsville, Va.; and 4 brothers, Earl A., Fincastle, Va., Noel F. and Aaron J., Roanoke, and Calvin A., Salem; also 12 grandchildren and 15 great grandchildren, and a host of brethren, sisters, and friends.

The Lord giveth and the Lord hath taken, and blessed be His Holy Name.

Noel F. Conner

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# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., NOVEMBER 1982

No. 11

## SIGNS OF THE TIMES

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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## THE COMMUNION

The Lord's Supper is commemorative of our blessed Savior's sufferings and death, and is, indeed, a very solemn service. The bread represents His body broken, and the wine typifies His cleansing blood. As to how often this ordinance should be observed is not commanded, but "as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." I Cor. 11:26 I think Primitive Baptist churches generally have this service twice or four times a year. Only unleavened wheat bread and common wine (fruit of the vine) should be used, because such were the emblems selected by our blessed Lord. Grape juice should not be used until after fermentation has clarified it and it becomes wine. Neither of the emblems should contain leaven. This service is often called a "sacrament," under the mistaken idea that it is a "seal" or "means" of salvation. It is only a commemorative command.

Restrictions must necessarily be placed around the Lord's table if we would keep away those who should not eat; and if any should not eat, we surely could have no right whatever to invite them. Jesus Christ placed this ordinance in the early church and did not give it to the world. What right have we to carry this table out to those who are unwilling to come in and be one with us? We practice what is called "close communion," and do feel that this is the only safe, orderly and consistent way for us to follow, for it is protective in that it is so well calculated to keep us from all those entanglements and awkward positions that "open communion"

surely leads to when carried out in practice. So we only invite to the Lord's table those of our same Faith and Order that we have satisfactory reasons for believing, and who know themselves to be in good standing and fellowship with our Baptist churches. Our invitations cannot possibly extend beyond our recognized baptism. Communion is based upon love, union and church-fellowship, and surely there can be no real church-fellowship between us and those who differ so widely from us in doctrine and practice, because the necessary harmony and equality is quite out of the question. "Open communion," as its name implies, places no restrictions whatever; but plainly says, "Come, everybody." And yet others agree that all those who lead wicked and scandalous lives should be excluded, and thus claim for themselves the right to judge as to who should sit at the table with them. But none should call that "open," which they really do not want open, for it is inconsistent. We surely want to be governed by consistency and orderly practice. While we as individuals can have more or less Christian-fellowship for all those having an experience of grace, but this will not allow us to follow them into church-fellowship, for that will surely lead on into other erroneous practices. Selected from "Primitive Baptist Faith and Practice" by Elder W. S. Craig. (We feel that this article, though short, is very to the point, and needful in this time. Editors.)

### SEALING

*"Now, he who hath sealed us is God."*

2 Cor. 1:22.

How many different exemplifications, explanations, and opinions have I seen concerning the doctrine of sealing. And empty opinions they only in general seem. For I believe that sealing is the keystone in the great arch of saving religion. It is the secret of the Lord. (Psa. 25:14) It is the mysterious signet. It is

the living joint and bands whereby celestial nourishment and activity, whereby heavenly strength and self-evident witness are communicated to the chosen seed. "If we receive the witness of men, the witness of God is greater." (I John 5:9)

As clay from the seal, and as the melted wax receives the impression when the hand moves to stamp the impress; as this is true in earthly sealings, so is it true also of that heavenly sealing which is effectual unto the day of eternal redemption by the Holy Ghost on the heirs of heaven who are the seed of promise, "which is true to all the promised seed".

O, the bright and shining impress, glittering far and wide, beaming with living influences when the seal of God hath touched the sin-destroyed anxious wretch who wrestles for hope with the living God! When repentance, guilt, and deceits of the heart, and the malice of the devil have caused a broken and contrite spirit before God, when hyssop (that bitter herb) hath purged the soul in godly sorrow and weeping before God; and when the most flaming self-aborrence, like Job's, and the most heaven-kindled activity, like the hart panting after the water-brooks, have stirred up a poor self-destroyed, law-destroyed man to seek after God and wait upon Him; if so be there may be hope; I say, for a poor melted wretch like this, waiting at wisdom's gate, through necessity, to be all of a sudden and eternally touched with the seal of God, and to have the living die and lineaments of hope, faith, peace, and heavenly pleasure insensibly creeping over his heart-broken and panting feelings! to have the seal of God in living assurance marking him for God's own in that day when He makes up his jewels, to be touched with the visible mark of God upon him! to feel, handle, and see, and to be delighted with the heavenly feelings, life, spring-time, and summer-dew, accompanying the felt

seal, heaven-bestowed approbation, and living delights of God, on his guilt-broken, and sin-melted spirits! this, this is the sealing of God on a man.

What I speak on this sealing I speak from my own experience. And as I have felt the experience of it and know it to be true, so I believe the explanation I adduce of the doctrine to be true also. But to be more particular.

The two great divisions of sealing, according to my experience, and, as I believe, according to the doctrine of Scripture, are these, viz., melting of the wax; and secondly, the impress of the seal. The wax (so to speak) is our feeling; the seal, impress, and image are the direct operation of God on the feelings.

As the feelings of sorrow and joy too are more weighty, vivid, and self-evident than thoughts, fancies, and opinions concerning sorrow and joy, as feelings of the heart overtop all head-knowledge; so I speak with authority on these subjects; not merely having seen them afar off and being persuaded of them in that way; (although that is very good so far as it goes, if it is a true work, in hope) but having actually gone through this melting and sealing, this softening through the law of terrors, and this divine impress of divine love through the gospel on my poor soul, I may, I say, claim somewhat more attention justly, both in the sight of man and of God. "For out of the mouth of babes God perfecteth strength, to still the avenger, and to show that the lame take the prey". (Isa. 33:23)

"To give one an expected end". And again, "Thine expectation shall not be cut off". These and similar passages of scripture are fulfilled in some satisfactory degree in this holy sealing of the Spirit of promise on the broken and longing soul.

But I have often thought of many who speak of this sealing, that I would not stand in their shoes at death for a thousand worlds! And why not? Because, poor things! They can do

impossibilities! They can be sealed without ever having been melted! They talk about being sealed, when I believe their sealing to be a living lie! They never were melted yet! This shakes my confidence concerning the whole of their religion. For if they can be sealed without ever being melted in anguish, I begin to fear whether the father of lies is not the architect throughout of their religion. I say, if they can charge the sealing of God on their unbroken heart, what false thing can they not do?

I say again, as true as God is living, I never knew anything of this divine impress of the living God on my feelings until I had been melted in the fires of misery, condemnation, and such woe as I never could describe. Rolled in the belly of hell a little, I felt the necessity of this divine sealing, image, and superscription, to sustain my soul amid the mingled catalogue of woe, which, like an army of soldiers, stood in battle-array against me. Neither is this seal which I am speaking of a dead stamp, a lifeless security, or a mere picture to look at. But it is a communication from the Prince of life. It opens the sacred treasuries of heaven into the soul. It uplifts the hid repositories of divine grace and glory into the soul's possession a little. It beams with refulgent brightness over the chequered pathway of our mortal pilgrimage as long as we live. And ever and anon, when the seal appears to have slipped out of one's possession, by and by the Holy Spirit of God renews it all up again with a living and refreshing lustre. I say again, the hid treasures concealed, secured, and at times drawn forth with an illustrious glory before the soul's eye through the seal, is what I believe none but those who are finally to be in heaven have the slightest or most distant conception of.

Sealing contains within itself the germ, the foretaste of peace, the small bud of sweetness, the soul-ravishing hope of heaven. It is the earnest and

first-fruits rewarding the regenerate husbandman, and encouraging God's servant to be faithful unto death; the crown of glory being thus perceptibly hung out to the eye of hope under the seal of God himself.

And what lies like a foundation of adamant to it all is that it is a sealed salvation to a lost soul! O, the awful condition of a lost estate before God as regards the never-dying soul before an eternal God! O, solemn sensations! O, heart-melting pangs, racking tortures, dismal blindness and errors, and heart-hardened inability to help one's self or get to the haven where one would be. Previously to when it pleases God to touch one's trouble-dissolved soul with the seal of His infinite love! O, the torturing anguish! O, the law-burning damnation! O, the innumerable troubles that get hold upon one, before we feel the individual and personal touch of God's never-fading seal of eternal redemption gilding with a hope full of immortality. "Ye that know the Lord, make mention of His mighty acts! Sing, rejoice, and make melody! For he turneth the wilderness into beauty, the desert into water-springs, and makes the barren to keep house, and to be a joyful mother of children."

The seal of God, I say, generally touches the soul, when all hope, peace, and expectation are about, like the candle in the socket, to go clean out! O, terrible crisis! O, the hair's breadth nearness to giving up all as a bad affair, thinking our religion is some damnable halo or other from the devil! when lo, the seal of God touches in due time the melted wax of our heart; when our captivity seems to take a turn; when, as a tree blasted by the thunder, we die to this world in all our feelings; and, like Abraham, we receive the seal of faith as it were in a resurrection from the dead.

If anyone could certify me of his melting, I could certify him concerning his future sealing. If any one's heart was smitten and cut down like grass from

sin, and ready to be gathered into the oven of hell day by day on account of sin; I could give him hope concerning his end, that it would be in mercy. But, never can I bear to see or hear a heart-whole, an un-heart-broken professor talk of Christ, much less of the sacred mystery of binding the heart up anew by the good Samaritan; which binding up anew is couched under the mystic and hid excellence, called sealing.

Planted in the likeness of Christ's death through trouble and guilt, through sin and through the wrath of God bringing us down into the dust of death; there arises hope concerning our end that we shall come again to our border. (Jer. 31:17) We begin in due time to be planted in the likeness of Christ's resurrection. And as death had no more power over Christ after His resurrection; after the eternal Spirit had sealed him with the power of an endless life by the resurrection from the dead; after death, hell, and the grave, along with sin and Satan had as vanquished foes adorned the triumphant chariot of the Lord Jesus Christ by a final resurrection from the dead; after the seal of eternal victory had thus graced the warlike Immanuel; from henceforth expecting until his enemies be made his footstool; so also, I say, likewise does the seal of God on those who bear about in their bodies the dying of the Lord Jesus in order that the life also of Jesus may be manifested in their mortal flesh; so after sin and self-help have given up the ghost under the stroke of God's vengeance in Christ towards the elect soul; so, I say, melted in a fellowship, of the sufferings of Christ and dead in communion with Him through the Spirit; I say, if we be dead with Him thus, I believe that we shall also live with Him. We believe Him to be a quickening Spirit. We believe that the Angel of the covenant will unseal our tomb of experimental death; and that, terrible as lightening to look at, the seal of an experimental resurrection from death and ruin shall fray

away our dreadful adversaries; and that we shall know the blissful change, the heavenly assurance, and the joyous victory over our terrible foes; all which blessings are hid under the mystic expression of being sealed by the Holy Spirit of God unto the day of redemption; and that after that ye believed ye were sealed with that Holy Spirit of promise! "Father, I thank Thee that thou hast hid these things from the wise and prudent". Father, I thank Thee that none of the reprobate (professors, nor profane), shall ever understand these things. None of the wicked shall understand; but the wise shall understand. "The wicked also shall do wickedly." (Dan. 12:10)

And I feel and believe that this seal of God sanctifies, blesses, and sweetens every thing that we receive at God's hands. It casts a hid lustre, a secret pleasure, a divine complacency, a serenity, gratitude, and delight, inexpressibly so at time, in the moderate use of all our temporal mercies! And the whole soul, like the temple of Solomon's dedication, is in spiritual things consecrated through this seal with the most glorious effulgence of the Divine presence. Solemnized, sweetened, and overwhelmed with the blissful grandeur of glory of God's presence, favour, and love everlastingly through this seal the elect priests cannot at times stand to minister with any articulate sounds of either prayer or praise. Overcome with the fixed purpose of eternal love irradiating their souls from the seal of endless joys, tears come to their relief. Secret sobbings of unutterable delight ascend up to the exalted presence of God in the very heaven of heavens. Warm and melting joys through a feeling hope of the forgiveness of sin seize on the delighted mind, refreshed and attuned to melody through this living hope. The seal bursts with greater and greater radiancy on the enraptured eyesight. The soul sees Him that is visible. (Heb. 11:27) And, I say again, that gratitude

for temporal mercies, seeing the hand of God in all events, living communion, fear, faith, and love, are all fastened to the soul by this precious mystery called "sealing". Thus, the soul goes out and comes in under the blessing of God thereby. Thus we can get answers to prayer under the seal. We feel after God and find Him in this way, He having sealed us with His own hand. And a morsel of dry bread even in temporal things often tastes sweet to our mortal bodies, receiving it sensibly under the signet of the gift of our dear God, when a banquet of luxuries would not satisfy the unhallowed cravings of a natural man. "The blessing of God is thus sensibly sealed in every way, and it is the habitation of the just alone."

Abingdon

I.K.

The Gospel Standard, 1838

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Rocky Mount, N.C. 27801

Dear Brother Williams,

Enclosed is my check to renew my Subscription to the *Signs of the Times* for another year. I don't want to miss any of the issues. I love the Primitive Baptist doctrine.

May God bless you Editors to keep on publishing the good news from a far country.

Yours in Hope,  
Mrs. Fannie Mae Harper

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Binghamton, N.Y.

Dear Editors,

The year is going so fast that it must be time to renew my subscription for another year. Please use the balance where needed most.

I love all the articles published and written by so many people for the *Signs of the Times*.

I had the pleasure of hearing a tape recording of a sermon delivered by Elder Richard Campbell in a church that is very dear to me, and is located just out of Nashville, Tennessee. It was just great

to hear an Old Baptist again. It was sent to me by my niece, Lovenia Biggs, and thanks to you, also.

Do remember me in your prayers.

Sincerely,  
Ruth Steiner

### BURDENS OF GOD CALLED MINISTERS

(By the late L. L. Schenck)

*"So I spoke unto the people in the morning and at even my wife died, and I did in the morning as I was commanded." (Ezekiel 24:18)*

Many and varied are the experiences of the called servants of the most high God. All are made to pass under the rod. The priest and the prophet, the apostles and every true servant of God, all and each must come in for their share of afflictions and trials as they go forth in the sacred service of their exalted Master. We read of the experiences of those sages of old, and it lends us strength to know that, although their way was hedged about, beset on every hand with trials and afflictions, often cast down but never destroyed, always fearing yet ever going forward boldly in the work whereunto they were called, for God was with them, having given his promise: "I will be with thee to deliver thee." I say the humble servant of today will be able to glean a little strength from the recorded experiences knowing that God is still able to deliver, and his promise holds good unto this day.

My desire is to call attention to the experience of one of the old prophets and see how well it may fit into the lives of the more modern ministry. For while their gifts may be vividly divergent, they are all of the same spirit. Unto the one it was commanded "Prophecy" and unto another it was commanded "Preach the word." In neither case were excuses acceptable and yet in either case no doubt the same feeling of weakness and inability and unworthiness is felt - expressed by the prophets and no less

felt by the humble servant of today. "Lord I am not eloquent neither before nor since thou has spoken unto thy servant, for I am a man slow of speech and of a slow tongue." This was the excuse of Moses whom God had called and ordained to bear his message unto Pharoah, but the Lord said unto him, "Who hath made man's mouth or who maketh the dumb or the deaf, or the seeing or the blind, have not I the Lord?"

