

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., JANUARY, 1970

NO. 1

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE IS  
1/70  
IT EXPIRES WITH THIS ISSUE.

## THE BEASTS OF THE FOREST (Psa. 104:20; Rev. 20:10)

In a dream, beasts of the forest  
Were rushing toward me,  
And there was no way of escape,  
As far as I could see.

Seeing myself in great danger,  
I now began to pray,  
And when I resorted to prayer,  
The whole herd ran away.

Now these beasts may be emblems of  
Enemies in this land —  
The wicked men, and the devil  
Present on every hand.

According to scripture, Satan,  
As a roaring lion,  
Is seeking whom he may devour,  
This chief foe of Zion.

He had nothing in the Saviour  
That he could work upon,  
But a plenty in our nature,  
By experience shown.

We read that the devil was cast  
Into the lake of fire,  
Where the beast (in Revelation),  
And the false prophet are.

They'll be tormented forever  
For their iniquity,  
These foes of the Lord of glory,  
Who fills immensity.

In the grave and in yon heaven,  
They'll never the saints molest;  
"There the wicked cease from troubling,  
And the weary be at rest."

C. W. Vass  
409 New York Avenue  
Elizabeth City, N. C. 27909

## CIRCULAR LETTER OF THE SALISBURY ASSOCIATION (Written by Elder W. D. Griffin)

Since it is a custom of long standing, based, as we believe, on scriptural authority, to write a Circular Letter to the brotherhood, it is with much fear and trembling that I come before you.

Paul in each one of his letters greeted the brethren in the most tender salutation, calling them saints and beloved of God; and pointing out to them that their peace and grace and love came alone from Jesus Christ. And each time he ended each letter by commending them to the grace of God. Too, when he sent forth his tender farewell to the church at Ephesus, he was glad at the pleasant prospect of commending them to God. And now, brethren, I commend you to God, and to the word of His grace which is able to build you up, and to give you an inheritance among all them that are sanctified. (Acts 20:32)

Our welfare today is as theirs in their day. We are dependent on the Word of His grace, as they were. Our being together as a body; our deliberations as an association, can be ended with a day, or at an hour. As none of us are indispensable to the extension of the borders of Zion; as the time of our departure draws ever closer; as ties are severed by the ravages of time, it is obligatory upon me, as a servant of Jesus Christ, to write to you at this time about the sure mercies of God, to stir up your pure minds concerning His everlasting promises to you as his humble followers.

I do not feel any hesitancy in commending you to God; to tell you of His loving kindness in dealing with his

church and people; to tell you that the Word of His Grace belongs to you, to settle you, to ground you, to plant and establish you in this rich and fertile kingdom. This word made manifest in your gathering will not scatter nor divide; it will not cause licentiousness; it will not give rise to false doctrine nor principles contrary to what you have learned at the feet of Jesus. It is given of God, and is for the building up of the church of God. This final message of the long time pastor of this church is applicable to our day and our case as a people.

For many of us this will be our last association among the saints here. As we have been through trials and afflictions on every hand, and have had sufficient grace for deliverance each time, we, as the writer, and the association as a body, and each of our visitors, feel to commend one another to the care of the Covenant Keeping God, realizing that our times are in His hand; that our hopes being revived; our churches being built up; our having a lot and parcel among those that are set aside or sanctified, is dependent on this God and the Word of this Grace.

Do not be misled, dearly beloved, into thinking that this commendation will preserve you from the bonds and afflictions of this life, but be assured that this grace, and the Word of it, will preserve you in them all.

Elder Arthur Warren, Moderator  
Maude T. Laws, Hon. Clerk  
William S. Adkins, Clerk  
William A. Davis, Sr., Asst. Clerk

#### PREDESTINATION AND OBEDIENCE

*"Arise and go into Damascus and there it shall be told thee of all things which are appointed for thee to do."*  
(Acts 22:10)

In these words of God spoken to Paul, and their fulfillment in Damascus, we have Predestination, command and obedience all blended in beautiful har-

mony. God had appointed what Paul was to do. Ananias was to tell Paul about it, and he was to do it. God appointed the obedience, Ananias filled his place in the purpose in delivering the exhortation, and Paul obeyed in doing the things that were appointed for him to do.

To the Ephesians Paul said, "For we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." (Eph. 2:10) Now notice how Predestination, exhortation and obedience harmonize in the church at Ephesus; Paul preached and wrote to them exhorting them unto love and good works. They were walking in good works and God ordained that they should do it.

I presume that no one will deny that God has a wise and gracious purpose in the obedience of His people; if not then there is but one question on this point, and that is this, is man able to defeat that purpose? I answer, No. Then if God does have any purpose in the obedience of His people then there will be all the obedience necessary to accomplish it, and God will bring about and use everything necessary to cause that obedience. Is God the cause of obedience? If so, will He not cause all the obedience He desires? If not, why? And if we desire more obedience than God desires, which desire is best, ours or God's?

When Paul, to the Philippians said, "Work out your own salvation with fear and trembling," he also said, "For it is God that worketh in you both to will and to do of His good pleasure."

With these facts before us, we have every reason and encouragement to "reprove, rebuke and exhort with all long suffering and doctrine." And when we see men walking in good works we know according to God's word that He has before ordained that they should walk in them." (Eph. 2:10)

Now a few words about the way the Lord has chosen to lead His people to walk in good works. He has given to

us His word of truth, full of the wonderful story of His wisdom, purpose, love, power, goodness and mercy, and of His wonderful works towards the children of men.

In this word we also find His law of commands with the instructions and exhortations of His Apostles. God must have had a purpose in giving us all these things, and that purpose must be accomplished in them. By the mouth of His Prophet the Lord said, "As the rain cometh down and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth that it may give seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Isa. 55:10-11)

This being true, God does have a purpose in His word, and that purpose shall be accomplished. Then God calls and sends his servants to preach his word and to proclaim his law and to exhort his people unto love and good works, and it must be that He has a purpose in all these things.

By and through these things God teaches, encourages, leads and causes his children to walk in these good works which He has before ordained that they should walk in them, so God has not only ordained or purposed obedience but He has also purposed everything by which it pleases him to cause that obedience and thus to save his children from idolatry, from disobedience and from every false way.

Paul said, "It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21) According to this text it is God who does the saving or delivering of believers from the things from which they need to be delivered, and He thus saves as sovereignly and effectually as He saves the unbeliever from the power of sin and death. So of him Paul says, "Who hath delivered us from so great a death and doth deliver, in whom we trust that He

will yet deliver us." (2 Cor. 1:10) *In this text Paul represents God as doing all the delivering or saving, both past, present and future.*

It seems to be hard for some to see the harmony between Predestination and obedience, but since the Bible teaches both, they must harmonize or else the Bible is wrong. *The difficulty lies in the fact that they fail to consider Predestination as a whole.*

Predestination is a complete body of facts all joined together so as to form a perfect system. The human body is a complete system, all the parts working in harmony, but if you cut it asunder you spoil it.