The word of the Lord came unto Jeremiah the prophet saying, "Before I formed thee in the belly I knew thee and before thou cameth forth out of the womb I sanctified thee and ordained thee a prophet of the nations." Then said I, ah Lord God, behold I cannot speak for I am a child. But the Lord said unto me, "Say not I am a child for thou shalt go to all that I shall send thee, and whatsoever I command thee that thou shalt speak. Be not afraid of their faces for I am with thee to deliver thee." Speaking from a natural impulse it would seem that the excuses of those two old servants of God would be good and valid excuses, but there was one very important truth which they were yet to learn and which we must not overlook, to-wit, their sufficiency was not of themselves but of him who called them to the work. God not only calls his servants but he qualifies them also; and not only so, but he chooses their field of labor and sets the race before them, fixes all their environments and adjusts every circumstance that enters into their career, so that the matter is briefly comprehended in this: "Whether we live, we live unto the Lord and whether we die we die unto the Lord, and whether we live therefore or die, we are the Lord's." The prophets and apostles were all fitted for their respective fields of labor, and likewise every true servant of God must labor in the field appointed unto him. And without exception it must be "to the lost sheep of the house of Israel," and as they go they must preach, saying, "The Kingdom of heaven is at hand." And

oftentimes they will experience the truth of the Master's words: "Behold I send you forth as sheep among wolves."

Thus it fell to the lot of Moses to go to the wicked King Pharaoh and demand of him in the name of the Lord that he let the people (Israel) go. Being informed beforehand however, that God would harden Pharaoh's heart that he would not let the people go, but the command was to "Go", and go again, no matter if your labors may seem to be unfruitful to you. No matter if you receive the jeers of this haughty king, and are made the subject of general ridicule, remember you are now laboring for, and by the instruction of God Almighty, whose ways are not our ways nor his thoughts our thoughts.

It is even so with the poor servants of today. They may review their labors and behold the utter unfruitfulness of their efforts, enough to discourage the strongest heart; and much more one who feels his weakness and inability to speak, as every true servant must feel. But God is not slack concerning his promise. If he has promised, "I will be with thy mouth and I will teach thee what thou shalt say," there should be no fear that the right thing will not be said. He promised Abraham that he would bring this people out of bondage and thus he sanctified and ordained this very Moses to go forth as his mouth piece in this stupendous task; and thus, while Moses was laboring in this capacity under hardships and discouragements, God himself was at work fixing everything against that great day of deliverance which he knew would come. When his afflicted and poor people should receive this blessed instruction from him, "Stand still and see the salvation of the Lord," and God Almighty himself shall have realized his eternal purpose to get him glory upon Pharaoh. Thus when the whole drama was complete, and Moses is favored to see the complete exodus of the whole house of Israel, and Pharaoh and

his host drowned in the Red Sea, the scene is climaxed with this remarkable expression: "Even for this same purpose have I raised thee up that I might shew my power in thee and that my name might be declared throughout all the earth." Although his way was attended with difficulties, hardships and discouragements, yet in the end he saw the purpose of God fulfilled, and the whole transaction crowned with ultimate glory.

Well might we admonish one another to do as we are commanded and leave the result with the Lord. How often may the poor servants of God go forward in the face of difficulties and adversity. How often our poor efforts may appear to us to be a complete failure, void of everything that is good. We can only do as we are commanded and God will take care of the rest. It was a very remarkable circumstance which led up to the expression of the prophet at the head of this article. "Son of man behold I take away from thee the desire of thine eyes with a stroke: Yet neither shalt thou mourn nor weep neither shalt thy tears run down. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee and put on thy shoes upon thy feet and cover not thy lips and eat not the bread of men. So I spake unto the people in the morning and at even my wife died, and I did in the morning as I was commanded." Who but a truly called servant of God could go forward in the face of such a gloomy prospect. Forewarned of God that he would remove from him the desire of his eyes, the very idol of his heart, his wife, yet his vigilance and faithfulness must not relax. Even in the death of his wife, his bosom companion, he is not excused from duty. "Prophecy." "In the day of prosperity rejoice and in the day of adversity consider for the Lord hath set the one over against the other that man should find nothing after him." One of the disciples said unto Jesus, "Lord suffer

me first to go and bury my father." But Jesus said unto him, "Follow me and let the dead bury their dead."

I find it convenient to speak of these things by way of admonition to our brethren, which admonition I also take unto myself. And while we cannot construe these divine words to mean that God's people are forbidden to in any wise give vent to their grief or sorrow or leave their dead unburied, I do think that, instead of separating us from the service of our Master it should bind us the closer to him. I feel that the commandments of God should surmount every obstacle. Thus, "I will take away from thee the desire of thine eyes with a stroke, yet neither shalt thou mourn nor weep, neither shalt thy tears run down." Surely not to the point of rebellion against God; not to the point or to the extent that we desert or neglect his cause. God's commandments are not toys to be played with and then cast aside; and I feel sure his little ones cannot spurn or disobey his commandments with impunity. Thus when we are stricken with grief, what shall we do? Bind the tire (the attire) of thine head upon thee and put on thy shoes upon thy feet and cover not thy lips and eat not the bread of men. What is the attire of thine head but the crown of righteousness which the Lord the righteous judge shall give at that day to all them that love his appearing; and the helmet of salvation? What is "thy shoes" but the preparation of the gospel with which God's people are shod? And why should we cover our lips since God has put a new song in our mouth, even praise unto our God; and the commandment is to sing. "Sing unto him a new song: play skillfully with a loud noise for the word of the Lord is right and all his works are done in truth."

Therefore when we are bowed down with grief and sorrow, instead of surrendering our sacred privilege, and instead of neglecting our solemn duty, let us remember that our blessed Master

himself was a man of sorrows and acquainted with grief; and although it pleased the Lord to bruise him and put him to grief, he failed in nothing that God was pleased to lay upon him. One poet has most beautifully expressed our case for us, "From all their afflictions God's glory shall spring, and the deeper their sorrow the louder they'll sing."

When we are engaged in the service of our Master, should it be done with a view of being recompensed in some literal manner, or should it be through love and fear of him who gave us our command. What think you of these hired singers, or hired mourners, or hired preachers? It is all blasphemy against God, for God has promised no servant of his a recompense of filthy lucre. To the contrary, when he gave unto his disciples their instructions prior to sending them out, he also gave them a brief category of their labors, thus: "As ye go preach saying the Kingdom of heaven is at hand, heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give; provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat." How many theological colleges would survive today should they be compelled to depend for their support upon those who are the truly called servants of God? And how many young men with a preaching ambition would really receive a "call to preach" if they really knew what the recompense of a true minister is. It is sadly only too obvious that many have launched upon the occupation of so called preaching with nothing more than a lure for gold, and inclination to make an easy living, and a burning ambition for popularity; and while these may insist upon their call to preach, yet they will not preach unless they are paid in money or its equivalent. The blessed gospel of the Son of God cannot be purchased with money. Its value cannot be reckoned in



dollars and cents. How many of these ambitious young men would be willing, like the Apostle of the Lamb, "To go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus to testify the gospel of the Grace of God."

I desire now to appeal to every dear child of grace, whether you be called to preach or prophesy, or whether your gift consist of singing; whether it is in counsel or conversation, or whether it be merely filling your seat in the house of God: "If any man speak, let him speak as the oracles of God, and if any man minister let him do it as of the ability that God giveth," and we need not expect a worldly recompense.

For when we have done all, we are to say we are unprofitable servants, and have only done that which was my duty to do. I wish we might be enabled to assimilate the thought so deeply expressed by this old prophet when he said, "I will take away from thee the desire of thine eyes with a stroke. So I spake unto the people in the morning and at even my wife died and I did in the morning as I was commanded."

We will conclude with this expression, "Fear God and keep his commandments for this is the whole duty of man."

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#### SPIRITUAL WANTS

My dear Friend,—Since I have been at home I have been so much engaged, that I have not often had an opportunity to write to you, and when I have had time, I have had no inclination; for O the deathly coldness, the midnight darkness, and rocky hardness that I have been the subject of since I saw you, I cannot describe; and I feel more

confident than ever that when left to myself, the sun never shone on such a beast; and O how certain am I that if salvation is not all of grace from beginning to end, I never shall be saved, for were my hope built on no surer foundation than "*ought to pray—should watch, duty to believe, might live up to gospel privileges,*" etc., etc., I should as surely be damned, as hell is the habitation of infernals. O I dare not even hint at some of the sensual and vile traffic that has been carried on in my corrupt nature of late; I cannot help thinking that if the children of God knew what I am the subject of, they would certainly shun my company, and forego any correspondence with me. O wretch that I am! Sometimes I have such a sight of my own baseness and villany, that I cannot help confessing before God that if he were to send me to hell in a moment, I would declare before him, and in the presence of men, angels, and devils, that he was a God of equity, and was just and righteous in my eternal damnation; and then in a few moments such a spirit of self-pity and rebellion has seized me, that I have felt as if he would deal hard with me, if he sent me to hell; and that if I were banished to perdition, I verily believe at such time that I should go down into the pit blaspheming the name of the Judge of quick and dead. But notwithstanding all this, and much more too base to name, I cannot help having a little hope that the Lord is on my side, and that I shall at last come off more than a conqueror through him that was slain. But O I want a lively feeling assurance that this hope is that spiritual hope that is as an anchor to the soul, both sure and steadfast, and that entereth into that that is within the vail. My wants are generally exactly contrary to my feelings, for I want liberty and feel nothing but bondage; I want nearness at the throne, but am "afar off upon the seas"; I want a melted heart, but feel as hard as a stone; I want a spirit of prayer,

but cannot pray; I want to believe, but feel all unbelief; I want to love the word, the people, and worship of God, but often feel no regard for either, and what is worse, I sometimes hate everything that is loving; I want wisdom, and feel a complete fool; I want to soar above, but grovel like a muckworm in the earth; I want to say Abba, Father, but cannot feel the spirit of adoption; I want to feel willing to continue in the work the Lord has put me in, but cannot help wishing I was anything but a preacher, and anywhere but in a pulpit. But O worse than all, I sometimes feel to have no wants but evil ones; my pride wants gratifying, and my lust wants satisfying. I should be glad to receive a letter from you, or any lover of truth to whom I desire to be remembered; and am as ever, yours in love,

January 13, 1841                      Septimus  
The Gospel Standard, 1841

Calhoun, LA. 71225

Dear Elder Williams,

I notice my *Signs* expired 12/81, and sure don't want to miss a copy. I get such a comfort from reading the experiences of the brothers and sisters. My Dad always took the *Signs* and it was always in our home. I enjoyed reading the experiences of others even when I was a little girl. Some are still fresh in my memory.

I'm sure my Dad has sent in some writings for your paper, and I sure would love to get a copy with his writings in it. I would treasure it, and would pay anyone for a copy. It probably would be from 1915 or later. His name is W.M. Harwell, and his address would have been either Poplar Bluff, MO., or Hendrickson, MO.

I am not a member of the Primitive Baptist, but am a firm believer in predestination, and salvation by grace if saved at all. I go to every "Hardshell" meeting I can go to, and I get a great comfort from hearing this good doctrine preached.

Am sending a check for renewal for two years, and use the balance as you see fit.

A Sister, I Hope,  
Mrs. O.J. Swan

June 25, 1982

Dear Brethren,

I see my subscription is out, so I am sending you a check for renewal of one year, and use the balance for the distribution costs.

I cannot tell you how much rich food I get from the *Signs*.

Here in Illinois in 1900 the flock was scattered, but I do hope we are still the few and peculiar people of the all-wise Creator, Father, Son, and Holy Spirit.

I do believe God feeds His flock wherever they are in this vast universe, and calls them in His time.

I especially enjoyed Elder Griffin. I am personally acquainted with him, and I also enjoyed the article, "The Bride of the Lamb called a Harlot."

May the Lord lead, guide (go before) and feed us all is my prayer.

In Christian Love, I hope I am one,  
Cecil Neal

(That hope we can never lose. It is certainly in good hands.)

### DAGON UPON HIS FACE BEFORE THE ARK OF THE LORD

being

a contrast between that will-worship of men seen in the worship of the Dagon and that Highway of Holiness spoken about by the prophet Isaiah shown by the Ark of the Lord, showing God is sovereign in matters of worship, and that God has shown in His scriptures

the all-sufficient  
way of  
worship.

It is clear from all that God has told us about our wicked hearts in His word that we, when left to ourselves, do not

know how to worship Him. The only way we can know how to worship Him properly is if He tells us how. He must tell us what pleases Him; what we are to say in prayer (although not necessarily the exact words), in our hymns, how we are to celebrate His death and resurrection as well as what motivation is to be in our hearts when we do these things. Yet it is also true that even after God has told us how we are to worship Him, this is not all. His Spirit must *enable* us to worship Him in the way we ought. Without the Spirit making us able we are as hopeless to worship Him aright as if there had never been any of the scriptures given to us. Indeed, without this *continued* ministry of the Spirit in making us able, we would wander away from the true *form* of worship and invent our own ways of worshipping God, who, at this point, would no longer be the true God of the Bible. Knowing this, we can ask a very basic question. What is our standard for the proper worship of God? How shall we determine whether a certain act, ceremony, doctrine, or overall practice is proper to the true worship of God?

There can only be two answers to this question. How this question is answered will, or at least should, have tremendous implications for everything else we say and think about God. Both answers claim to use the Bible as their standard. The first answer we hear is that anything can be done or instituted in the worship of the church that is not forbidden by the scriptures, either through some direct command or some general principle. With this idea, a local church could lawfully institute new religious rites, ceremonies and institutions that were not found in any Apostolic churches. This mentality defends its differences with the Apostolic model on the supposition that with the times new "Ministries" must be developed to deal with new situations which will arise. These new "ministries" are not limited to the

advent of new vehicles for proclaiming the gospel message (such as television, radio, telephones, printing press, etc.), but also include new institutions and practices to those found in the New Testament. Once these new practices are labeled "ministries", they are purported to have spiritually edifying power as "instituted means" for the salvation of souls.

The second answer (which is mine) sees things quite differently. The idea here is that the local church has no authority to institute any new religious practice or institution that was not found or practiced in the Apostolic church. This answer says that all the ceremonies, practices, and institutions of the church were instituted by *God Himself, through the Apostles, at the time of their ministry on this earth.* Thus the church has no authority to do anything of any inherent religious significance which is not commanded by scripture, either by direct command or necessary consequence. This answer I believe to be the teaching of the Apostles as well as of the Old School Baptists as a group.

Some who object to this second approach say that we are hiding behind the word "religious" using it in different ways at different times in our argument. They would say that everything in the universe is religious in that it praises God and attests to His power, or that all the acts that men do ought to be done for the glory of God and could, therefore, be called "ministries." One would not wish to argue with this issue since scripture says all of this. (Ps. 19; Romans 1:21; II Cor. 10:17) Yet to leave the matter rest at this point would be wrong. There are matters which are not "religious" in the narrow sense of the term. Paul himself spoke of these matters in I Corinthians 7:32-34 when he said, "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how

he may please his wife. There is difference also between a wife and virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband." Here Paul makes a distinction between "the things of the Lord" and the "things of the world." When the word "religious" is used here it is being used in the narrow sense of things which are directly related to religion and the local assembly such as prayer, singing of hymns, preaching, etc. Involved in the term "religious" is anything which claims to be a "means" for the edification or salvation of anyone.

This principle of worship is questioned by some who claim to believe in the absolute sovereignty of God. How this can be is hard to conceive. If they believe that *salvation* is not a combined effort between man and God, but that it is totally unto, of, and from God, how can they believe any less about the *worship* of God? How can they believe that men can contribute anything to the worship of God when it comes to its form? How can such little regard be had for the wisdom of God in thinking that God would not make it clear to His people at all times all that is necessary to worship Him aright? What a high regard for time to think that in some epochs God could be worshipped in a better or lesser way depending upon the recently invented "ministries" that epoch offers! What a high praise to the human mind to think that some men worship God better than others due to their greater imagination in devising new "ministries" and "outreaches"!

Some might try to dull the force of these questions by claiming that it is the Spirit of God which plants these new ideas in the minds of His people and thus that men are not really contributing to the worship of God, but that God working in them does the contributing. Yet this does not void the

questions just asked. These so called "spirit planted" ideas are not based upon the word of God but upon the personal feelings of those who believe this teaching which they *attribute* to the Spirit of God. Thus there can be no standard for other christians by which to judge these experiences in a positive manner, as to whether they are according to the will of God or not. All we can do is to make sure it does not violate any Biblical "thou shalt not". Also, these "new ministries" and "outreaches" usually require money and establishment of new positions (youth director, director of christian education, bus captains, minister of visitation, etc.). This would mean that according to this erroneous view the true form of worshipping of God can be established, or at least improved, by more personnel and more money. This is the philosophy of the world. This is the way great corporations are built, but *not* the way the church of Christ is built. If salvation is so exactly worked out by God that it does not depend upon the carnal "imaginative" ideas of men, could God have worked the form of His worship in any less detail? If God has made it clear all that men need to know to be saved (and He has), can He be any less exact when it comes to the essential matter of worshipping His name?

Are the scriptures our all-sufficient guide to faith and practice? Peter thought so when he said that according to Jesus' divine power He had "given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." (II Peter 1:3) This divine power has been the force which wrought not only the enlightening ministry of the Holy Spirit, but also that "more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in the dark place, until the day dawn and the day star arise in your hearts." (vs. 19) All things are given to us that are needed for "godliness" and

eternal "life." Paul further made this point clear. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16) What is the purpose of scripture? "That the man of God may be perfect, thoroughly furnished unto all good works." (vs. 17) If some would question the use of this passage in saying that although the scriptures are profitable, they are not the *only* thing we need, then it must be asked what they will use to supplement the very words of God? If anyone believes that the scriptures are not totally sufficient for all we need know about the true form of the worship of God, then let them cease to call themselves Baptists and go back to the Mother Harlot Rome which has always questioned the total sufficiency of the scriptures and "supplemented" it with relics, the worship of saints, miraculous appearances of Mary, indulgences, confessions to priests, the infallibility of the Pope and all other sorts of priestcraft; because all these objections lead only to mere variations of the papist inventions just mentioned.

Phariseeism is the worst form of false worship. One classic example of this false worship is found in Matthew 15. Here the Pharisees were astonished at the disciples lack of obedience of the "traditions of the Elders". Jesus rebuked the Pharisees for three things. The first was that they violated the commandments of God by *making exceptions* to them that God did not allow, such as the example given by Christ of the refusal to honor their parents by using the excuse that all their extra money had been promised to God as a gift (Corban), (vs. 3-6). The second item was their inner deadness in contrast to their seemingly outer purity, "This people draweth nigh unto me with thier mouth, and honoureth me with their lips; but their heart is far from me." (vs. 8) The third item, however, is the one that hits closest to the point of this

article. They also *interposed their ordinances and rituals in between the commandments of God.* (vs.9) Even though these ordinances did not violate some *specific command* of God and dealt with such seemingly innocent items, such as the washing of cups and hands, they were a great evil. Why? Because their ordinances were given religious meaning by being regarded as ceremonial purifications which they contended somehow pleased God. Also, they were being imposed on the consciences of men as if they had been given by God; thus, attempting to endure the words of men with the same power and authority as those of God. Men were being condemned and judged for failure to keep the whim and ideas of other men. What does all this prove? *Simply that Jesus would not have condemned the Scribes and Pharisees for inventing their own commandments, if he had not believed that God had given the Jews all the commandments they needed to worship God aright, up until the time when He was to die and resurrect.* Thus for men to legislate any new laws or practices of their own was a grievous sin.

Some will continue to object to the principle of worship which we and all Old School Baptists hold to by citing that if we limit ourselves to the practice of the Apostles in everything, we might as well ride chariots, disregard all modern conveniences and revert back to first century life in Palestine. *All this objection does is betray a lack of understanding of the principle that has been set forth here.* Technology has never assisted the work of God; otherwise, we would be saying that an educated American has the capability of worshipping God better than some simple African peasant. A distinction must be made between *the message of the gospel and the vehicle which may deliver it*, such as a preacher, a radio, a television, paper, magazine, etc. As long as the *vehicle* is not somehow made into

some sort of "ministry" which implies for it a religious significance in and apart from the gospel message itself, then the principle of worship set forth here has not been violated. Thus a car can be used to take people to church, yet a car is not inherently religious. The *Signs of the Times* can proclaim the gospel, yet remain simply a magazine which, as such, has no religious significance of its own, unable to save a single soul or edify a single believer. God did not begin to use magazines as an instituted means of salvation with the advent of the *Signs of the Times*, or any other magazine devoted to religious truth.

What is the essential distinguishing point between Old and New School Baptists? Is it gospel regeneration? No, because there are men who are in New School churches who deny this doctrine. Is it the doctrines of grace, such as election, particular redemption, total depravity (including a denial of the natural/moral inability distinction)? The answer is again no, because there are churches in the New School group which believe these doctrines. Is it the requirement of baptism when coming from an outside group of a different faith and order? No, because the Landmark Missionary Baptists also require this of those wishing to join their religious organizations. The essential point about Old School Baptists is that they believe all these things from an experiential, as well as a "doctrinal" position, and also that they believe that any religious group that institutes religious acts, ceremonies, doctrines beyond those the Lord has provided in His word are not true churches of Christ. This is why they are called "Primitive" or "Old School", which is intended to refer to the primitive Apostolic model of a local church. With the grace of God, and only by it can we hope to remain in this stand despite the ridicule of the modern religionists.

If any imagine that we here are

presenting our own ideas, then let them hear well the words of the Philadelphia Confession of Faith of 1742, which Old School Baptists have regarded as the best *human summary* of the teachings of the scriptures, and which New Schoolers abandoned in 1832, if not in its letter, certainly in its spirit. "The acceptable way of worshipping the true God is instituted by Himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan under any visible representation, or any other way, not prescribed in the Holy Scriptures." Welsh Tract, the oldest Primitive Baptist Church in America, adopted this Confession in 1742, and has not found reason to abandon it since.

The danger denounced in 1832 is not any weaker today. If anything, it is stronger. We must not ever believe that these things have been denounced enough. Each generation must again take the sword of God, that shining lamp in the darkness, and wield it against the enemy of God until we see our Lord face to face and that one against whom we truly war cast into the bottomless pit reserved for him from eternity past.

Dagon represented, and still represents, a false God and false form of worship. The Ark of the Lord was, and is, the true way. May Dagon always fall prostrate before the Ark of the Lord.

William Santamaria  
Perth Amboy, N.J.

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**PLEASANT VALLEY ASSOCIATION**

The 1982 session of the Pleasant Valley Association will meet, the Lord willing, with Mt. Olive Church, Stockdale, Texas, the First Sunday in November, 1982, and Friday and Saturday before. (November 5,6,7).

All lovers of the truth are invited.

For directions to the meeting contact:

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**EDITORIAL**

Let us in the outset remember the determination of the apostle as he came before the churches. His doctrine was the same in every letter; his object was the same in every case. He, nor we, nor any other man, could not ever be an efficient apostle to the Gentiles had he been one thing to one church, and something else to the next. If we follow the manner of most Bible students and

admit that he was the author of Hebrews, then, in over one hundred cases, he attributed everything to the grace of God. And in prefacing this article let me urge again that there are not two kinds of grace. Grace is alone for sinners, for the guilty. As there is but one kind of grace, and it all stems from God, then, there is no such a thing as conditional grace taught in the Bible. However, if I find a conditional grace in the Bible, I will not be heard in the Old Baptist pulpit anymore, and I will not be caught in the absurd position of having my name seen in grace literature.

Our apostle tells us who that he was, and whose that he was, and straight out in front of him he tells us who he was sent to, and who he is writing to. He tells us that salvation is not by the deeds of the law; that it is not coming from the fleshly, natural or carnal mind of man; that it is not gained by those that will become willing, or those that will run errands for the Lord. It (salvation) does not come by either one of these ways, but that it is by Him that sheweth mercy (Rom. 9:16).

“Paul an apostle of Jesus Christ, by the will of God.” That is the inspired testimony of the apostle to the Gentiles. Ah! how effectual is the work of God. He owns his calling; he owns the author, the instigator of that calling. In no sense of the word does he attribute his apostleship to himself, even in the most minute degree. He belongs exclusively to Jesus Christ, and this gift and this calling came about solely and wholly by the will of God. The calling of both him and Timothy (and I hope of this poor sinner) is exclusively according to God’s own purpose and grace which was given to us that are saved and called. Here is the calling, the preservation, the predestination of God of His saints unto eternal glory. Here is the manifestation of that purpose and that grace. A vile sinner was purposed to be the apostle to the Gentiles, and he was called in time to that end. God was well pleased with His

purpose. There was coordination between His purpose and His calling to the end that he who had persecuted the saints was now made manifest as their minister and apostle. Let us, without the frivolity of the world ascribe honor and glory and praise unto Him in His greatness. Look and see, lay hold upon Him in the fulness of Himself as we are filled with this fulness that was provided for us before time, and manifested to us in time.

This apostle was chosen in the Christ Man before the world was, and God willed it so, and brought it to pass without consultation, or without any mortal assistance being involved in bringing it about. As we leave that phase of the text, let us, as much as lieth in us look on high. Look up, for from hence cometh all of our help. To one and all, pilgrims and strangers in our midst, let me say to you, as Paul said to the brethren at Corinth, "Be ye reconciled to God," taking up your cross, denying yourself, and follow your Lord and Saviour, and go with us, for, verily, we are on a goodly journey.

This apostle was given to the saints at Ephesus. This gift was not limited to the saints there. It was to the faithful in Christ Jesus, and, as he said in an earlier letter, to all them that are sanctified in Christ Jesus (set apart), that are called saints, to all that call upon the name of Jesus Christ (I Cor. 1:2). If the doctrine of the Primitive Baptist people is better; if it does more for a sinner than the theories of men, the doctrine and commandments of men, then it is in what God has done and is doing for His people. By the admission of the world, what they preach is not going to save all of the human race—in fact, according to what they say, only those that are willing to be saved will be saved, which is in direct opposition to what Paul has declared to us. Again, the fulness that the Gentiles were promised, and made manifested by the appearing of the Lord Jesus Christ (2 Tim. 1:10),

and fulfilled in those that are born of the Spirit is the highest and only God honoring doctrine that has ever been promulgated among men.

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

Paul was doing the writing, but he was moved by the Holy Ghost to write. Let us be specific, since we are dealing with specific matters, even so specific, that there is not any salvation anywhere else, in any name, in anything, in anybody, save the Lord Jesus Christ. Therefore, when there is only one salvation and it is only in the Lord Jesus Christ, it must needs be that all of the details be specific. Paul was not moved upon, and cooperated with the movement, but he was moved by the Holy Ghost. There is not any cooperation by the creature with God. The success of this work was not based upon the coordination of the creature with the Creator; not at all; not for a moment; not in the case of one sinner, much less of the family belonging to God. The grace, which saves, was from God to the Ephesians. Who will be the first to bear a torch for God, and a banner heralding that something more is needed? Not only grace is given to sinners from God for their salvation, but great peace shall come to them. Their way shall be marked with a peace-journey and a peaceful atmosphere, but it will be a great peace, and this is in keeping with the ways of God. He teaches all of His children, and as a result of His work, a great peace shall be theirs to enjoy. Dear tried saint, dear afflicted pilgrim, lift up your weeping eyes, your tear stained cheek upwards. Your lovely Redeemer is there as your intercessor, as the only One with authority and power and compassion to wipe the tears from your eyes.

Let not conscience make you linger  
Nor of fitness fondly dream,  
All the fitness He requireth  
Is to feel your need of Him;



This He gives you  
'Tis the Spirit's rising beam.

May it be His manifest gift to each of you to realize that not only is the gift of grace and peace from God our Father, and our Saviour Jesus Christ, but that He will be in you and with you to the execution of His will in you.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." We are told that whatsoever God doeth it shall be forever. (Eccl. 3:14) Did God do this in eternity before the foundation of the world? Did He know whether we would accept it or not? The reason I ask such an absurd question is because that it is sometimes declared and affirmed that God knows not all things. Did He know whether we would utilize the blessings that He made available to us or not? If He did not know that, then not only goes predestination down the drain, but also foreknowledge. If He did know that we had to accept and take advantage of what He had blessed us with, then, by all means salvation is a joint affair between God and the sinner, God doing His part in eternity, we doing ours in a time state. But such handling of the sacred Scriptures is, in the first place, a reflection on our natural intelligence, as well as showing forth our lack of having been under the influence of His Spirit as our Teacher. In the first place, the natural mind is not able to comprehend spiritual things. It does not make the least difference how much help is given the natural mind, it will never become able to understand spiritual things. The natural of fleshly or carnal mind is enmity to God, and that enmity cannot be removed by a mind filled with enmity. A mind filled with enmity could never remove enmity from its own domain. A carnal mind is death, and it cannot turn and be peaceable. The fleshly mind is not profitable in the things of the spirit of God. Appealing to the carnal or fleshly mind to improve

itself is utterly impossible (Jer. 13:23). They that are in the flesh cannot please God, (Rom. 8:8) therefore, urging carnally minded men and women to turn and do good is not permissible in the realm of the doctrine of saving grace. While there is a daily crucifixion of our sinful nature, yet we are never free of sin. This presense of sin in us causes us to place an interpretation of the promises and commandments of God that they will not stand. One of the most unlawful things that a Christian can do is the placing of private interpretations on the scriptures. That is not permissible; that cannot be scripturally acceptable. How prone some are to do that with the present text.

God has blessed His people with all spiritual blessings in heavenly places in Christ. How prone some are to say that this passage does not mean what it says. Well, dear brother and sister, what does it mean? Did God stagger at what He was saying, and not say what He meant to say? Did He mean just that, just like He said it, or did He really mean something else but was not able to clarify what He did mean? If the passage quoted did not mean what it said, what did it mean? Would you come to me and tell me that it means that He did bless us with all spiritual blessings, but that it is left up to us to utilize them? Would you do that? Upon what rule would you do that? Would be on the ground that such a meaning would rob sinners of accepting these blessings? If not, Why? Let us remember that the text says as clearly as language can make it that God did, before the world began, bless His people with all spiritual blessings in heavenly places in Christ. He did do that. He said that He did. But let us pass on.

"According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." Now back to His having blessed us in this signal way: He did bless us with all spiritual

blessings, and this blessing us was not predicated on anything, anything at all, but it was according to His having chosen us in Him before the foundation of the world. Never, never at any time has He blessed us because of our doing right. Men do right because they are righteous in Christ. That is the only wholesome doctrine in the universe. God gives us the kingdom; He has given us all things pertaining to life and godliness; He has given unto us repentance. The pay system in the Bible is limited to sin; it is a universal payment, the wages of sin is death, and it has already paid off; the execution of it was enacted in the garden of Eden, and is culminated when we breathe out our natural life. There is not any logic that can make the blessings He blessed His people with in Christ as conditional on our part without at the same time making our election dependent on what we do with both of them. The blessing us with all spiritual blessings in time were according to His choice of us. If the choice was according to God's eternal purpose, then in every way, and regardless of what disputers may say and do, the having blessed us with all spiritual blessings in Christ in heavenly places was equally according to God's eternal purpose. On the other hand, if this great blessing in eternity was predicated on us taking advantage of the blessings, then likewise, no more, and no less, was the choice of God's people to glory predicated on conditionalism.