*So if we undertake to limit Predestination, to take some things out of it, and leave some things in, we would spoil it, break the chain of its harmony and make it a mess of confusion.*

It is impossible for any man to see any harmony or consistency in this subject without considering that God has Predestinated all things or nothing. We can not divide the governments of this world between God and satan.

What presumption in man to undertake to stake off God's dominion and to set his bounds and then turn the rest over to the destiny of blind fate, to the opposing power and government of men and devils.

Those who believe the Scripture must believe that there is an appointed time to man upon the earth. (Job 7:1) That, "there is a time to be born and a time to die." (Ecc. 3:2) "It is appointed unto men once to die." (Heb. 9:27) If God, then, has an appointed time for a man to die, *He must have appointed all the means necessary to keep him alive until that time and everything necessary to take him away at that time.* If a man is shot down helpless on the battlefield, we say that he would have died there if he had not been cared for, and so he would, but God in his Providence had purposed and provided that he should be cared for so as to recover and live all the days of his appointed time. If a man falls sick of

some malignant and fatal disease, we say he would die without the physician's skill and medicine, and that may be, but God has purpose and provided the doctor with all his skill and medicine and ordered every circumstances which led to the presence and ministration of the physician and guided every nurse's hand which administered to that sick man, and so he recovers and lives until God's appointed time for him to die.

To understand Predestination, we must consider it as a whole. I can not see how any one event can be fixed or determined so that it will certainly come to pass, and at the same time all the circumstances and influences necessary to bring it about be left to the contingency of chance.

All must be determined or else nothing is determined; all must be certain or else nothing can be certain.

W. I. Carnell

(The above article was published in the March, 1926, issue of the *Lone Pilgrim*. We re-publish it by request.)

### LOVES THE SIGNS

St. Charles, Ky. 42453

Dear Elder Wood:

I am sorry I am late in my remittance, for I love the old paper, and now it is about all the preaching I get. Elder Biggs from Nashville is our pastor and we all love him as a man and for his sound preaching, but we are now so few in number. Yet the Lord has said that where two or three are gathered together in his name, he would be in the midst of them. It seems that many people cannot endure sound doctrine, and the older members are passing away. Yet we know it is all in the hands of the Lord, even if the churches should go down. We know that there is no power in heaven or earth which is not from above.

I lost my husband August 26, 1968. I have sold my home and am very brok-

en up, but that is the way of all the earth. There are many things taking place that we wonder about. When a nation gets rich and prosperous they forget God. There is much so-called religion today. God made the world and all things therein, but he dwells not in temples made with hands, neither is worshipped with men's hands, but those that worship him must worship him in spirit and in truth.

I am sending you a check for payment on the *Signs*. Do what you want with the rest.

In love and fellowship,  
Mrs. W. B. McGregor

### WATCH OVER ONE ANOTHER FOR GOOD

208 Frederick St.  
Bastrop, La. 71220

Dear Editors:

May the Lord continue to bless you editors in your labors and may we be drawn together in bonds of love. May we be given to "earnestly contend for the faith which was once delivered unto the saints." (Jude 3) May we be blessed to stand firmly in the truth in the spirit of love.

May the Lord keep us from seeking to please men. Notice that Paul was given the grace to withstand Peter to his face. (see Gal. 2:11) May we be given a single eye to the glory of God.

It is true the arminians may cause us some misery, but not nearly as much as our brethren fighting with one another would. The root of the matter is Satan who puts the root of bitterness within the people of God. Yet Satan cannot separate us from the love of God. Notice the sweet assurance in Romans 8:38-39: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul was given the knowledge to see the troubles that would come upon the people of God. Notice these words of exhortation to the Galatians: "If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Gal. 5:25-26) It is an evil spirit that causes one to be envious of others.

May the Lord bless us to watch over one another for good and not for evil. If we watch over one another for evil, we will find the faults, because that is easy. We have all sinned and come short of the glory of God. How wonderful it is when Brethren dwell together in unity. (see Psalms 133:1)

The love of God is what causes us to overlook the faults of our brethren. "Hatred stirreth up strifes: but love covereth all sins." (Proverbs 10:12)

Yours in a sweet hope,  
W. W. Hudson, Jr.

INFORMATION WANTED

Amarilla, Tex. 79109

*The Signs of the Times,*  
Danville, Va.

Kind Sirs:

I am trying to get some information about the Primitive Baptist Church in Obion, Weakley County, Tenn., the "Cain Creek Primitive Baptist Church." It is not far from Martin and Union City, Tenn.

I would appreciate the name and address of the pastor or the church clerk. It is an old church, over 100 years. My ancestors were all members and are buried in the church cemetery. I would like this information as I plan to visit there, God willing, this coming summer. The members of the family are few in numbers now, but they want to visit the old church and homestead.

I am seventy-six years of age and the last of the family that belongs to the Primitive Baptists. I have known of

and read the *Signs of the Times* all of my life, and love it.

I will appreciate any information you can give me. Thank you, and God bless you.

Miss Johnnie Lee Ponder  
2117 Tyler Street, Apt. 1  
Amarillo, Texas 79109

(Since we do not have this information, will someone acquainted with this church, please furnish the desired information — Ed.)

A GLORIOUS ONENESS

*"There is one body and one spirit, even as you are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, through all and in you all."*

(Ephesians 4:4-6)

In the above scripture the Apostle Paul sets forth the glorious truth of the oneness and unity that is taught in the Holy Scripture. There is one God and Father of all the elect family that has lived, and will yet live, in this world. He is their All in All, and the fulfillment of all their hope, faith and desire since they have been made to behold His glory by the Spirit of Life, which has been placed within their very being.

The *One Body* is the whole household of faith from righteous Abel to the last heir of promise that will be born into this time world. The body is one, but there are many members; and God has placed each member in the body, and it fulfills that which is pleasing unto Him; and to the edifying of the body in Christ. As a natural body has many members, and each is needful to the wellbeing of the whole body, so is each of the members needful to the wellbeing of this whole body. The members are placed in the body so, "that there should be no schism in the body: but that the members should have the same care one for another." As a man would not choose his right hand over his left hand, or his arm over his leg, but has the same desire for the one member as the other, even so God has the same love

for all members of the one body. Each member is just as secure as any other, and each is just as necessary to have a complete body; and God will have no less.