To further aggravate the helplessness of sinners, if just one of these blessings, if any part of what was done for us in covenant, has not been done for us in time, there is not any salvation for us. If one of God's blessings bestowed upon us in covenant does not come to the covenant children, then, God's covenant with David, with Christ, was not ordered in all things and sure, and thus the Covenant of grace has been altered. The promise of God was that the Covenant which He made would not be

altered or broken, and now on every side we are being advised that God has kept His part of the Covenant, but that we have neglected our part. When people talk that way, even if they make a Profession of being Old Baptists, they are besmirching the lovely name of our Lord and Saviour Jesus Christ. In the covenant of grace, which was between God the Father, God the Word, and God the Holy Spirit, the sinner did not have a part. Let me say that again and again. He did not agree to taking a part, neither was a part given him in it. God made a covenant with sinners (Israel), and how many of them kept it? Not one. Not the first one. It was based on that fickle flesh of men and women complying with conditions, to wit, keeping the law. That way, that plan failed. God was not disappointed in that. It was his purpose that it fail. He was and He is a jealous God, and His praise and His glory He will not give to another. Ancient Israel said they could keep the law, keep the covenant of works. The history of Israel as a nation, and of us as individuals proved that it could never be by works of righteousness which we have done, and regardless of how small a part of guilt (as covenant breakers would think) that they have the full force of the penalty of that broken law covenant will be executed upon us in an experience of grace.

Out of God's abundant love He gave us a new Covenant, a better Covenant based entirely on the Three-in-One God keeping it in every detail. The spiritual import of the types and shadows of that better Covenant was shown in glimpses back through the Old Testament. The saints of God fleeing out of the clutches of law Mongers in Egypt, were baptized in a beautiful figure of the Keeper of that New and Living and Better Way at the Red Sea. (I Cor. 10:1, 4), And, as the three Hebrew children were given to experience the preservation that is in the Lord Jesus Christ in a figure in the fiery furnace (Dan. 3:24, 25).

What joy and what keen rapture and

anticipation floods my soul as I sit here at my typewriter and contemplate the intense suffering and agony of the dying Redeemer in His prepared body in which He would appear and put away sin, even hope leans forward, and dares whisper, even my sins, and causes the abounding of every covenant blessing to poor sinners.

O Lord, enable this poor lipping stammering tongue to grasp the joy and the beauty and the fulness of that which was given to us poor rebels through our covenant-keeping God, even to Him that came full of truth and grace, and that every member of His body, every heir of God's electing love, every one given to Christ in Covenant before the world began, has and will receive of that fulness.

Trembling and yet in sweet hope,  
Elder W. D. Griffin

### VOICES OF THE PAST

"He being dead yet speaketh"

### ASSOCIATIONS

#### REMARKS ON ELDER BLAKESLEE'S LETTER

It is not our desire or intention, either by special or common pleadings, to encourage a controversy on the subject of Associations, as, to our mind, there are many other subjects at this peculiarly trying time of vastly greater importance to the peace, comfort and edification of the people of God, which claim our columns. Especially should we regret to enter the list with a veteran of the cross whom we so highly esteem as our brother Blakeslee. Indeed, had he confined his remarks to the issue, as stated and defined by himself in the closing portion of his article, there would probably have been no room for controversy, but the principal part of his letter is confined to the extravagant proceedings of two New School Baptist associations, which probably all but

New School Baptists would blush to be concerned in. Now, in justice to the Old School Baptists, it should be known that no such high-handed proceedings have ever been tolerated among them.

In our reply to brother Ausmus we stated that an association of churches may be anything the associated parties choose to make of them. We admit that brother Blakeslee has given two sad examples of the prostitution of the name, but we cannot perceive that he has even attempted to show that all associations of churches are unscriptural. He says the question at issue is not whether they have been productive of more good than evil, neither is it, we presume, whether there have been instances in which they have been perverted to be the most outrageous instruments of tyranny and oppression. We presumed that the question of brother Ausmus related only to associations of churches as they are recognized by the Old School Baptists. Two questions seem to us to be involved: first, Do the Scriptures warrant any association of gospel churches for any purpose whatever? Second, If they do, are ours such as the Scriptures sanction? If, by a careful and prayerful searching of the Scriptures, we find that the primitive churches did associate together, then we have clearly authority for them by apostolic example, and however much wicked men may pervert them, the example of the primitive churches cannot be thereby invalidated. The pattern and example of primitive saints associating in churches is admitted by brother Blakeslee, although it is known to him that there are very many religious organizations called churches whose practice is as grossly antichristian as that of the two associations instanced by him.

The primitive christians and churches either did or did not, under the direction of the apostles, associate together. We assume that they did, as individual christians, associate in

church relation, and, as churches, so far as to recognize, correspond, and, so far as practicable, unite together for social devotion and for mutual advice and edification, while none were allowed to lord it over God's heritage. Without any kind of association there could be no union, sympathy or identity; but we have palpable evidence that the apostolic churches did maintain a correspondence with each other, and their members met together in such harmony for the worship of God whenever they found opportunity, without regard to what particular branches of the church they belonged. This is evident from the fact that Timothy and Titus, though pastors (or bishops) of particular churches, had a charge to ordain elders and attend to other services in sister churches. All the churches of Galatia were addressed as one community, or association of churches, in one epistle written to them by Paul. Messengers were sometimes sent from one church, or churches, to another church of the same faith and order. It would be difficult to find an instance where christians or churches of the primitive faith and order ever refused to associate together when favored with opportunity because they were members of different branches of the church of Christ. It is not our impression that the churches of the apostles' day were as formal in their distinct organization as they are now, but where two or three were gathered together in Christ's name, there Christ himself was in their midst; and if, as at Pentecost, the number were increased to thousands, they were still of one heart and one mind. Hence we read of "the church in thy house," as well as the church in a city or nation.

None of the branches of the church of Christ can any more be independent of the other branches than any one member of a natural body can be independent of its fellow members. The hand cannot say to the foot, I have no

need of thee, nor the eye to the ear. Christ says, "I am the vine, ye are the branches." "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." This figure seems to represent the perfect vine as embracing all the branches which have grown out of it, and all alike invigorated and made fruitful by their common relation to the whole vine. A still stronger figure is used by the apostle, 1 Cor. xii. 12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The same apostle also in Ephesians iv. dwells largely on the vital and inseparable unity and fellowship of all the saints at Ephesus, and all the faithful in Christ Jesus, wherever they may be: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all;" and in the twenty-fifth verse he adds, "For we are members one of another." Now can such identity and vital union exist without association, without harmony of action? Can one member be independent, or have no need of all the other members? Can the foot travel on and leave all or any of its fellow-members behind? Can all these members, which make up the perfect and complete body of Christ, being many, keep the unity of the Spirit in the bond of peace, and yet hold no correspondence or association together? We presume brother Blakeslee will not assume that they can. But still the inquiry returns, Do all these Scriptures justify the association of churches in the manner in which they are held by the Old School Baptists of our day? The affirmative or negative response must depend on how they are held or

practiced by the Old School Baptists. It is more than possible that some of our Old School Baptist associations may practice some things which are not justified by the law of Christ. We would all do well to look at this. Brother Blakeslee found in the New School Baptist associations which he has referred to, "legislative, judicial and executive" powers assumed, none of which have we ever found in any of our Old School Baptist associations. Neither the churches, nor even the apostles, were ever invested with legislative power. Christ has made all the laws his kingdom can ever require. The apostles are enthroned in the church to judge the twelve tribes, but not to make any new laws; nor has the church any judicial or executive power beyond that of strict obedience to the laws of Christ as adjudged and defined by the inspired apostles. In obedience to Christ's laws, as expounded by the apostles, the church, and every member thereof, whether individually or associated, are required to withhold their fellowship from the hidden works of darkness, and to withdraw from every brother that walks disorderly. But the rule of order by which the extension or suspension of fellowship is to be regulated is the law of Christ. Those unassociated churches in the north and northwestern part of this State are only unassociated in form; that is, they reject the name and formalities of associations, because, as we presume, they became so disgusted with the abominations which they have witnessed in the associations in their vicinity that they are jealous of all formal associations; but they are in reality associated in a form of their own, which they consider less objectionable. It is common with them to hold yearly meetings, at which brethren and sisters and Elders come together for social worship and mutual correspondence, and, for aught we could perceive, they really associate freely by meeting and greeting each other in the love and

fellowship of the gospel, and they appear to be as fond of associating in their way as those who organize for conducting a more general correspondence with the churches and associations scattered abroad. Our ministering brethren from that vicinity also occasionally visit our associations and associate with us, and we hope enjoy the seasons with us. Now we do not wish to be understood as advocating any of the excesses or abominations which prevail among the New School order, which are complained of by brother Blakeslee, but we wish to discriminate between a christian and an antichristian association. There is something social in the very spirit of christianity which should be cherished by all who can appreciate it. "Let brotherly love continue." "Not forsaking the assembling of ourselves together." These injunctions are not restricted to organized branches of the church of God, but they are addressed to the whole brotherhood, and we believe if ever there was a time when they that fear the Lord should meet frequently and speak often one to another, that time is now. Some have objected to associations because they drop from their connection such churches and associations as they believe have departed from the faith. But do not the unassociated churches do the same? And are not the brethren individually required to do the same? "Happy is he that condemneth not himself in that thing which he alloweth." When churches depart manifestly from the faith and order on which our fellowship is based, we are bound, individually and collectively, to withhold from them our fellowship, or recognition, until they return to the order of the house of God. Indeed, we are greatly mistaken if we have not witnessed great evils growing out of the oft reiterated cry of the independence of churches. How far is a church independent? It is simply this: A church of Christ in gospel order, governed only by the word and spirit of the gospel, has authority to discipline

her own members without interference from any other organized body, court or council on earth, and her decisions are entitled to be respected by all other churches. But churches, as well as individuals and associations, are liable to err, both in the spirit and letter, and in such cases she has no right to drag other churches or individuals into any disorder or heresy whatever; and any church who feels a consciousness that she has acted in the fear of the Lord, been governed in her actions by the divine rule, will rather court than shun investigation. She will frankly say, Come and behold our order; for if she is governed by the spirit of the gospel she will desire to secure the confidence and fellowship of all her sister churches. We always regard it as a suspicious circumstance when churches, ministers or other individual members put themselves upon their dignity and bid defiance to their sister churches under the plea of independence. It is virtually saying, We regard not your approbation; we do not appreciate your fellowship or care for your correspondence. Certainly such is not the way pointed out in the divine rule for keeping "the unity of the Spirit in the bond of peace." "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John iii. 20, 21. This rule bears the sacred seal of the eternal King, and may be relied on with implicit confidence.

Again in conclusion, we wish to say that our object in this article is not to disagree with the views of brother Blakeslee, for we as decidedly disapprove of the ungodly course which he condemns as he does, but our design is, while we repudiate and condemn the wrong, to discriminate between the right and the wrong, and we trust that he will understand and appreciate our motive. We cannot resist the conviction,

from an experience of fifty-two years, that a general meeting of the Elders, brethren and sisters of churches of the same faith and order once a year, or oftener, if convenient, is both lawful and expedient. The primitive churches and members did meet as frequently as possible for mutual edification, without any restriction on account of distinct organization into separate branches, and every expression of admonition recorded, to our understanding, tended to encourage, if not to absolutely enjoin such gathering, as both duty and privilege. If churches are to isolate themselves from each other, pay no regard to the order nor seek the general welfare of the whole body, what is to become of that sympathy, concert and identity which is to distinguish all the members of Christ as one body, animated by one life, fed at one table, on the same food, having but one and the same interest, and all bound to the same destiny? Why should a single branch of the church wish to isolate herself from her fellow-branches and eat her morsel alone? The very spirit of vital christianity calls for association. "Come and hear, all ye that fear God," whether belonging locally to this or that branch. All who fear the Lord and obey the voice of his servant, are members of one Christ, governed by one Head, constituting but one body, and members one of another in union so close, and sympathy so vital, that if one member suffers all the body feels the pain. We do not argue that for such association any distinct organization or written constitution is indispensable, only so far as may be useful to preserve harmony and good order. The yearly meetings in some sections, and conferences, or corresponding meetings, in other sections of the country, may secure all that is desirable, but those who are partial to the one form should be slow to censure their brethren who see cause to promote the same object substantially in another form, unless

such form shall be manifestly subversive of the order of the gospel. Not only the organized associations, but all other forms of meetings are liable to abuses and it becomes the saints to watch diligently, and see that all things be done decently and in order. Let us prove all things and hold fast that which is good.

Middletown, N.Y., December 1, 1863.

Elder Gilbert Beebe

### BEEBE EDITORIALS

We are getting many inquiries about Volume 4 of Elder Beebe's Editorials, and a few have even sent in orders for them. Regretably, they are not quiet ready as yet.

Volume 3 has received a very favorable reception, and we have not had even one single complaint regarding it so far. There are, however, a good number of folks who earlier expressed an interest in the work, but have not ordered yet. Please order Volume 3 now, if you intend to, so we may go on with Volume 4.

Our problem is not one of finances nearly so much as it is one of storage. We do not have any place suitable to store all the unsold Volume 3's and then take on Volume 4, also. To be plain, our bedrooms are running over with books. There are many places to put them, such as in church basements, but with humidity and temperature being a problem, we are somewhat reluctant to store them in such a place.

These books would make excellent gifts for graduates, the sick, or for any occasion and will certainly be of more worth and lasting than flowers or other gifts. With a little help from those of you who do enjoy Elder Beebe's writings, we could be greatly relieved.

Now about Volume 4. We have finished the type set. It is now all ready to go to the book manufacturer as soon as we can agree on contractual terms. We had been waiting on signing an

agreement until several problems with past work had been satisfied. Hopefully, this is now resolved. If all goes as expected, we can have Volume 4 ready the first of the year.

Again, we urge your early purchase of Volume 3.

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(We do expect to bring out Volume 1 and 2 in the near future, also.)

Thank you,  
Editor

### OBITUARIES

#### ELLEN HORNE BRYAN

It pleased our loving Heavenly Father to call Sister Ellen Horne Bryan from our midst at Muddy Creek Church to be with Him, July 21, 1981. She was a patient at Elder Lodge Nursing Home, Jacksonville, N.C., when her call came.

A life-long resident of Onslow County, she was the youngest child and only daughter in a family of six children. Her parents were Willouby and Luke Horne. She was born December 5, 1887, making her stay here 93 years, 4 months, and 14 days.

She married William B. Bryan on April 19, 1908, and this union was blessed with three children. Her husband and a son preceded her in death. Two daughters, Mrs. Albert (Eva) Lanier, Mrs. Jessie (Lucille) Lowe, a host of grandchildren, great grandchildren, as well as nieces and nephews survive.

Sister Ellen Bryan asked for a home with Muddy Creek Church on April 21, 1951, at her home. She was received and baptized later on. She loved her church and was faithful to attend as long as health permitted. Her love for the doctrine of salvation by grace, those dear old hymns, and the brethren and sisters never diminished in the least.

Her funeral was conducted at Johnson's Funeral Home Chapel, Richlands, N.C., on July 23, by Elder D. B. Stokes, of Jacksonville, N.C. Her body was taken to Bryan Cemetery where she was placed beside her loving companion. The beautiful floral arrangements showed the love that family,

church, and friends felt for her.

We miss her very much, but feel our loss is her eternal gain.

Written by one who  
loved her very much,  
Arlene Williams

#### JUNE HUDSON

June Hudson departed this life on May 16, 1982, at the age of 75 years. He was a lover of the truth and very seldom missed attending services at Liberty Hill Church. Uncle "Bud" and Aunt Lurline had their home open for visitors and also had preaching services at their home at times.

Since Uncle Bud loved to travel, he has visited some churches in Arkansas, Texas, and Alabama.

He was blessed to visit the sick at the hospitals in Farmerville and Monroe, La., and also in the nursing homes in Farmerville and Marion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

Uncle Bud will be missed by the brethren of Liberty Hill Church. He was free hearted and was good to help out with the expenses of the church.

His only daughter, Mrs. Vivian Gray, and her three sons, Wayne, Charles, and David Gray will really miss their father and grandfather especially since he spent so much time with them.