As the members of the natural body are dependent upon the functions of the other members of the body, it is also true with this body. And Paul goes on to say, "And whether one member suffers all the members suffer with it; or one member be honored all the members rejoice with it." This is something that all God's children believe and have seen and experienced many times. They weep with a brother when he weeps and rejoice with him when he rejoices.

There is *One Hope*, and it is common among all the children of God that He is their Father. They do not feel to be worthy of being his children, but they cannot help but hope that by his grace and mercy they have been placed among those to whom all the precious promises are made, and that they are of those for whom Christ came into the world to save. They can surely see that they are sinners, and the scriptures say that He came to save sinners. They have been made to believe that there is one God, and that He has a people in every nation, kindred, tongue and people; that there was one sacrifice for the redemption of that people unto himself. Therefore they think of that people as a unit that cannot be divided from that unity of redemption. This seems to be what Paul was saying when he says, "There is one body." Their hope is that each member is just as secure as every other member: because, since God would only accept a sacrifice that was without spot or blemish, surely that which is redeemed by that perfect sacrifice will be perfect, whole and complete in every sense of the word.

There is *One Spirit*, and that spirit is the life of the one body. This spirit of life is that which is sent down from heaven and gives life to each and every member of the body. It causes each member to function and perform that

which is needful for the good of the whole body. As Paul says, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Every member is therefore needful, and the Spirit of Life enables them to fulfill that need according to the measure of the gift of Christ. Their sufficiency is of Him; and regardless of how wretched and undone they feel to be, this spirit that has been placed within their very being, will cause them to stand and fill their place.

Jesus told Nicodemus, "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." This then is the way that the members receive the Spirit, and are made partakers of the inheritance and blessings of the body. This manner indicates the sovereign and holy work of God in bestowing this grace upon the heirs of promise. Even natural birth is above the power of man, and this birth is of an infinitely higher order than that. It is this birth of the Spirit which imparts the spiritual life to his elect and makes them members of the One Body.

Jesus Christ is the *One Lord* who is head over all things to the church, which is his body. He is the Alpha and Omega, the beginning and the ending. He is the one who stood as a lamb slain from the foundation of the world, and was offered without spot and without blemish for the redemption of the Church, which is his body. He is the only Potentate, the King of Kings and Lord of Lords. He is the one who of God is made unto the body, wisdom, righteousness, sanctification and redemption. He was made all things that were needful unto this body of the elect family of God. He is the foundation that was laid, and upon which all the building stands. Isaiah says, "Therefore thus saith the Lord, behold I lay in Zion for a foundation, as stone, a tried

stone, a precious corner stone, a sure foundation: that he that believeth shall not make haste." With this foundation, a sure foundation, and the power and wisdom that insures its eternal existence, the children have a blessed refuge and a strong consolation when they lay hold upon the hope that is set before them. This hope that is the anchor of the soul, is anchored in Jesus Christ the one Lord, who is the Shepherd and Bishop of their soul.

There is *One Faith*, which is the gift of God. This is the substance of things hoped for, the evidence of things not seen. This is given unto men whereby they behold the glory of the heavenly kingdom while in this time world. They cannot behold the fullness of the glory while in the flesh, but they see as through a glass darkly by this eye of faith, and behold and experience things which the world knows nothing. Though at times it may seem weak, it continues to lead them, and will last through all their earthly pilgrimage. At other times they feel bold enough to say with David, "But I will hope continually and will yet praise thee more and more." Or with Job, "Though He slay me, yet will I trust in him."

It is the same faith that moved Noah, that moves God's people today. This is the sense in which there is one faith. It is faith in the same power, and it is sent from the same source. These common experiences, and common faith in the same giver of the gift, cause God's children to have an abiding love and fellowship for one another.

There is *One Baptism*, and that is the baptism of the Holy Ghost; and this is referred to at times as being born of the Spirit. It is One since it is to all the members of the body. It occurs in time to the different members when the Spirit is made manifest unto them; but the body stands as a unit in the mind and purpose of God, and was complete in his eyes before the foundation of the world.

There is *One God and Father of All*, who is above all, and through all, and

in you all. Job said, speaking of God, "But He is of one mind and who can turn him? and what his soul desireth, even that he doeth." This is a grand and glorious truth to those who have been given a reason to hope in His promises. This is the reason that all the other things are spoken of as being One. They are things that were determined by the One God who is of one mind, and changes not. Before the beginning of time the counsel was held, and all these things were determined as surely as though they had already happened. The One Lord was determined as the One Sacrifice for the One Body, (which included all the members), which is given the One Faith by the indwelling of the One Spirit, and baptized with the One Baptism. Since God is of one mind, and what his soul desireth even that He doeth, what can ever change or alter any of these decrees in any fashion, seeing that in Him is All Power. Paul said, "For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is the heritage of all the redeemed family of God, and it is sure and certain to all those that were chosen in Christ Jesus, the Lord before the foundation of the world. There is nothing that can separate them from this love, and the loving kindness that has drawn them to Him. Moses said when telling the Children of Israel of their blessings, "The eternal God is thy refuge, and underneath are the everlasting arms." These everlasting arms are underneath upholding all His elect in all ages, and is sweet comfort to them when they see that but for His mercy, they would be lost world without end. These characteristics of God: eternal, everlasting Father, omnipotent, omnipresent and omniscience, are the towers and bulwarks that God's people observe and trust in as they walk about

Zion, beholding the beauties and glories of His kingdom.

The promises of God unto his children are so grand and glorious to the heirs of promise, that they are fearful to claim to have a hope in them. They see themselves as they are in nature, and, being made to see what they must be by grace, causes them to go mourning and bemoaning their wretched and undone condition most of the time. They go weeping and begging God, in spite of their sinful condition, to have mercy on them, and to show them more evidence that they are His. David spoke of this condition of God's people when he said, "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Surely the precious seed is that spirit that has been planted in their breast, and the sheaves represent the harvest that they shall reap, which is the salvation of their soul. They go weeping now, but in hope; and they shall assuredly receive the fruits of the harvest, which is life everlasting. The planting, cultivating, and harvesting is all the work of God in their lives. It is to His glory and to their good, because, "It is the Father's good pleasure to give you the kingdom."

God will bless each and every heir of grace with the hope of his calling sometime during his earthly pilgrimage. May it be His good pleasure for them to walk together in peace, love and fellowship one for the other. As Paul says, "Till we all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." When this is done, He will

send his angels to gather his elect from the four winds, from one end of heaven to the other. He will then receive them unto himself and present them unto God as his bride; and they will dwell in perfect bliss eternally as one.