His other survivors are his wife Mrs. Lurline Hudson; two brothers, John and Woodrow W. Hudson, Sr., both of Farmerville; three sisters, Mrs. Ruth Miller of Marion, Mrs. Lelia Harper of Springhill, La., Mrs. Evaline Hall of Jackson, Ms.; and two great-grandchildren. (One of his sisters, Mrs. Reita Carmack of Farmerville, departed this life on May 19—three days after her brother's death.)

The funeral services were conducted by the writer and assisted by Elder David E. Turner. His body was laid to rest in Liberty Hill Cemetery to await the glorious resurrection.

Elder W.W. Hudson, Jr.

#### FLORENCE SCOTT (BEEBE) BELLOWS

Florence (Beebe) Bellows was born April 18, 1884, in Warwick, New York, and went home to be with her Lord on February 25, 1982. She passed away in the Skilled Nursing Unit of Memorial Hospital, in Burlington, North Carolina.

Sister Florence was a grand daughter of Elder Gilbert Beebe, founder and publisher of the *Signs of the Times*. Her father, Elder William L. Beebe, a son of Gilbert, followed his father in editing and publishing the *Signs*.

Sister Bellows was the daughter of Matilda Ann (Scott) Beebe, the third wife of Elder William Beebe, and Florence was her only daughter. She

had older half-sisters, daughters of her father by previous marriage.

Sister Bellows was united in marriage first, to Samuel B. Paxson of Leesburg, Va., where they resided during their years together. Bro. Paxson, being much older than she, passed away after about fourteen years together. She lived in widowhood for about ten years, when she was united in marriage to Elder Arnold H. Bellows, of Roxbury, N.Y. They made their home in West Hurley, N.Y., until his death, February 7, 1957.

She maintained her home in her beloved Catskill Mountains, but came South for the winter seasons for several years. She spent two or three winters with Sister Mamie Rowe, widow of Elder J. T. Rowe, in Baltimore, MD. After Sister Rowe passed away, she spent her winters in our home in N.C., until 1973, after which she was not strong enough to return to her beloved mountains again.

In North Carolina she made new and gracious friends, who mourn her passing. She attended the meetings here as long as she felt strong enough, enjoying nothing better than hearing the truth of God proclaimed. When she could no longer go out, she greatly enjoyed spiritual conversation, and the fellowship with those who visited her.

Sister Bellows lived simply and quietly, enjoying her spiritual reading and meditation, until her vision failed. She made no complaints as she must be deprived of these blessings.

The latter part of October, 1980, she became bedfast. It was her desire, and ours, that she remain in the home. But though we had the kind and efficient help of a Nurse's Aid, it soon became imperative that she receive more professional care. She entered Alamance Memorial Hospital on December 8, 1980, and was later transferred to their Skilled Nursing Unit. She remained there except as she was from time to time again in the main hospital. In the Nursing Unit she received excellent and tender care. We might say, loving care, for she endeared herself to the entire staff there.

It was Sister Bellow's wish that there be no regular funeral service, but only the simplest service at her burial. She wished no flowers, no eulogies. This was most consistent with her simple godly life. She was laid to rest in the mausoleum at Memorial Park, near Elon College, N.C. Elder D. V. Spangler and Elder W. J. Berry spoke a few words with prayer.

There is no immediate family, and she is survived by great nieces, nephews, and cousins; also step-grandchildren, all of whom she loved very much.

Sister Florence is greatly missed here. But we are comforted by the precious hope that as we must say, "She's gone!" on that blessed "other side," her precious Lord would say, "She's home!"

By one who loved her.

Mabel Berry



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 150

KEELING, VA., DECEMBER 1982

No. 12

**SIGNS OF THE TIMES**

ISSN - 0199-0063

Subscription price \$7 per year—\$13 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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*All letters for this paper containing subscriptions and remittances, should be mailed to Keeling, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P.O. Box 1250, Salisbury, Md. 21801. Articles for publication may be mailed to either address.*

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**VIRTUE OF KEEPING QUIET**

Covin, Alabama

June 15, 1955

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

Dearly Beloved Brother and Sister;

If I know my heart I would always do those things that are well-pleasing to our heavenly Father. Thus we feel a desire to communicate with you two dear pilgrims. "For to do good and to

communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:16) I want to keep in contact with the children of God, for we are on a long journey in a long, wearisome wilderness road. How sad and weary it can become when we are left to travel alone without the companionship of our blessed Redeemer and his chosen people.

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

We love one another for we are born from above. God is love and we cannot help but love him that has begotten us from the dead to life in Christ; neither can we help loving our Father's children, our brethren and sisters in the Lord. This kind of "can't-help-it" doctrine will never harm anyone. If this love of God is born in us as fruit of His spirit, it will show. You cannot hide love. You may try to hide it, but it will show in your eyes, your words, your

actions. A love that can be suppressed is of the earth, for the love of earthly things, including men and women, can be broken by other earthly things, but not so with the love of God. It is from above, and things below cannot stop or deter things from above. The Bible decree is "that the elder shall serve the younger" and it has not been abrogated by the Lord, much less by earthly vessels of wrath.

If I know my heart I desire to love my Father's children. I am sometimes afraid that I do not love them with that devoted, fervent, enduring love of God; and then again I feel that "I have passed from death to life because I do love the brethren," and that I desire them before myself: that I desire their welfare and happiness ahead of my own. Joseph has ever been intent on the welfare of his brethren, even though they have ever been intent to destroy him and his possessions. (Gen. 37) And the true Israel of God have ever loved one another and have ever endeavored to serve one another.

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

I may be wrong in what I think that I see, but right at this time I think that the ministry in the lower Southeast and Westward is at a oneness in the things pertaining to the Old Baptist church. It is true that things have happened that are unpleasant, and things that ought not to be among the saints, but it appears that the brethren are showing themselves to be good soldiers of Jesus Christ and are bearing hardness for his name's sake. I well remember our old

father in Israel here in the Hopewell Association, Elder G. W. Berry, who told us boys in the ministry one time, "Boys do not fight when you are evil spoken of. If somebody tells the truth on you about your wrong conduct, quit whatever you are doing that is wrong, and be quiet. If they tell a falsehood on you, just live quietly and peaceably with one and all, and prove that it is a falsehood. If you are a fighter, you must remember that the goat gets his head down in the mud to attack. Keep your heads up, boys, keep your heads up." I feel that I have too often talked back when I have been falsely accused, but I hope that I have been given a stronger desire of late "to keep my head up" and let things go as they are, if I am sure that I am not guilty of the accusation.

Dear ones, we have something to be joyful about, and it is so wonderful that the Lord God Almighty, the Holy One in Israel, imputed our sin to Jesus Christ our Redeemer. It is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them"; and surely, surely, none of us have done that, all having sinned and come short of the glory of God, but let not your heart be troubled about this, for verily God has raised up a Prophet of ourselves and every child of God has heard him. (Deut. 18:15) It was an awful night when Sinai was shrouded in smoke and flames and the Lord God of heaven and earth thundered his righteous and holy law in our frightened ears. We knew that it was more than we could measure up to. We said so, and entreated Moses to go and hear and receive it for us. God told Moses, "They have well said, they cannot hear it and live." Isn't it something to be glad about that we are the anti-type of that people that said well, and that our saying received the approval of God Almighty. The curse never was on us; the sins of a broken law never were imputed to us; our sins and iniquities never were remembered

against us. Our Prophet was made a curse for us. He, being made a curse for us, has redeemed us from the curse of the law. We were due by the law to be forever cursed; he by transgression was not due to be thus cursed. It is thus so wonderful: the just dying and becoming a curse for us, the unjust; and we going free. It was us that were due to hang in ignomy on a tree, vile transgressors to be ridiculed and made a public gazing-stock; it was he that inhabited eternity as the eternal Son of God, that, in a prepared body of flesh and blood, pulsating with the life and blood of the heirs of promise, suffered the pangs and agony of a broken law, hanging in our place, bearing all of our jeers, our tauntings, our railings.

Every pain that we have ever had; every falsehood that was ever told on us; every loss and cross that we have had to count before him and in his presence, is in no sense worthy to be compared to the suffering of the lowly Christ Jesus. My, dear companion in the ministry, and your helpmeet in this world and in the church, suffer a word of exhortation: Never open your mouth when you are evilly spoken to, or about, for there is no sin as the sin of retaliation and vengeance taking. The creature is to be replied to, and will be replied to, in every petition at a throne of grace, or every departure from the truth, or every step in wrong doing, by our God; but there is never, never at all, a time when we are to reply against the trials that we are brought through; against the providential and parental care of our heavenly Father; against those that persecute us for Jesus's sake. Before we can have a good case for replying to those that despitefully use us, we must remove from the Bible the fact that he opened not his mouth. I have never known a case where a persecuted child of God held his peace that it did not bring him or her in sweeter fellowship among the saints. It will never get you in trouble, dear brother, to keep quiet, but it

will always increase your trouble to do a lot of talking in defense of yourself in the midst of persecution. I have always felt that the child of God that made a lot of noise when persecution came (as he or she would call it), was not being persecuted at all for righteousness sake, but that his or her sin had found them out.

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

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

Write when you have time and a fruitful mind.

Your brother and sister in precious hope,

Elder W. D. Griffin

---

240 Lake of the Woods  
Gig Harbor, WA. 98335

Dear Elder Williams,

I am renewing my *Signs* subscription for another two years. What a blessing the Lord is bestowing upon us each month. It seems He is pouring out His Spirit upon the Elders who are contributing articles for the *Signs*. My soul has been edified and made to rejoice in my precious Saviour, Priest and King. May He continue to bless His ministers and all of you who are laboring to publish this periodical - the Truth which is truly "The Sword of the Lord and of Gideon".

I cherish the memory of my visit to Danville, Virginia and attending Association meetings in Virginia and North Carolina. We celebrated the 50th anniversary in honor of Elder Spangler and Dan River Church. I was so privileged to meet all of the ministers present, many of whom write for the *Signs*. This was in 1978. Since then I moved up to Washington State (from

Glendale, Calif.). I get to attend Bethel Church at Mossy Rock, near Mt. St. Helens. It is quite a distance from where I am living, but the Lord has provided a way for me to attend church. What a joy to be able to meet with my spiritual kindred! They are such a lovely little church, earnestly contending for the Truth as it is in Christ Jesus.

I recall you and your lovely family. I wish to commend you and to thank you for all your labors in getting the *Signs* to us so efficiently - "A workman that needeth not be ashamed."

Enclosed is a check for two years subscription. Kindly use the balance as you see fit.

In bonds of love in Christ Jesus,  
Sister Ruby Gilbert

---

#### HEAR YE HIM

Jesus took three of his disciples up into a high mountain and was there transfigured before them. And there appeared unto them Moses and Elias. Not knowing what he was saying, Peter desired to build three tabernacles, one for Jesus, one for Moses and one for Elias. But, "While he yet spake, behold, a bright cloud, overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Hear ye him. Many people would have us believe this to be an invitation, that Jesus is pleading for us to open our heart and let him come in and save us: just open your ears and hear and answer his call and everything will be great with your soul. I have no stones to throw at these people, for I was among them in time past, and many of them are still my friends; but their doctrine is a false doctrine, and there is not a speck of truth to it. If Jesus must plead with puny man in this way, and we have the power to accept or reject his call, then we have no need of him whatsoever; for we would have power within ourselves to save

ourselves; for if we have the power to reject his salvation then we also have the power to keep him from casting us into hell. But, "Thy people shall be willing in the day of thy power." If his people are not now willing, and if this is not the day of his power, please advise us as to when this will be. We will note the scripture says, "Thy people." These are the ones to and for whom the scriptures are written, and not to the world at large. These are the ones chosen in Jesus Christ before the foundation of the world. Jesus prayed, "Holy Father, keep through thine own name those whom thy hast given me, that they may be one, as we are one. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scriptures might be fulfilled." When Jesus shed his precious blood on the cross of Calvary for the sins of his fallen people, the debt was fully paid, justice was satisfied and their salvation was secured forever. "For by one offering he hath perfected forever them that are sanctified."

Hear ye him. Before the coming of Christ, the Jewish people had only the law and the prophets. Moses represented the law, for by him it was given to the people; and Elias represented the holy prophets of God. The Jews' were unable to keep God's holy laws: but under the law they were required to make sacrifice offerings for sins yearly; which made none of them perfect; for if the blood of sheep, bulls, goats, etc. could have accomplished this, there would have been no need for Christ to have suffered. These sacrifices were only emblems or types of the perfect sacrifice that was to come. The law could make nothing perfect, but the bringing in of a better covenant did; Jesus Christ being that better covenant. He kept the law, and fulfilled it to a jot and a tittle, blotting out the handwriting of ordinances that

was against us, which was contrary to us, and took it out of the way, nailing it to his cross. By this he broke down the middle wall of partition between the Jews and the Gentiles: for until that time the Gentiles were without hope, and without God in the world. Not only did he fulfill the law, but all the prophecies of old that were written in the holy scriptures by God's holy prophets and in the Psalms. Now that Jesus was come, there was no further need of handwritten ordinances nor the prophets, therefore they were taken away. They did not just die or fade away. Remember that Moses, being the embodiment of the law, was buried of God that he was found no more; and Elias, representing the holy prophets, was taken away in a chariot of fire in a whirlwind. These were taken away of God for they were no longer in force nor needed, Christ is the end of the law for everyone that believeth, and it is him that we must now hear. "God, who at sundry times and in divers manners spake in time past to the fathers by the prophets, hath in these last days spoken to us by His Son."

Hear ye him. He who hath an ear to hear let him hear. All men have natural ears, though some be naturally deaf. When Jesus was on earth he made the blind to see, the deaf to hear, the lame to walk, and the poor had the gospel preached to them. And even now is Christ performing these same miracles for his bride, the church. Yet for those who are blind but say, "We see," their sins remaineth; the deaf hear not, for they are not his sheep; the lame walk not in the way of righteousness, for they hear not the voice behind them saying, "This is the way. Walk ye in it;" and they do not hear the gospel, for they are not poor in spirit, but rich in self-righteousness and the gospel is foolishness unto them. Some of the Pharisees said unto Jesus, "Are we also blind?" Jesus said unto them, If ye were

blind, ye should have no sin: but now ye say, We see; therefore your sins remaineth." (Jn. 9:40-41). Certain of the Jews said unto Jesus, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered them, "I told you, and you believed not, because ye are not my sheep, as I said unto you. 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." (Jn. 10:24-28) "Enter ye in at the strait gate: for wide is the gate and broad is the way which leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it." (Matt. 7:13-14) Left to themselves, all men would enter the wide gate and walk the broad road to destruction: but God's children are blessed to hear that voice behind them saying, "This is the way. Walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30:21) There are also those poor, deluded souls who believe that their works will get them, as well as others who are enticed to follow them, to heaven. These are the ones who are rich in self-righteousness, and are not poor in spirit nor broken-hearted. "They profess they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." (Titus 1:16). "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But how did Jesus answer their boasts of self-righteousness? "And then will I profess unto them, I never knew you: depart from me ye that work iniquity." (Matt. 7:22-23).

"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." How then does one hear the beloved Son, for all we are natural men, descendants of our federal head Adam, who fell into a state of condemnation and death by transgression of God's holy law, and all of his posterity fell with him? Therefore all of us were at some time dead in trespasses and sin and were the children of wrath even as others. Since natural man cannot receive the things of the spirit of God, there must be a new birth, a spiritual birth: "Ye must be born again." Every child of God has an everlasting life. This life is in Jesus Christ, but it is not made manifest until a man is born again. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jn. 5:24). Everyone with a sound natural mind understands that we must pass from life to death in this world, but there are few who understand the passing from death unto life; for they do not know they are spiritually dead. Jesus is the way, the Truth, and the Life, and he gives life to as many as the Father hath given him. Though they be dead when their Lord speaks to them, they hear and live. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the Son of God: and they that hear shall live." (Jn. 5:24) The dead cannot go forth seeking Christ, neither can they reject his heavenly call; "For in him we live and move, and have our being; as certain also of your own poets have said, For we are also his offspring." "Without me ye can do nothing."

Hear ye him. Hear ye also the parable. Jesus spake many parables to the people, but only unto his disciples did he expound them, His disciples asked him why, and he answered, "Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given." We find here a division of the people: to his disciples an

understanding is given, but to all others it is not given. "Therefore speak I to them in parables: because they seeing see not, and hearing they hear not, neither do they understand." Many prophets and righteous men have desired to see what you see and hear what you hear, but have not heard them. They prophesied of the salvation that should come unto you, and they searched and inquired diligently for "what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory of Christ. But unto them it was only revealed that it was not unto themselves, but unto us did they minister these things." But blessed are your eyes, for they see: and your ears, for they hear. You who are the sons of God, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, are the ones commanded to hear His son. You will always hear him, though you may feel much of the time that you do not: "For in a dream, in a vision of the night, when sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instructions, that he may withdraw man from his purpose, and hide pride from man." (Job 33:15-17). Though man may believe that he is working all things according to his own will and purpose, he is in truth fulfilling God's will and purpose; for God worketh all things after the counsel of His own will. Did He not say, "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it?" Yes, we hear and do every commandment of our Lord and Master, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Truly, if we love him and keep his commandments we are born of God: "For love is of God; and everyone that loveth is born of God and knoweth God."

When this poor sinner asked for a

home with the children of God, the only thing I remember telling them was that I was beginning to hear. I do hope that I have not deceived those wonderful people and that I myself am not totally deceived. Though these thoughts that I write unto you be very scattered, very imperfect, and far from complete, I submit them in love; trusting that our God will use them to his praise, honor and glory, and that He will bless them to your comfort and edification. I would pray that He give you eyes to see, ears to hear and a heart to understand what the Spirit sayeth to the churches. All errors herein are mine. Your prayers of faith are greatly needed and desired.

Clifford Wilbanks

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Thank you,  
Editors

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#### THE WORD OF GOD IN THE HEART OF A KING

*"Then Shaphan the scribe told the king, saying, Hilkiyah the priest hath given me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes. And the king commanded Hilkiyah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the*

*king's, saying, Go, enquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book."* (II Chronicles 34:18-21)

Whatever negative qualifications Josiah had, he had one overwhelmingly good quality. He loved his God and took very seriously the words that came out of His mouth. The text says that when he heard the words of the book of the Law, he rent his clothes as a sign of his sadness and humiliation. What went on in his mind to produce such behavior? When those words hit his ears his heart was pierced and his conscience was pricked, because he knew that both he and his people had been and were at that very moment disobedient to the words that had come forth from God. This may seem amazing to some of us, but Josiah was actually affected by what God said. He cared. The reason why this seems amazing to me is because of the contrast I see between Josiah and those religionists I have observed in my life. I have seen men who claimed to be ministers of the word who had no interest in what God said in His Scriptures. These men used the Bible. But they used it *deceitfully* to manipulate people and to cover their sinful deeds by abusing and misinterpreting the Scriptures to fit their own conceptions.

I have met others who claimed to be much concerned about what God said. These men at first seemed to be very holy men who believed in principles and ideals, in right and wrong. Yet I saw these same men when it came to a matter that demanded a stand for the truth, change their talk. When these matters came up, these men no longer spoke of obedience to the commands of God, but instead began to speak of "unity" and "toleration." They argued that "love" ought to prevail over these "minor" differences over doctrine. They

spoke in quite democratic terms. They viewed themselves as a tolerant group who were "level-headed" and who were not intimidated by others who might disagree with them. They seemed not to be bothered by the idea that some of their sheep might be disobeying the commands of the Scriptures. Yet as I observed these ministers, they seemed very happy and contented.

At first I saw nothing wrong with the things they said, although something inside me bothered me. I began to think to myself that nothing was more important than truth. I began to think that any talk of "unity" and "toleration" which somehow didn't allow room for all truth, including even the smallest grain of divine truth, was *satanic* unity which was not based on the law of God, but on the only thing left after God's commands have been rejected - the whims of men. Once the Word was abandoned, I began to see then that men removed from the common ground upon which they all stood as creatures of God under His authority, or, as sinners who all needed equally the enlightenment of the Spirit. When God's standards are abandoned, then it is certain that some men will arise to lead, whose wishes acquire total authority and, others to follow these men and their wishes usually without question. Josiah was the King of Judah, yet when the words of his God were read they humiliated him, as well as the common people. *To be bound to the Law of God is the only hope any man has not to be enslaved to another man.*

These same ministers and people who spoke of moderation and toleration reacted very immoderately and intolerantly towards me when I questioned them as to their actions. I was called a "radical," "troublemaker," "intolerant," "unloving," "dogmatic," and more such terms. When so many people spoke in this way I began to wonder if they were not all right and I wrong. I began to look inside myself to



see what my heart motivation was for my objections. The most depressing factor of the whole situation was what I found inside myself. I found that in my heart there *was* a certain amount of intolerance, hatred, and dissensions. I realized that their charges were not totally false; and the more I looked inside me the less I liked what I saw. What was I to do? Could I deny their charges fully with a clear conscience before God? Because of my guilty conscience I then tried to convince myself that I was over-zealous for the truth. I tried to convince myself that I was not so much interested in the honor of God as I was in being always right. Yet, this also gave me no peace with my God. I still believed that God's truth as found in His word was too important to be sacrificed for the sake of "unity." I still believed that these men were wrong and compromisers; betraying God for the sake of expediency and filthy lucre as Judas had done to his Lord. Listening to their conversation only confirmed my opinion. It seemed that they could talk of football, baseball, finances, etc., but that they did not seem to enjoy talking of spiritual things. Once in a while they would speak of Jesus or of "witnessing" yet, when a soul who was hungering for the bread of God's word came to them, he might as well have not. They could not feed him, neither were they interested in doing so. These poor hungering sinners were made to feel that they were the ones who were strange for being interested in things like the atonement of Christ, the doctrines of free grace, the proper form of a church of Christ, etc. I quickly realized that my conversation would bore them, and theirs, in turn, bore me. They saw me as a "superpious fraud" who was always with his head in the clouds and never "practical" or "realistic" (which was another way of saying that I would not betray the word of God for convenience's sake). If I spoke my

feelings I was labelled "self-righteous," one who thought that he was holier than anyone else, a spiritual snob, who looked down his nose at everyone else. I knew my heart to some extent. I knew that there was some pride in it, yet I believed that God was the one who was making me feel so out of place among these people. Among them there were some who cared, some who at times had the same thoughts and whom I felt had the same Spirit as I. Yet these were somehow lulled to sleep, or at other times intimidated into silence by the treatment they saw afforded me. When I spoke of my suffering, I was told I had a "martyr complex" and verged on some sort of "spiritual paranoia." I finally came to a hard realization. I determined that if this was the way of Christians, then I wanted nothing of Christianity or of Christ. I saw that no matter who was right, I did not belong with these people and that neither of us would be happy as long as I dwelt among them. When the time came to leave them, many thoughts went through my mind. I thought that I understood some of Abraham's feelings when God told him to leave his home, parents, and all he knew, to go to a place where God would tell him. I thought I understood what Job felt like when even his own wife told him to curse God and die. I had friends left there like Lot had in Sodom. Yet the decision boiled down to an amazingly simple choice, either follow the Word of God, or follow men.

To all that have ears to hear, listen. To refuse to follow the Word of God, because the cost will be high is a terrible sin. It is the essence of unbelief. It is a sin that will damn if characteristic of a person. *There is no unity that is worth any truth.* Without our allegiance to the Word of God there is no value to any of our religious activity. We must ask the Lord to do to us what He did to Josiah, "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against

this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord.” (II Chronicles 34:27) Think of it! Josiah had a “tender heart.” Let us beg God to give us such a tender heart that we too may not be able to rest with a lie at our throat. Let us beg God to give us the courage to denounce what we believe to be against His Word no matter what the cost, or what misery it will bring down upon our heads. *Let God be true and every man a liar.*

No doubt what we may denounce may, in fact, be the truth and we be in the error. If this be the case, we must repent and humble ourselves. If this be the case we will still be in quite a different situation than those who are deceitful when it comes to the Word. Paul himself spoke of his past, saying that although he had been in gross error, he obtained mercy because he persecuted the church *ignorantly* and in *unbelief*. (I Timothy 1:13) What Paul did he did honestly, thinking that he was serving God in doing it. Any of Christ’s disciples who are not willing to abandon all they thought was right should they be shown it to be wrong, are not true disciples of Christ. This willingness may not be immediate; there may be temporary rebellion, yet within a reasonable amount of time the Spirit ought to convict those that are His. Jesus put it quite simply, “No man having put his hand to the plow, and looking back is fit for the kingdom of God.” (Luke 9:62) Jesus faced again this mentality so prevalent in many of the so-called churches in America in Luke 11:27-28. There a woman was blessing Jesus, the Person, but, obviously from Jesus’ response she was blessing Him without regarding His Word. “A certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear

the word of God and keep it.” So many people are ready to praise Jesus and magnify Him but really they are not prepared to accept the Jesus of the Bible, The One who rejoiced in that God had not revealed Himself to the wise and prudent, but unto babes. When Jesus utters those difficult commands that force us to make difficult decisions, will this woman and her religionist friends be as happy about Jesus then, and still praise the breasts that gave Him milk, or will they say, like some others of Jesus’ disciples, that these are hard sayings that can not be followed? Jesus put paramount importance on *keeping* the Word of God and not on playing the game of religion.

The bottom line on this whole matter is the word that Jesus spoke, “I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.” (Luke 12:4-5) Whenever we neglect the words of God in any situation, it is always because we fear (or believe) the words of a man more than His, whether it is our own word or that of another.

Well does John warn us that among this list of people who will be cast into the lake that burns with fire and brimstone will be the “fearful” (cowards). (Revelation 21:8) Yes, it is a truth, that whosoever will not confess the name of the Son before men, him will the Son not confess before the Father who is in heaven.

There will be situations where one will not be sure of what the Bible teaches on a specific subject. Yet the essential point here is that there should be an *attitude* of learning that will allow us to adjust ourselves to what God says. The greatest danger is that of making our customs equivalent to the Law of God. Since all men are sinners, all the churches composed of sinners will have

sin and therefore a certain amount of disorder. We are guaranteed by the promise of God that He will not abandon His people to apostasy, but will preserve them unto the end. Yet this promise must not be allowed by us to become an excuse for having hard hearts. "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." (Hebrews 3:12-13)

The question that each of us, brethren, must ask ourselves anew each day is simple, yet profound. Will we beg God to give us a tender heart like He gave His servant, Josiah, to be willing to turn our backs on all the traditions that our fathers followed because we believe them to be against the Word of God, or shall we harden our hearts and our ways despite how our own consciences may condemn us? In 1832 Old School Baptists were willing to turn their backs on a powerful religious movement because they believed it to be against the Law of God. May they never abandon that same courageous position now.

William Santamaria  
Perth Amboy, N.J.  
May 11, 1982

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### EDITORIAL

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*"And Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now therefore, I pray thee, If I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I*

*and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Exodus 33:12-17.*

If the Lord gave us sufficient liberty to tell what is contained in these verses, eternity would not be long enough to tell it all. For the purpose of reviewing the circumstances, let us show you just a little of what had occurred at this particular time in the book of Exodus. The Lord had summoned Moses to the Mountain - Mount Sinai. He was on the mountain for 40 days and 40 nights. During that time the Israelites, under the leadership of Aaron, committed a terrible crime against God. The Israelites had begun to murmur. They came to Aaron, and this was their language, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." (Exodus 32:1)

How quickly they had lost sight. How quickly the flesh showed itself. It had been but a short while that they had seen the hand of God parting the waters of the Red Sea, and all of them going across in a great deliverance; God showing Himself to be their God; destroying Pharaoh and all of his army, and now they say to Aaron, the very man that God would annoint a priest, "Make us gods." So Aaron instructed them to take their earrings, their gold, and their jewels and bring them to him, and he fashioned a calf, a golden calf, as the scripture calls it. And the text says, "The children of Israel rose up to play." They declared a feast day, and they frolicked, and they made themselves naked. They worshipped and adored, and idolized the calf that Aaron had made.

So the forty days and nights being ended, Moses and Joshua, as they descended the mountain, heard a great

noise. Joshua thinks there is a war in the camp. Moses says that this is not the noise of warfare, nor is it the voice of singing, and so on, but he recognized that this was the voice of those that were frolicking before the Lord. In verse 19 of chapter 32 we read, "And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount." Moses confronted the people and Aaron. He asked Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them?" Aaron was a lot like his distant relative, Eve. He wanted to pass the buck. "And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief." Isn't that just like human nature? "Moses, it wasn't my fault. These are a mischievous people. They got up this idea." "For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." So it says that he told him, "Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." A bigger lie was never told. "And when Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." It is interesting to observe, (and mark this well, this is not

idle history, but this is the beginning of the legal dispensation;) God had written on the tables of stone. The Israelites were about to engage in a legal covenant with God. As His people (and before Moses could come down from the mountain,) they were already whoring after other gods.

Moses said, "Who is on the Lord's side." That's a solemn expression, isn't it? Who responded to Moses? Only the Levites. Now the Levites were the tribe from whence Moses came. But even more important than this is what occurred. They took their swords, and by the instruction of God, they went through the camp and they slew a great number which the scripture says was about three thousand souls.

We learn sometimes by comparison, and other times we learn by contrast. This was the beginning, as I said, of the legal day. Let us travel in time, you might say, 3500 years, (or however many years it might have been, depending on which chronology you read.) Let us go from the time of Moses to the time where rather than Moses coming down off the mountain of the law, we see our resurrected Saviour ascending up off of the Mount of Olives, and this you may say, was the end of the legal day, and the beginning of the gospel day. And whereas at the beginning of the legal day with Moses, and because of transgression, there were 3000 souls put to death; at the beginning of the legal day with Moses, ascends up (as Moses came down) and there were 3000 souls brought into life and liberty and freedom. The Lord added unto the church and blessed 3000 to be baptized in the Name of the Father, the Son, and the Holy Ghost. Can you not see how the one ended and the other began with the same number of people? Three thousand died here under Moses, and three thousand were brought into a living union with Jesus the Lord at the other end of the day. God's people can learn much from such examples and

comparisons, and contrasts as this.

After the slaying then, the anger of God continued to kindle against the people. The Lord told them to strip off the ornaments from them. (They had ornamented themselves very well.) Now, do you know what they were wearing? They were wearing silver and gold and jewelry, and all sorts of fine garments. You recall that the Lord had told Israelites the night of the Passover that they were to spoil the Egyptians. They were to borrow of the Egyptians, and God put it in the heart of the Egyptians to give them what they asked for. Now the Lord was not instructing them this for the purpose of enriching them, because they didn't have any need of gold, silver, diamonds, jewelry, and fine garments. God was going to take care of them in the wilderness in His miraculous way. All of this material business was for the purpose of ultimately constructing the tabernacle where God's glory would dwell while they wandered in the wilderness for 40 years. You see the abuse that they put these things to. They had a piece of gold, or they had a bracelet, or they had whatever it might have been, and they adorned themselves with it. These things were for the adornment of the glory of God. Now may we be blessed to learn a lesson in that.