In bonds of love,  
Richard H. Campbell  
2761 Cochee Cove  
Memphis, Tenn. 38118

#### CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Otter's Creek Church, Edgecombe County, N. C., the fifth Sunday and Saturday before in March, 1970.

The church is located on 258 highway between Tarboro and Farmville, N. C. (on old part of 258). All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk  
Rt. 3  
Tarboro, N. C.

#### CONTRIBUTIONS TO THE INDIGENT FUND (To November 1, 1969)

Elder Louis Stewart, Miss.....	\$1.00
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Danville, Virginia                      January, 1970

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

**SIGNS OF THE TIMES, INC.**

R. F. D. 1, Box 539                      Beechwood Lane  
Danville, Va. 24541

**EDITORIAL**

**BEGINNING OF 138TH VOLUME**

For a number of years we have greeted our brethren and friends at the beginning of the New Year, and a new volume of the *Signs of the Times*, the 138th. In being blessed to do so again we are mindful of the grace which has sustained us in the love of the gospel, and mindful of God's mercies which have preserved his people from the beginning until now.

We feel that we can say that we know He has been merciful, for without his mercies none of us would rejoice in the doctrine of God our Saviour; nor would we know the great difference wrought in those who have been brought out of darkness into his mar-

velous light.

Elder Spangler said while preaching a few years ago, "My friends, if you believe this doctrine, thank God that you do." Surely, if we believe the truth it is a gracious gift of God. Everyone who has been taught of the Lord knows that it was the Lord who quickened him while he was dead in trespasses and sins, and was walking according to the course of this world, and had the same spirit that now works in the children of disobedience; that he was by nature a child of wrath even as others. But the Apostle assures us, and our experience assures us, that, "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (2nd chapter of Ephesians)

Then there is also that wonderful sealing with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. Does this not mean that we experience a bit of heaven while here below? — enough to contrast earthly joys with heavenly joys, so that we press toward the mark for the prize of the high calling of God in Christ Jesus.

No wonder we thank God for his merciful dealings with us, as we are given to realize what we really deserve at his hands.

The purpose of the *Signs of the Times* is to earnestly contend for the things God has delivered unto us. This God has enabled the writers in the *Signs* to do for 137 years. His name has been praised and lifted up above every name for his mercy toward his people. Multitudes have testified of the comfort and edification they have received in the application of the truth in the confirming of their own experiences,

when they read of the Lord's dealings with their brethren scattered through the land.

We look to the Lord to continue to sustain the editors and writers in the year to come, — surely He sustained the *Signs* in the years past as one of the all things that work together for good to them that love the Lord and who are called according to his purpose. We pray that He will continue to impress and enable the editors to write, and also the brethren, that the paper may continue sound in the faith, and a means of communication among the Lord's people. Many of our correspondents call the *Signs* "our family paper," and they are glad to have it come into their homes regularly, for they expect it to continue to be "clean" in its contents of doctrine and experiences.

The writer is conscious of his many short-comings as an editor. There are many things in which he realizes he does not measure up: sometimes he cannot write and seems to be dead to spiritual things. He cannot possibly answer some of the correspondence from the brethren and friends, and he cannot possibly edit and type for the printer some excellent articles, because of their length or lack of clarity of expressions. But our brethren have been charitable; and, the Lord willing, we will continue to do the best we can.

So brethren continue to write, for your writings and the continued support of our subscribers and donators to the Indigent Fund, will, the Lord willing, help keep the *Signs of the Times* coming into your homes regularly.

May the dear Lord be with each one of you in the years to come, and keep you in the faith unto the end.

J. D. W.

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EDITORIAL  
PEACE ON EARTH

*"Glory to God in the highest, and on earth peace, good will toward men."*

(*Luke 2:14*)

Luke gives the words used by a multitude of the heavenly host in making a supernatural announcement of a supernatural birth. There are only fourteen of these words. Some of the ten thousand times ten thousand and thousands of thousands of Angels said these words to the lowly shepherds almost two thousand years ago. What an impact they have had upon the earth! Millions and millions have quoted them since then. Volumes have been written about them, yet the meaning of these few simple words has not been fully and completely understood. They very beautifully express the simple principles of the new creation, the new covenant, and the new religion.

The first note of this very brief but sublime hymn is, "Glory to God in the highest." Christ's obedience to His Father's laws; His consecration to His Father's will; His prayers, teachings, and death: — Yea, His entire life focuses the spotlight upon God, the Father. He did it when He declared that none was good save the Father. He did it in the statement that none could come to Him except the Father draw him. When He declared that He could do nothing of Himself, He glorified the Father. He did it when He made for Himself no reputation in order to reverence His Father. Yes, Jesus Christ fulfilled the announcement of the multitude of heavenly host by glorifying God in the highest.

The second phrase of the angelic anthem is, "On earth Peace." Here was the announcement of the appearance of the Prince of Peace. Jesus Christ is the Prince of Peace as announced by prophecy in Isaiah 9:6. The Son of the King of creation, providence, and disposer of all things is rightly termed, *Prince*. Jesus being the *author* of peace as well as the *Son* of God fully manifested His name, "Prince of Peace." Jesus being born on earth verified the announcement, "On earth peace." Jesus made peace with God in behalf of His brethren by suffering in their stead the punishment due them for their sins,

and fulfilling the law for them. Jesus made peace between the Jews and Gentiles by breaking down the bars, the ceremonial laws, which separated His people among them. He made peace between the men of high degree and the men of low degree by bringing down the exalted ones and lifting up the lowly. He unified the rich and the poor by proving the vanity of earthly riches to the wealthy as well as the importance of heavenly treasures to the beggar. He proclaimed the gospel of peace.

The angels of Heaven concluded this memorable song by saying, "Good will toward men." Four hundred years had passed since the prophet, Malachi, wrote: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings . . ." (Mal. 4:2) Such a long time of silence from Heaven!! It is no wonder that gross ignorance of God's laws was the state of the people of the earth. It must have been the time of ignorance that God winked at. See Acts 17:30. Spiritual darkness had covered the face of the earth for so long. God's people had transgressed His laws to such great degree that justice demanded a curse from God instead of good will toward them. This curse was stayed until His only begotten Son could bear the just vengeance and wrath of God. *Good will toward men* was brought to light in every thought, word, and act of Jesus Christ while here on earth. God's good will toward men is briefed by Jesus when He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day." Read John 6:35-40. This good will begets good will toward God in the hearts of every one who realize its goodness.