"Then Moses went out." He left Israel's camp. Moses was distraught. Moses had seen the people of the living God sin the gravest sin, and he was distressed. Verse 7 of this 33rd chapter says, "And Moses took the tabernacle, and pitched it without the camp afar off from the camp, and called it the Tabernacle of the congregation." And you know what someone would say if that occurred today? They would say, "Brother Moses split the church." Moses took the tabernacle and went outside the camp, "afar off." "And he called it the Tabernacle of the congregation." The congregation was not the twelve tribes of Israel in the mind of Moses at that

moment, but those that would come to the tabernacle outside the camp. "And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." (If you would like to learn more about being without the camp, read the latter verses of the book of Hebrews.)

"And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses." Here Moses talked with the Lord face to face. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

After God spoke to Moses face to face, what did he do? "And he turned again into the camp." Moses had gotten his tabernacle and moved out. He left the camp. He went without the camp, and when God came and spoke to him face to face, his heart was drawn back to the people once again, because he said that though God was vexed with His people, He had not forsaken them. And Moses' heart was drawn back out to the people of God. Now let me ask you. Put yourself in Moses' shoes. Have you not been at one time or another, (if you were honest about it,) where you had come to the place where you said, "I'm not going back." Most of you have. Something didn't suit, but Oh, when God comes to us and speaks to us face to face, and we learn that God is in heaven and we are on earth, and only God in heaven is holy and we are no better than the Israelites who bowed before the calf, we no longer have any desire to be separated from our brethren.

And then this brings us to the text. "And Moses said unto the Lord, See, thou sayest." Moses had some questions, and Moses desired some answers. "You've told me to bring up this people, and you've not let me know

whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight." Moses didn't understand this. This was his petition, "Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people." What is Moses saying? Oh, how profound it is. "Lord, if I have found grace in thy sight." This stems not so much from doubt as it does from an honest inquiry after a further knowledge of the situation. "Lord, if I've found grace in thy sight." If what you have said is so, then show me now thy way. Now someone might say that Moses was a little impatient. "Show me now thy way." Not at all. We cannot but believe that every one of those who have been washed in the blood of the Lamb desire to know, not tomorrow, but today, the way of God, but even one day in walking in our own paths, in the footsteps of our own designing, is enough to distress and vex us to no end. It's not sufficient for God's children to be like those of the world and go in any direction and not be bothered about where it is they are going. They want nothing more and nothing less than the guidance and the direction of God in their lives at all times.

Moses says, "If I have found grace in thy sight, shew me now thy way." Do you believe the Lord was going to show him? Do you believe He did show him? What was the way that He showed him? The only way that there ever was, and we will see that in just a moment. Now there is some language in this that we wish to point out, also. "Shew me now thy way, that I may know thee, that I may find grace in thy sight." It is a wonderful thing to feel that the Lord is gracious to us now. But there is a longing in the heart of the people of God that God will not only be gracious today, but that they may, by faith, lay claim to the promise, "I'll never leave thee nor

forsake thee," and that they may find grace tomorrow, also. There is in our breast from time to time an apprehension that tomorrow may not be as good as today. We know this is wrong because our Heavenly Father has instructed us to take no thought for tomorrow; but that we must stand on sufficient things for today, and yet we recognize the same thing in the mind of Moses when he said, "If I have."

"That I may consider that this nation is thy people." This is what Moses was really concerned about; that God still owned these people; that God's favor would be with them, and as He led them through the wilderness that he could have the assurance and comfort of knowing he was leading the people of God. We can say this with all sincerity, and believe it from the depths of our soul, that if we could be convinced this day that you people were not the church of Jesus Christ, we would leave you just as suddenly as we came. It's too important! We don't know the uncertainties of life, but we know this one thing, that we want to be in the right way. "Show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people." If there was a people on this earth that were nearer to being the church than these people, we should be there with them. We are not wedded to the name, "Old School Baptist" and we are not wedded to the name "Primitive Baptists." That which is of the utmost importance is if "I have found grace in thy sight", that He would show me now His way, and that in showing me His way, we might continue to find grace and that we might consider that this nation is His people.

It is His people that we want to be with, to live with, and to die with; and no other people on the face of the earth. But let me ask you, unless your natural family that you meet with are believers of free grace like you, can you have the same union and feeling with them as

you can with these spiritual people? When we gather after our meetings, and partake of natural food and sit around the tables, is there not a bond there that cannot be had at the table of our mothers, or natural families? Is it not a bond that says to us, "This is the people of the living way?" Dear readers, let us tell you there is nothing more precious in this world than the thought of sitting together around the table which is the Lord's and taking of those emblems of His body, and His blood, eating with the very people we expect to rejoice with in heaven. That knowing and that feeling, and that satisfaction will take away loneliness; it will take away gloom; it will take away everything in this world that would distress one as regards union with other things.

There have been times that the Lord has left us to ourselves that we were so miserable, so desperately miserable, that if we thought we could not regain the communion with our Heavenly Father, that we could not go on. Have you ever been that miserable? If you have ever been in that way, you will ask again, "Lord, show me now thy way, that I may know thee, that I may find grace in thy sight, and consider that this nation is thy people."

And then, the grandest portion of all the text, "And he said, My presence shall go with thee, and I will give thee rest." "My presence shall go with thee." Whose presence? The presence of God. Oh, could the world believe such a doctrine as this? The presence of God. We hear men say, "Oh, God has not the time to be worried about the minor or little things in the world. He is more engaged in the big things." Let us tell you, our God is just as mindful of His dear little lambs, each one of them in their various problems and trials, as He is in the moving of great nations. God speaks to Moses, and He says, "My presence shall go with thee, and I will give thee rest."

Let us ask you, and consider it well, Do

you long for the presence of God? Not just when you meet; not just when you read the Bible; or when you pray, but do you long to have the presence of God with you all the time? We don't feel it to the same degree at one moment as we might, another, but isn't it a comforting thing to think that God's presence is with us? God's holy angels are around about us, and that come what may in this world, dangers, and trials, the assaults of Satan, devils, and wicked men, and all other things combined, if the presence of God is with us, we are secure. We are on a solid rock. Our standing is sure, and though we might not be blessed to feel it nor understand it as we would desire to, we know that if the presence of God is with us, then all is well! And the further along we go, the more we desire the presence of God; particularly in the light of the certain knowledge we are not going to be here much longer. Life will shortly be over. Dear brothers and sisters, when we look at our congregations, and see those old grey heads; those that are bowed down, ready for the harvest, we think, "Oh, what a blessed thing it is to see in their faces and in their deportment that God is with them. His presence is with them." It is a great blessing to know that in the moment that the Lord calls them to come to Jordan and walk down quietly and gently into the stream of death, the chilly waters of the passing from this life to the next, that the presence of God would be with them. A greater blessing could not be imagined. Nothing could surpass the hope that "My presence shall go with thee." By having that, what difference would it make if that moment was now? The dread of it is if we don't have such a hope. Sometimes when we look at those that are near to, and ready to pass that way, we could almost wish we could go before them, lest we see them depart from our company in death.

When the children of the Heavenly King pass from our camp, we sorely

miss them. We realize we will never see their smiling faces again on the shores of this life, but it is a comfort and a consolation to believe that the voice that spoke to Moses has spoken to them. He says, "My presence shall go with thee, and I will give thee rest." Why? Why, they've already heard that other voice before they hear the summons of death, and that is the voice of the Son of God when He says, "Come unto me all ye that labor, and are heavy laden, and I will give thee rest." Such a rest that it is that the world knows nothing of. And worldly people know nothing of it. But those who have heard it can lay down their labors, and lay down all of their griefs, and cast their cares before the Lord. They have ceased from their labors, and they have ceased from their earthly toils, that they might rest in the sure promise of God that "My presence shall go with thee." We spoke of the dear saints as they pass through life, journeying down into Jordan. We don't know who originated the comparison that Jordan River was the symbol of death, but the illustration does fit. We must pass through it (Jordan) to come out on the other side. There is also a death that we experience when the Lord kills us to this world. We die to the world when we are made alive in Christ. And when we have been made alive in Christ and are dead to the world, then we are ready to be buried. We are ready to be buried, not actually, because the physical body is not dead. We are dead as regards the world and sin. We are ready then to be buried in the waters of Jordan, like Jesus was, or we are ready to be baptized. And then we come up on the other side in the newness of life and the presence of God goes with His people in that death, burial, and resurrection.

Many people today are being buried who haven't died yet. Many religious institutions the world over are wholesale baptizing people (so called) and it is supposed to be a figure of death,

burial, and resurrection, but the people haven't died yet. They are still alive to the world and still alive to the flesh, and still alive to the things of human nature, and until God has killed them and slain them by the law and brought them in dead and guilty before God with the sentence of condemnation upon them, they are not prepared for these things. But then when God does work the work of Grace upon their souls and kills them to all hope of heaven by any means except the blood and righteousness of Jesus Christ, then being dead, it is suitable for them to be baptized, like being buried, because then like as our Saviour was resurrected, they come forth in newness of life, not an actual life as the world knows it, but a spiritual life, as only the elect family may know.

The Lord willing, we shall continue this later.

Elder J. F. Poole

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## THE MYSTIC CRUCIBLE OF DEATH

Many people think that if a person's religion will stand the crucible of death it must needs be a good one. Say they, "Give us a religion to die by"; which, as a test *infallibly* to try truth and falsehood in religion by, will not *universally* hold. I have been led to consider this by reading the triumphant and happy obituaries in the *Methodist Magazine*; and I am well persuaded that persons dying in the Methodistical denial of imputed righteousness and personal election, and in the blazing advocacy of duty faith, free will, and man's power, *cannot* be saved. The devil himself, as far as I can see, might as well go into heaven as such a person. Thus, "the vitals" of Methodism are a total disqualification for heaven. And are not the general Dissenters refined Arminians? Secondly, I have been led into a persuasion that a happy death (as it is nicknamed) is no *sure* manifestation of a person's going to heaven. And why? First, for this and other reasons; because the devil "has the power of death" by God's permission. (Heb. 2:14) And I believe that the father of lies, that old magician, uses death as his fearful subject to still further blind the eyes of those who believe not with the faith of God's elect. And when people can cant and say of any notorious opponent against the truth, "Ah! what a happy death such a one died," the true-born child of God says, "If he died happily, and *truly* happily, I am deceived altogether; for the very *vitals* of that man's (the happy dier's) religion and mine are *totally* contrary; so that his heaven cannot be my heaven; for there was no change in him before he died, and scripture assures me there is no change to be effected after death; so that I am wrong or he is wrong; and I have the internal witness, supernaturally felt, of God and of my own conscience, with that of holy Scripture, that I am right." Therefore, according to the measure distributed to

me of God, I cut off all these diers-happy with their doctrinal and unrepented-of lies; for, as Huntington says, a saved man's repentance shall be as public as his villainies. Therefore, we must look to what a man was in his life (in doctrine and practice, *experimentally*) before we can draw any conclusion from his *dying happy*, as the term is. Again, thirdly, Does not Asaph say that the carnally and profanely wicked have no bands in their death? (Psa. 73:4) And will a dead professor of Christianity be better thus than the profane? Will not an empty profession rather strengthen the draught of opium administered by "him that has the power of death, that is, the devil?" Will not even the profane be eclipsed by the false light in the dead or false doctrinalist? Will not death be gilded to those who are "twice dead"? Will not, as I have said, the opium be the *stronger*? A double death in sin and false religion bears away the palm thus from even the profane. Hence the happy obituaries in the *Methodist* and other magazines.

As for my part, I can only pronounce happiness in death to the perfect and upright. (Psa. 37:37) "Mark the perfect man, and behold the upright; for the end of that man is peace." A sensible union with God, thereby feeling our perfection; a supernatural religion; truth, and not lies; repentance for sin; the beauty-producing imputation of Christ's righteousness, internally and externally; the innocency-producing blood of Christ; these things felt; thus being the workmanship, husbandry, habitation, and building of God, "builded for an habitation of God through the Spirit" experiencedly in the soul; these are the things, *more or less felt*, by which alone I can allow of happiness truly in death to a man.

The devil lurks "in secret places", in the villages of undefended religion; he boweth down with his eyes to the ground; he croucheth; he humbleth himself. And why? To catch those who

cannot pray with the spirit and with the understanding. He gets them in his net. He points them to the false crackle and blaze of a falsely happy death; and when he has lulled people, by God's permission, into the doubly deathful sleep of sin, and of a corpse-like dead religion, he then bows down, with his eyes behind the bulrushes of bodily death, (soothed and inflamed with his infernal opium and "false light") and thus he devours hundreds. Thus, many that sleep in the dust of this earthly religion shall awake to everlasting shame and contempt. And, as Paul says, "It is high time to *awake* out of the sleep of confusion. (Rom. 13:11)

Abingdon

I.K.

The Gospel Standard, 1841

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#### SAUL AND PAUL: LESSONS FROM HIS LIFE

How wonderful and mysterious are the workings of Sovereign Grace! (Romans 11:33). How marvellous to trace the lines of Divine providence in our lives, and see yet here a bend, there an incline, here an ascent, and there a descent, a turn and a crook, and a straight line. And wonder of wonders even through the intricacies of such a maze all lines lead us into the fullness of life. And if one of the redeemed, then finally to that city that hath foundations. In all of these workings of providence in the lives of the Lord's people, our blessed Lord in every warp and woof works out the design according to His eternal purpose. (Romans 8:28). And so we see a glimpse of these lines of providence in the inspired record on the life of Saul.

Holy Scripture traces and records for our edification and for history the tapestry weavings in the life of Saul of Tarsus, later called of God to take the Gospel to the Gentiles, and after this divine call was known as Paul the Apostle of Jesus Christ.

In the early record of this great Apostle's life we do not see any trace of

humility, abasement or any other characteristic grace which would give a hint of hope that Saul was among that company eternally united to the Great Shepherd of the sheep. Quite the contrary, and more so if we take into consideration our tendency to look upon the outward appearance, which indeed is all that finite man is able to see. "But the Lord looketh on the heart." (1st Samuel 16:7). Not only did our Lord see all of the intricate patterns in the weavings of Saul's life, He ordained them!

Saul was born in the city of Tarsus, chief town of Cilicia a Roman province. And it is thought by some that the city was populated with no less than half a million people in Roman times. It was both a trade center and celebrated seat of learning and was considered superior to Athens and Alexandria in its educational institutions. We can with pretty good authority conclude that Saul's family was wealthy and a part of the higher social caste. Our conclusion is drawn from the fact that only people of wealth and standing in the community were allowed Roman citizenship in Tarsus. This would explain Paul's statement in Philippians 3:8 and 4:12.

The degree of education that Saul received under the Sanhedrin, school of Gamaliel, and his contact in Tarsus with the Greek and Roman Philosophies, were viewed in different light after Saul's quickening and conversion on the road to Damascus. It was only after this Holy Spirit quickening that he was enabled to see the vanity of a philosophy that surmised that vain man could attain unto Divine Wisdom and eternal life and justification with God through a system of works and knowledge. (The free will system). Hence Paul was inspired to pen this truth, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, because they are spiritually discerned." (1st Cor.

2:14). There is no system of learning that can give natural man the ability to claw himself out of Adam's casket!

In his unregenerate state Saul had a very high opinion of himself, even as all who are yet in a state of nature have. Saul even supposed that his persecution unto death of Christians was a service unto God. What deception natural man is under!

In Philippians 3:4-10, Paul catalogs his credentials, not in the unregenerate manner as he formally would have done, but rather he does this here so as to compare and expose the fallacy that secular education, a ritual, outward religion, a pretended righteousness, member of a race, or anything else conceived in the depraved heart of man can add one atom of weight so as to balance the scales and put man in a favorable standing with God. Paul is in effect saying; "You want to boast, you feel as though you have somewhat to glory in? Well I the more! If such attainments gain favor with God and give joy and peace and the excellency of the knowledge of Christ Jesus, you have somewhat in which to glory but I the more, etc., etc. but what things were gain to me, (esteemed by men, in titles and traditions and socially acceptable), those I counted loss for Christ. (Phil. 3:7).