God grant that we further meditate

on the subject *peace on earth* in this article. Unity and concord are the closest synonym in the English language to the root word which was translated, *peace*. The simple definition: "PEACE, that state of mind in which persons are exposed to no open violence;" is quoted from Buck's Theological Dictionary. Since peace concerns the state of mind of persons, we shall emphasize the importance, joy, and happiness of social, ecclesiastical, and spiritual peace. Social peace is mutual agreement one with another, whereby we forbear injuring one another. David said, "Depart from evil, and do good; seek peace and pursue it." (Psalms 34:14) What are we to pursue and seek? Unity plus concord equals peace. The Holy Spirit teaches us that we are in unity with evil. This is our first lesson. Secondly, it makes known to us that we *were* in concord or agreement with it, but the Spirit has changed our feeling so that we hate that principle we loved. This causes us to desire to depart from that with which we are connected. We possessed a false peace of mind while we were joined to evil and had pleasure in it. The result of regeneration is that we do not have a quiet peaceful mind. We find ourselves involved with something we hate. Having been regenerated, we need conversion. We find that we must depart from evil before we have peace of mind. Wisdom from above causes our minds to be in a terrible state of uneasiness which makes us fear God. This is regeneration. We then realize our great need for understanding. We pray for it. God answers our prayer by empowering us to depart from evil. This is conversion. Job quoted God as saying: ". . . Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." (Job 28:28) Wisdom plus understanding equals peace of mind.

Jesus made peace with God for all the elect by offering Himself. He is our only peacemaker with God, the Father. Jesus united all of the chosen of God with the Father. None can ever sever

this union that Jesus perfected. All our righteousness is as filthy rags in God's sight. The imputed righteousness of *Jesus* only constitutes *peace toward God*. We must be born again AND BE GIVEN THIS FAITH IN JESUS CHRIST, before we can realize God's good will of *peace toward men*. When we are in realization of this we have peace of mind. This peace shall fully be realized in eternity. This is the good news to a sensible sinner. This is the Gospel of Peace!! "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10:22) When this peace with God is realized in the conscience, all stumbling blocks are removed, and forbearance is easy. "Great peace have they which love thy law: and nothing shall offend them." (Psalms 119:165)

Where is *Peace*? The United Nations is a unit composed of representatives from the different nations of the world whose proposed purpose is to achieve peace for the world. Even though they be together in body, their minds are far apart. Instead of concord there is contempt in all their maneuverings. Pride, envy, hatred, wrath, and strife are some of the stumbling blocks that prevent peaceful solutions of problems. These are all so manifest in the meetings of the United Nations that we must look elsewhere for peace. The same stumbling blocks prevent the Senate and House of the Congress of the United States from passing laws conformable to the Constitution. Our higher institutions of learning have been so scarred and battered with riots and confusion that we cannot find peace reigning there. We find states, communities, and homes in abundance where peace does not reign. We ask again, Where is peace?

Paul exhorts: "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all un-

derstanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7) To taste the peace of God is to realize that none but God through Christ Jesus, the Prince of Peace, can be the Author of Peace in our hearts and minds. We must admit that none but God can effect peace anywhere at anytime.

Peace on earth? Yes, but where? It is in the minds and hearts of all while they are blessed with faith in God, "Who worketh all things after the counsel of His own will." (See Eph. 1:11) Those who in *everything* by prayer and supplication with thanksgiving make their requests known unto God, experience the peace of God. Peace is reigning in the individuals who do not offend others by their thoughts, words, or actions. Peace is the state of the minds of the people who think upon the things which are true, honest, just, pure, lovely, and of good report; seeking praise-worthiness and virtue in all things of which we think. (See Phil. 4:6) Wherever we find virtue, — wherever we find praise: we find the peace of God which is of the God of peace. When our minds are so disciplined to think upon these things, our minds do not have time nor space to think upon anything else. I cannot so discipline my mind, but I KNOW WHO CAN!

When our minds are disciplined by God we are continually separating the precious from the vile. When our minds are disciplined by carnality we are prone to consider the vile things as precious, and the precious as vile. The Holy Scriptures are able to make the child of God wise as to whether we are being disciplined by the old man or the new man in our dealings with our fellowman. Our wills change according to the spirit that prevails. We are in possession of a good will when the Holy Spirit is reigning. When lust reigns our will is evil. We find a warfare even in our minds. Do we find peace in our minds? Are our minds so quiet, calm, and undisturbed? My mind

is not, because I find the flesh lusting against the spirit, and the spirit against the flesh. I find a warfare within my own mind. There is a mixture of good and evil thoughts that require the judgment of my heart, or will. I am constantly making decisions by approving and disapproving. My will is forever judging the thoughts of my mind. If the judgment of the will were always the same, I would find peace in my mind. I find my judgments so unstable that I cry out as the Apostle Paul: "For we know that the law is spiritual: but I am carnal, sold under sin." (Romans 7:14) This state of mind is relieved only while in diligent prayer to God to discipline me. I am made to plead for His grace and mercy. I cannot understand myself. How can I expect to understand others? When I realize my carnality, I hate it. I love it when I am unaware of its presence and damaging effects. There is such a clash of wills that I am unable to do the things I would. When there is such need of forgiveness even for our own thoughts, it is so easy to forgive others. While we condemn ourselves, it is easy to forbear others. While we question our own understanding, we do not condemn the understanding of others. Where can we find *peace*? We find it in the grace and power of Jesus *for* us, *in* us, and *to* us.

Where is Peace? Peace is whenever Jesus appears to us. Peace is wherever Jesus reigns. Peace is the appetizing flavor of the fruit of the Spirit. We read the last part of a sermon by Zacharias: "To give light to them that sit in darkness and in the shadow of death, *to guide our feet in the way of peace.*" (Luke 1:79) This was spoken by John's father of Jesus. Peter said, "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it." (I Peter 3:10-11) I have found in my search for peace that I can only find it in the Church. Jesus is Governor of His church. He is the Head, the church is

His body. It is no wonder that David was glad when they said unto him, "Let us go into the house of the Lord." It is no marvel that he realized the necessity of his feet standing within the gates of Jerusalem which was builded as a city compact together. It was where the tribes of the Lord went up unto the testimony of Israel to give thanks unto the name of the Lord. Peace be to that City of Peace. "Peace be within thy walls, and prosperity be within thy palaces." The City of Jerusalem, The House of the Lord our God, the house of prayer: yea, the Church of our Lord is where peace is found, enjoyed, and greatly appreciated. (Read the 123rd Psalm.) Peace is in the church and God is the author of it. It pleased God to set Zion upon a hill as the perfection of beauty. He would shine through the Church. Jesus lighteth every man that cometh into the church. Jesus bids them: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

*Peace* is the first word that Jesus commanded the seventy to say as they entered each house: "Peace be to this house." (Matt. 10:15) Paul prefaced every letter he wrote to both individuals and churches by imploring grace and peace upon them. (Of course there is no peace unless there is grace.) The first on the agenda of every conference of the Church is to inquire relative to the *peace* of the church. Among the first words of Christ's sermon on the mountain were, "Blessed are the *peacemakers* for they shall be called the children of God."