In the life of Paul we find exemplified the heart of all Gospel Truth. The discriminating grace of God stripped Paul of his humanism and his self-righteousness and self esteem, his great dependence on human learning and crowned him with "that wisdom that cometh from above."

God's rich grace reveals unto His own that apart from that vital eternal Union in Christ all men regardless of outward religion, education, wealth, health or anything else are but dross from the Refiner's fire and of no value but to be cast out. "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer. 6:30).

This one truth stands in the forefront as we conclude this brief sketch of the life of Saul of Tarsus, later called Paul. His lesson is to be sooner or later experienced by and engraved upon the fleshly tables of the heart of all the Lord's redeemed, "that if any man hath wherewith to glory, let him glory in the Lord." It can be no other way! "Salvation is of the lord." (Jonah 2:9).

Augustus Webb

## VOICES OF THE PAST

"He being dead yet speaketh"

### I KINGS XVII. 6

*"And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening: and he drank of the brook."*

A brother living in New Jersey has written to us asking that we write something on the above passage of Scripture. We shall try to do so, but feel that he himself could better have done so, inasmuch as his mind seems to have been exercised upon it. In the law of Moses there were certain things named which were to be considered by Israel as abominable things, things which should not be eaten. The abominable or unclean things among the fowls included the raven, the flesh of which was never to be eaten by Israel. It is said that the smell of death is so grateful to ravens that when, in passing over a sheep, they perceive a tainted smell they will cry and croak loudly. Also, in passing over a human habitation, if they detect a sickly or deathly odor they make it known by their cries. Thus the croaking of ravens has come to mean a sign of death. For three years and six months it rained not in Israel. During this time death was plentifully in evidence and the ravens were abundant. These birds fed on death. Dead things pleased them. Nevertheless, contrary to the raven's nature, God made them carry bread and meat to his servant, the prophet Elijah.

However, it was impossible for the servant to eat aught but what was clean. In having the ravens to carry this clean food of bread and meat to Elijah God showed his power, in causing the ravens to do that which their nature contradicted, in order to feed the prophet.

Through all the wonderful way in which the Lord provided for Elijah during that long drought we see confirmed the promise that God will never suffer the righteous to fail, nor allow his children to beg their bread. The Lord will provide. Not in our own time and way, but in his own good time and according to his pleasure, the Lord will feed the souls of his famished saints. Though Elijah was all alone, so far as human or spiritual companionship was concerned, yet the Lord caused unclean birds to feed him.

Now, to draw a spiritual lesson from this, let us first note that the doctrine of salvation as preached by worldly religionists is the doctrine of death. Salvation by works, based on the merit of man, is a corrupt doctrine. Unclean birds feed upon it. Ravens love it, doves hate it. All the works of fallen man are dead works. Any tower of Babel erected out of the brick and slime of man's ingenuity in order to get into God's favor by their own good works, is doomed to end in failure and a temple in ruins. We know that God has people scattered everywhere, they are in every nation under heaven. Among the ranks of the Arminians God has his people. These are in captivity to Babylon, but the root of the matter of a gracious experience is in their souls. We believe that true believers in the Lord Jesus Christ are scattered among the various religious denominations of men; many perhaps have never heard the true gospel fall from the lips of men truly called to the ministry. These are alone, as Elijah was alone, in the midst of a spiritual drought. Yet they must be fed, and God sees that they are fed, even if he has to compel the ravens to carry them food.

By the ravens we mean so-called preachers, men not called and qualified by the Holy Ghost to preach, but men who are the product of the colleges and schools endowed by worldly wealth to turn out these duly certified preachers: preachers who preach their own righteousness and that of their fellow-men, but who are entire strangers to the righteousness of God by faith. Now, it so occurs at times that these "ravens," who love "dead works" and dead doctrines, do unwittingly preach the truth. The reason of this is because God has some of his sheep ensnared in Babylon and he compels these "ravens" unconsciously to themselves to carry clean food to his isolated and lonely children in the midst of the drought spiritually prevailing in the world.

Several years ago, while living in the city of Philadelphia, a brother in the church and ourself took ourselves one night to a church service in one of the largest edifices in that city. The congregation thronged it to the doors. Seats were hardly to be had, and many stood. The minister arose to preach, and we expected to hear nothing but the usual exhortation to creature works in order to obtain the favor of God. He read for his text in the Lamentations of Jeremiah, first chapter, twelfth verse, what startled us as being a very strange text for an Arminian to select, and we asked ourself how he expected to preach salvation by works from such a Scripture: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." He started in, not preaching Jeremiah, but Christ, and kept on preaching Christ from first to last. Not once, that we remember, did he refer his text to Jeremiah, but throughout expounded the text as a prophetic portrayal of the sufferings of Christ that were to come. He showed how that Christ's sufferings were not like any

other suffering, that those sufferings of his were all for sins, not his own, but those of his people. He traced the path of the Savior from the manger to the cross, showing the burden becoming greater and the pain more terrible the nearer the end came. The day of God's fierce anger was the day that Jesus hanged upon the cross, nailed there through hands and feet, paying the penalty of his people's transgressions. The day of vengeance was in his heart, he was repaying to his Father all our debt. Nowhere through all the sermon did this preacher have anything to say about what sinners must do to be saved. He told simply and beautifully and with power the old yet ever new story of redeeming love. Yet, notwithstanding all this, we happen to know that this preacher was a full-fledged Arminian. He did not always preach as he did that night. He was telling the truth, but did not realize the full meaning of what he said. Had he done so, he could have never again preached any but that doctrine the rest of his life. Our explanation of this remarkable occurrence is that God had some of his sheep in that corner of Babylon and he was causing that raven to carry bread and meat to them that night. The preacher was declaring what his own nature, and what his own preaching at other times, contradicted. God will see to it that his people shall be fed, and, when necessary, will feed them by the ravens, as he did Elijah. On the other hand, if we consider the prophet Elijah as a type of Jesus in his humiliation while here below, then we shall conclude that though the world was a most unfriendly place to him, and while all the dominant powers of earth were against him, yet all things and all persons among whom he moved were being bent to his will and were serving his purpose, even though in their own natures they were opposed to him. Men and devils were made to minister to the accomplishment of his purpose in the work of salvation, though being

unconscious of it themselves all the time. And as Elijah drank of the brook, so it is declared of Jesus that he drank of the brook in the way. (Psalms cx. 7.) As a brook is a stream of running or living water, so the river of water of life flows from the throne of God. By this river of God, this living water, the tree of life (Jesus) is established. Because it never goes dry his leaf never withers. He brings forth his fruit in his season. Then Jesus, though in the midst of a cold, unfriendly world, a world in which of itself there was no room for him, was fed continually by the supplies which omnipotence afforded: the living water of life from the throne of God, and the bowing to his will of all things in earth and under the earth, unclean as ravens though they might be.

H. H. Lefferts

#### BRIEF REPLIES

Brother S. L. Dupree, of Lampasa, Texas, asks, "Is it heresy to believe in the purpose of God in all eternity, respecting all events?" We answer, that if any call this heresy, we are free to admit that after this manner we worship God. Every prophecy of future events proves to us the purpose of God in all that is prophesied of. In prophecy we always find the "wills" and the "shalls" of Jehovah, and "will" and "shall" always fix the certainty of things when used by Jehovah; and all that is certain, is so because fixed upon the will of God, and determined by his purpose; and as Jehovah is unchangeable, his will cannot change. There can be no change in his knowledge, either by increase or by decrease; and therefore nothing can occur in all the universe that he has not been fully cognizant of from all eternity. To say that anything was not known of God from all eternity, is to limit him. One of the grievous sins charged upon Israel was, that they limited God. It is heresy to limit either the power, wisdom or purpose of God. We several times

heard the late Elder Wm. J. Purington say that he had counted the "wills" and the "shalls" of the Bible, and that there were upwards of fourteen thousand of them in the word of God. What a ragged book the Bible would be were all the "wills" and "shalls" cut out of it! Thank God, the Bible is full of these words in connection with the purpose of God.

Some one unknown to us, whose letter was postmarked Baltimore, has written us a letter which bears testimony to a christian experience, and has asked our views upon several portions of Scripture. The writer speaks about being among the fearful, doubting and troubled one; and the Scriptures referred to seem to present things that the doubting hearts of the Lord's people might be distressed by. Our mind is led to say a few words about one expression that the writer especially referred to, found in Revelation xxi. 8. There it is said that among those who have their part in the lake that burns with fire and brimstone are the "fearful." To this word the writer calls special attention. We suppose that the writer feels afraid that this word applies to that kind of fear and doubting which is common to the Lord's people, and by which they often complain of being oppressed. It seems to us evident that the word has no reference whatever to what the Lord's people often speak of as doubt and fear of their acceptance in Christ, but rather to that fear which leads to a denial of the Lord. This fear actuated Peter when with cursing he thrice denied his Master, and again when he dissembled, refusing to eat with the Gentiles in the presence of the Jews, and for which Paul testifies that he sharply rebuked him, because he was to be blamed. It seems evident to us that had Peter felt more doubt and fear of himself, and less of the spirit of self-confidence, he would not have been so easily driven by the fear of man, which bringeth a snare. Those fears concerning our personal acceptance in Christ, and those doubts

about it, which arise out of a humbling sense of our own shortcomings, and sinfulness in heart and life, cannot class those who feel them among the unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and all liars, which are named in this verse. Such doubting souls fear God. The fear of the Lord is enjoined upon believers everywhere in the word, and is said to be the beginning of wisdom. The fear named in the text is such fear as is hateful to God, and which is cast out by his perfect love. We feel sure, therefore, that there is nothing in the word "fearful" to discourage our correspondent, or to cause trouble to any doubting child of God. Those who fear men rather than God are meant. The Lord's own people may, by the weakness of the flesh and through temptation, be overcome and led off into fearfulness, as well as into the other grievous sins named in the text; but this is a very different thing from that solemn fear and doubt which arises in the heart because the child of God feels to come so far short of being what he thinks a believer must and ought to be.

Brother H. M. Pitts, of Gate City, Alabama, asks, "Do the following texts refute predestination?" "Go ye into all the world and preach the gospel to every creature," &c.—Mark xvi. 15. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not."—Matt. xxiii. 37. "Whosoever will, let him take the water of life freely."—Rev. xxii. 17. "Choose ye this day whom ye will serve," &c.—Joshua xxiv. 15. We suppose that our brother has special reference, in his question concerning these Scriptures, to the predestination of God as seen in the election of some of the sons and daughters of Adam to everlasting life. We presume that he has heard these and other Scriptures quoted as proof that the

gospel offers salvation to every creature; that Jesus desires and strives to save every child of Adam, that it is the right and privilege of all men to take the water of life which is held out to them; that men are left to choose either salvation or sin; either God or idols. It might be sufficient for us to enter a simple denial that these Scriptures refute the doctrine of election; but in response to our brother we will say a few words about each of them. As he will no doubt understand, space would forbid our writing lengthily concerning them. First, the commission to go into all the world and preach the gospel, only proves that our God has an elect people in all the world, whom he will call by grace, and who shall be known and recognized as his people, by the fact that they believe the gospel when they hear it, and are ready and willing to follow the Lamb in baptism, and wheresoever he goes. Belief of the truth distinguishes the chosen of God from the world of the ungodly always. Believing does not come by the will or choice of man. The Lord's people are known by their glad receiving of the word always. But they gladly receive the word because they are already born of God. Hitherto Jesus had preached among the Jews only; now the gospel was to be preached abroad; and being preached, it would find its own. Gospel subjects would respond to it. All who believed it should be saved. Salvation is evidenced by belief.

Second. The Savior's lament over Jerusalem had no reference to final redemption or glory whatever. He refers to his dealings with them as a nation in all the centuries of their history in the past. He had sent them prophets, wise men and scribes, by whom he had rebuked and reprov'd and warned them. But their heart had been set to do evil, and to follow after idols. They had no will to heed his word. Their will was to follow their own ways, which were evil and folly. As he had thus dealt with them as a nation, so would he continue

to deal with them as a nation. He does not in this Scripture refer to individual salvation or destruction; but as a nation the judgments of God should fall upon them. Their house should be left unto them desolate. This was fulfilled less than forty years afterward, when under the Roman general Titus the legions of Rome besieged and destroyed Jerusalem; at which time, Josephus tells us, one million, one hundred thousand souls perished or were carried into captivity. There is positively no reference here to what we speak of as the salvation of the soul; therefore it cannot touch the doctrine of election or predestination.

Third. The words, "Whosoever will, let him take the water of life freely," contain a blessed assurance to those who desire this water of life. It is given for them; it belongs to them. But nothing is here held out to those who have not will or desire for such things. Those to whom divine life has been imparted must hunger after that which nourishes this life; and all such are made welcome, in these words, to take the water of life freely. But only the election obtain this grace of life, and only the living thirst for this water of life. Manifestly this text supports election instead of refuting it.

Fourth. When Joshua said to Israel, "Choose ye this day whom ye will serve," &c., the choice was not between God and idols, but solely between different sorts of idols. Our God does not stoop from his majesty on high to enter into competition with idol gods for dominion over the hearts of men; but he speaks, and it is done; he commands, and it stands fast. Men are never bidden to choose between Jehovah and idols. That they are not, in the text to which our brother refers, appears upon the very face of it. We will just quote the text, and leave it with our brother: "And if it seem evil to you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served on the other side of the flood, or

the gods of the Amorities, in whose land ye dwell: but as for me and my house, we will serve the Lord."

Our brother also refers to the old, stale charge, that we believe that there are unborn infants in hell; for this is what the expression, "Infants not a span long," means. It would be the height of folly for one to assert that such a thing is true, seeing that there is not one word to this effect in the Scriptures; and those who assert that we believe this, betray an entire ignorance of what we as a people do believe. The doctrine of personal election and salvation by grace is the only thing that can secure the salvation of any one, infant or adult; and we do not know, and none but God can know, the extent of the election of his grace. Personally, our view is that the election of grace is designed to take in all those whom God has purposed to call away from earth in infancy. We think that we have warrant for this belief. We emphatically deny that any genuine Old School Baptist will make any such unguarded and extreme assertion as that to which our brother alludes. We have heard it said of Old School Baptists all our life, that they believed this, but we have never met one who did.

We trust that what we have written may be of some satisfaction to those who have proposed these questions.

Elder F. A. Chick

Athens, Texas

Dear Editors and contributors to the *Signs of the Times*,

I see that my subscription expired in July. I am sorry we are a month late in sending this in, but God called home a dear sweet granddaughter of ours in July, and in nature we are grieved, although we know that it was His will. "Thy will be done" O Lord. Still, with the hope that we have, we are still weak

in the flesh, and will be as long as we live on this earth.

The letters we read in the *Signs* are a big inspiration to us, if we are not deceived, as we seldom ever get to go to church any more. We especially enjoy such writers as was Elder E. J. Lambert, Sister Minnie Foley, and William O. Hall, from Washington State, just to name a few. They have all been most comforting in the past 25 years that we have been reading the *Signs*. Also, we enjoy the letters that are written now. They are just as good.

We hope we can say along with the Apostle Paul in this quotation of 2 Thessalonians 2:13, "But we are bound to give thanks always to God for you brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth."

Enclosed please find a check for renewal for two years, and use the rest as you see fit.

May God richly bless all of you who are so faithful to keep the *Signs* coming to all the poor ones that enjoy reading it.

May God bless all His people wherever and whoever they are, the world over.

In hope of eternal life,  
Mr. & Mrs. J. C. Allen

Benton, KY.

Dear Editors,

Enclosed please find a check to be used as you think best. Words cannot tell how much I enjoy your paper and hope I can be able to read it as long as I live. My hearing and eyes seems to be getting weaker all the time, as I will soon be eighty-eight years old in November of this year.

May God bless and help you to keep the paper coming. Please remember me in your prayers.

Maggie Culp