Unity plus concord is peace. Jesus said, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:19-20) *The two together equals unity: to agree upon anything*

*equals* concord: thus, there is peace. The agreement is to be upon *anything*. I am pleased that the two do not have to agree on *everything*. Where two or three are gathered together, shows unity. When it is *in His name*, proves concord. Both unity and concord mean peace. This discourse of Jesus was in answer to the question: Who is the greatest in the kingdom of heaven? Jesus Christ is teaching His disciples a very important lesson in this treatise: Forgiveness of offences. He teaches us the value of humility and the evil of pride. Pride is the great stumbling block and cause of contention among brethren. "ONLY by pride cometh contention: but with the well advised is wisdom." (Prov. 13:10) Christ advises Peter in answer to his question relative to the number of times to forgive a brother of his sins against him: ". . . I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:22)

I have sinned against the Lord more than seventy times seven. I trust for Christ's sake, He has forgiven me. Should I not forgive a brother that trespasses against me many, many, many times? If I be "Well-advised" I will continue to forgive him. I am not to forgive him for his trespasses against the *Lord*, for this is the Lord's business. He chastises, corrects, and takes vengeance upon whom He will in His way. It pleases the Lord to use the wicked as His sword, to render judgment even to His own. (See Habakuk 1:6, 12; Prov. 16:4; Psalms 17:13.) I have more tolerance for those who depend upon themselves to merit salvation, than I have for those who take upon themselves the responsibility to chastise, punish, or take vengeance against any whom they think offend the Lord. If we could be so well advised to know that He will take vengeance, chastise, correct; or have mercy upon His own offenders. Yes, He goes further than that: He takes vengeance in behalf of His people upon their persecutors. God has so ordained,

and that right well, that He is the God of battles. He does our fighting for us. It would be foolish, and out of my jurisdiction, to say, I forgive this one of his offence to God. I am wise, I trust in my right mind, to forgive, have mercy upon, and forbear those who wrong *ME*.

I may differ with you on some theological point of doctrine, but if we have the same *faith*, we are agreed on the vital thing. Sometimes in pridish discussions we charge consequences. We say, If you believe *this*, you believe *that*. The other party answers, I believe *this*, but I do not believe *that*. If I want to prove to him that I am wiser than he, I further contend until it becomes contentious: If you believe *this* you are bound to believe *that*. We wrangle. I try to force the issue. I fail to get him to admit to my reasoning. My pride is so hurt that I tell him, You do not know what you believe. What have I done? I have charged consequences which is a violation of honorable controversy among men! I have offended him and ought to beg his forgiveness.

When I was a boy I got the idea that it was my job to discipline my younger brothers and sister in the absence of my father and mother. I was threatening to whip one of them one day when my father appeared on the scene. I well remember the scolding and lecture my father gave me. He made me to know that that was *his* business. I did not forget it. Sometimes we act as little children not only by trying to attend to the Lord's business, but also to delve into the secrets of God. We argue by using our vain imaginations about all that God did before the foundation of the world; why He did it; and how He did it. When we go beyond Scriptural revelation, we are trying to pry out the secrets of God. Since the Scriptures contain that which it pleased God to reveal to us and our children, Why should we quarrel over these things that are not simply expressed in the written word? "Secret things belong unto the Lord our God: but those things

which are revealed belong unto us and to our children forever, that we may do all the words of the law." (Deut. 29:29) This should be sufficient for us to understand that there are no words of the law of the Lord to be considered unnecessary. The one who consoles himself with the idea: "I shall have peace though I walk in the imagination of mine heart," puts himself liable to God's great curse: ". . . And the Lord shall blot out his name from under heaven." (Deut. 29:19-20) Yes, it is *under heaven* that some have their part taken away out of the book of life, and out of the holy city." (Rev. 22:19) This holy city must be the church on earth which is *under heaven*. The *part* that is taken out of the book of life must be that part which is to be experienced here. I do not want to be separated from the church here on earth. I want to live in peace with my brethren. I want to enjoy the happiness of salvation here. I want to be united with brethren of same faith here, and to strive for concord. I want to rely upon the precious promise quoted by Paul: "Finally, brethren, farewell, Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." (2 Cor. 13:11)

E. J. L.

## VOICES OF THE PAST

"He being dead yet speaketh"

### AN INTERCESSOR IN THE COURT OF HEAVEN

Dear Sister Workman:

In your letter today, you ask why Christ has to intercede for his people after he has paid their debt to God for them. I understand you to mean, Why is it necessary for the elect to have an Intercessor in the court of heaven, when Christ has already made atonement for them? This has given me something to think about, and I can do no more than to write you some of my thoughts

as they have come to me. At first thought, it would seem that the atonement for all the elect's transgressions having been perfectly and completely transacted by Christ, and all their sins having forever been put away by his sacrifice of himself, any further heavenly work by him in the way of intercession would be superfluous. Of course, this kind of reasoning can easily get us into a snare, for we know the intercession of our Lord before the throne of God in heaven's court is absolutely necessary, else the Divine Plan would not so have been arranged as to include this priesthood of Christ. We can do no better than go to the Scriptures.

Space would not permit me in this letter to cite all the Scriptures treating on Christ's priesthood, but let us take some of them. The last words of Isaiah fifty-third chapter are, "He bare the sin of many, and made intercession for the transgressors." This was partly fulfilled when Christ, while on the cross, said, "Father, forgive them; for they know not what they do." If all our transgressions had come to an end when Christ made atonement for them in his death, perhaps no intercession by him for us would now be necessary; but while the atonement was finished in his death, our transgressions did not end then. We are continually transgressing, notwithstanding the atonement is an accomplished fact. We are sinners by nature and sinners in fact and by act, even though God does not charge this up to us since Christ has borne the sins of many. The fact that Christ is in heaven and we are on earth, our Head in glory but we ourselves still living in the presence of sin in this lower world, *his intercession is required to cleanse us moment by moment, hour by hour, day by day, from our sins experimentally*. I doubt very much if we could have at his hands any experience of absolution were it not for his present heavenly work of intercession for us, despite the fact that the atonement has been finished, and accepted by the Father. On the

cross, Christ's plea that the Father forgive his persecutors their cruel and wicked deed, was based on the fact that he was at that moment dying for them; yet even though he was accomplishing the atonement for them in the sight of God, how could they ever experience for themselves forgiveness except as he prayed for them that it might be so? *We might just as well say, What is the use of our praying to God for anything? If God has predestinated before-time our blessings for us, will we not get them anyway, whether we pray or not? No, we will not.* It is as much a part of the divine plan that we should pray for these blessings, as that God has predestinated these blessings for us.

Christ's atonement for us on earth is the basis of his priestly work for us now being executed by him in the heavens. His work would not be complete without this heavenly work of his ensuing from the work which he did for us on earth. His atonement without his intercession would be like a foundation without any building on it; and there could be no intercession without his atonement preceding it, else it would be like a house without any underpinning. When Christ said on the cross, "It is finished," what did he mean? Among other things, he did not mean that his work was done; but he did mean that all his *Earthly work* was done. He must now die and rise from the dead and go out of sight to enter upon his heavenly work for his people, which was to prepare for them the mansions in the Father's house in the heaven of heavens; and by his intercession for them, also prepare them to dwell in those heavenly mansions when it should come God's time for them to do so.

When Christ warned Peter that the time of Peter's denial was nearing, he told Peter, "But I have prayed for thee that thy faith fail not." Would his faith have failed if Jesus had not prayed for him? Evidently so, if language means anything. By the same token, what would happen to us now as we go

through this world were it not for Christ's praying for us? Our discouragements and difficulties would defeat us. Our stumblings would result in our falling. While our salvation might not be affected, inasmuch as our atonement is accomplished, yet our comforts and deliverances would be nothing at all without Christ's present intercession for us. We would be without any spiritual experience of salvation were it not for his intercession for us now, and would have to wait until we reach heaven before experiencing the forgiveness which his atonement has secured for us. In John 14:16, he says, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Would this Comforter ever have come without Christ's intercession? I believe not. The Holy Ghost has come upon the church and abides within the church throughout the ages, all because of Christ's heavenly intercession for his body ever since his ascension. If ever there is a prayer, a real prayer in the soul of any of the children of God, why is it? Only as the result and fruit of Christ's praying for them, now being accomplished for his body by him up there before the throne. All our time-experience of the grace of God rests on the intercession now going on for us above. Had Christ ceased to do anything at all after his intercession we down here would have long since ceased to know anything about mercy and grace while we were down here. Our present experience, so far as spiritual things are concerned, would be a vacuum, and we should have to wait until we get to heaven before knowing anything about heavenly things. It is his intercession that keeps us alive. Like a tree growing in the soil and reaching up its branches to the sky, so Christ's intercession is rooted in his atonement and is the process by which he keeps lifting us up from the earth heavenward.

I leave this subject for you to further follow out in your meditation. May the Lord prosper you in this respect. I have



but touched a few things as they have come to me. Oh, may he bless us to realize more and more in our own experience that carefulness and prayerfulness which are the fruit of what he is doing for us now, that we as branches of the Tree of Life may have our breathings toward him, and thus overcome that earth-drag which clogs our steps and thoughts, and threatens to keep us tied to temporal interests.

Yours in the blessed hope of his appearing.

(This letter was published in the May, 1939, issue of the *Signs of the Times*. By request we re-publish it. It is a subject often inquired into, and is clearly presented by Elder Leferts.)

## OBITUARIES

### STELLA WEST PARSONS

Sister Stella West Parsons was born April 30, 1879, in Worcester County, near Snow Hill, Maryland; and died August 13, 1969. She was the daughter of Minas Burton and Hettie Ann Ruark West, — one of twelve children. She was united in marriage to Raymond G. Parsons on January 15, 1903; and to this union were born four daughters: Mrs. Gladys Lingle, Mrs. Lottie Kell, Mrs. Frances Parish, and Mrs. Alice Majors, who survive. Surviving also are three grandchildren: Mrs. Thelma Strohmaier, Clement W. Kell, Jr., and William J. Majors, Jr.

Sister Parsons was received into the fellowship of the Nassawango Old School Baptist Church, Wicomico County, Md., September 24, 1905, and was baptized by the late Elder Thomas Poulson. She was a member of this church almost sixty-four years.

In the passing of this dear sister the Nassawango Church has lost a devoted member, who by her daily walk and conversation manifested her love and devotion to the Church of God. I have never known one who put forth more effort to attend her church services, even when not physically well, than she did. Her home always had an open door for the members and friends of the church; and she was appreciative of the visits of her friends, always meeting them with a smile.

Her mind was much exercised concerning spiritual things, and one did not visit long in her home before spiritual things were mentioned; and she often referred to hymns and sermons she had heard in former days. By adorning her profession with a godly walk

and spiritual conversation, she left evidence that she is asleep in Jesus, — a blessed sleep. I have never known one more tenderly cared for by her daughters than our dear sister. Her last days were spent with her daughter, Mrs. Frances Parish of Ellicott City, Maryland.

Her funeral was conducted by Elders W. D. Griffin and Arthur Warren at the Hill Funeral Home, Salisbury, Md., and interment was in the Parsons' Cemetery.

Sister Parsons' husband, Raymond G. Parsons, was born February 21, 1880, the son of Joshua J. Parsons and Mary Brittingham Parsons, of Wicomico County, Maryland. He died July 25, 1964, and his funeral was also conducted by Elders Griffin and Warren. They were a devoted couple, and Mr. Parsons always welcomed those who visited in the home, and manifested that he also had an interest in the things of the Lord. It is a great blessing when husband and wife can see eye to eye in the things of the Lord; and truly it was so in this household.

Written by request of the family.

D. V. Spangler, Pastor

### JOSEPHENE THOMAS TERRY

Sister Josephene Thomas Terry, widow of the late Thomas T. Terry, who preceded her in death July 29, 1941, was born September 20, 1878, and passed away August 16, 1969, at the home of her son Rex H. Terry, Meadows of Dan, Va., at the age of 90 years, 10 months and 26 days. She was the daughter of the late Daniel and Angeline Thomas.

She leaves to mourn their loss five sons and one daughter: Conway L. Terry, Rex H. Terry and Arley M. Terry, of Meadows of Dan, Virginia; Carmie E. Terry, Mt. Airy, N. C.; Thornton S. Terry, Axton, Virginia; and Mrs. Ettie Barnard, Meadows of Dan, Virginia. Surviving also are 36 grandchildren, 56 great grandchildren, 5 great great grandchildren, and one brother, Jimmie Thomas, Hillsville, Virginia. Five sons preceded her in death, namely, Neal, Oakney, Charlton, Kemper and Kennett.

Aunt Josie, as we lovingly called her, united with Bell Spur Church July 31, 1954, and was baptized by the pastor, Elder Samuel E. Terry. She was elected church clerk January, 1957, and was clerk until February, 1967. She served faithfully as long as her health permitted. She lived a devoted life to her family, community, and church. She was a firm believer in Salvation by the Grace of God.

Her family, brethren and friends did what they could for her, but none could keep her here when God's appointed time came for her. The writer had the privilege of being with

her some in her last days. She bore her afflictions quietly and patiently. She often said that she wished she could die, that her husband had come for her and she was ready to go.

Her funeral was conducted in the Bell Spur Church August 17, 1969, by Elder Amos Hash and Elder Bennie Clifton; and her body was laid to rest by the side of her husband, beneath a mound of beautiful flowers, in the Terry-Barnard Cemetery. There to await the coming of our Lord and Saviour Jesus Christ, when he comes to call for his people and take them home, to be like him, where sorrow, sickness, pain or death will be no more.

We feel that our loss is her heavenly gain. "The Lord giveth and the Lord taketh away; blessed be his holy name." May we be submissive to His holy will, who doeth all things well.

Done by order of Bell Spur Church while in conference October 18, 1969.

Ilene Terry, Church Clerk

#### ELIZABETH NORMAN TOPPING

Sister Elizabeth Norman Topping was born at Aldie, Virginia, August 27, 1878, the daughter of the late Brother and Sister Eppa and Rebecca Norman, and the last of their family. She was a sister of the late Brother C. Walter Norman. She died October 18, 1969, at the age of ninety, in Hillcrest Nursing Home, Winchester, Virginia. Surviving are a number of nieces and nephews.

In 1943 she was united in marriage to the late Elder D. L. Topping and lived at Glen Burnie, Maryland, for many years. After Elder Topping's death September 17, 1947, she continued to live there until her health made it necessary for her to come to Herndon, Virginia, and live with Brother and Sister Norman. Sister Topping was a member of the church in Baltimore and was faithful as long as she was able to travel. She attended the churches near Herndon when she was able.

Her funeral was conducted in Herndon at Green's Funeral Home by the writer, and she was laid to rest in the Union Cemetery, Leesburg, Virginia, to await the resurrection, when she together with all the redeemed shall bear the image of the heavenly and fitted for heaven and immortal glory.

John D. Wood

#### RESOLUTIONS OF RESPECT OF SALISBURY ASSOCIATION

In the past year our gracious God has seen fit to remove from our midst four lovely sis-

ters: Sisters Maude Morris, of the Salisbury Church; Bertha Tomlinson, of Little Creek Church; Stella Parsons and Della Pusey, of Nassango Church.

We know by their walk and talk they trusted in the allwise God, and not in their own works.

Let us bow in humble submission to the holy will of God; and join with the hymnist in saying, "Asleep in Jesus, blessed sleep from which none ever wake to weep;" and say, Thy will be done, O God. Written by Brother Frank Holland.

Elder Arthur Warren, Moderator  
Maude T. Laws, Hon. Clerk  
William Adkins, Clerk  
W. M. Davis, Sr., Asst. Clerk

#### RESOLUTION OF RESPECT

The Welsh Tract Primitive Baptist Church, Newark, Delaware, authorized me to report the passing of Edwin L. Shakespere, Trustee and Church Treasurer.

Edwin L. Shakespere was born February 9, 1904, and died August 30, 1969, at the age of 65. Suffering a severe stroke, he died one week and one day later in the Wilmington Memorial Hospital. Son of the late Edwin L. and Nellie Alkers Shakespere, he is survived by his wife, the former Annabelle Jarmon, one sister, Mrs. Fred Trimble, Sr. of Hockessin, Delaware, and several nieces and nephews.

"Shake," as he was affectionately called, had been employed at the Newark Post Office for 22 years, acting as Assistant Postmaster while the Assistant Postmaster was in the service. He worked at the Farmers Trust Company, Newark, Delaware, until it merged with the Wilmington Trust Company. During his 23 years with Farmers Trust Company and Wilmington Trust, he served as a Loan Officer and also was in charge of Real Estate and Insurance. He retired several months ago following a severe heart attack. A trustee of Welsh Tract Church, he served as Church Treasurer from 1938 until the time of his death, filling that capacity in a very satisfactory manner, always having the best interests of the church at heart.

Although he was not a member of Welsh Tract, a more loyal person, so faithful in attendance at the meetings, would be difficult to find. He always enjoyed the companionship of Old Baptists and whenever possible he and his wife, Annabelle, entertained them in their lovely home. Everyone enjoyed their hospitality and the warmth of Christian fellowship. He will be sadly missed.

Funeral services were held September 2, 1969, conducted by his nephew, Fred Trimble, Jr. of Walkersville, Maryland. Interment was

in Welsh Tract Cemetery.

We resolve that three copies of this Respect be made to be put in the Church record; to be sent to the family; and to be published in the *Signs of the Times*.

We send our sympathy to his family and trust that our loss is his eternal gain.

This done by order of our September meeting.

Elder W. D. Griffin, Pastor  
Ruth Lucht, Clerk

CHURCH NOTICES

**BETHLEHEM CHURCH**, Malvern, Alabama, meets each second Sunday at 10:30 A. M.

J. J. COLLINS, Pastor

**HOPEFUL CHURCH**, Ozark, Alabama, meets each fourth Sunday at 10:30 A. M.

J. J. WATSON, Pastor

**NEW HOPE PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each first Sunday, 10:30 A. M.

V. C. HARTZOG, Pastor

**RAMAH CHURCH**, Cottonwood, Alabama, meets each third Sunday at 10:30 A. M.

A. B. CHUMNEY  
D. W. COLLINS, Pastors

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

C. C. HAND, Pastor  
5840 Court O C P  
Birmingham, Ala.

**MACEDONIA PRIMITIVE BAPTIST CHURCH**, located one and one-half miles Southwest of Sulligent, Alabama, meets each first Sunday at 11 A. M. All lovers of the truth are invited.

EULIE McCOOL, Pastor  
HOUSTON PITTS, Clerk  
Steens, Miss.

**MT. ZION PRIMITIVE BAPTIST CHURCH** meets each 4th Sunday at 11 A. M. about 10 miles N. W. of Birmingham just off of 78 Highway in Westwood, 2601 Forrestdale Blvd.

H. C. MOON  
C. C. HAND, Pastors

**OLD UNION PRIMITIVE BAPTIST CHURCH**, meets each first Sunday at 11 A. M., 6 miles S. W. of Winfield, Ala.

C. C. HAND, Pastor

**HARMONY CHURCH**, meets each second Sunday afternoon at 2 P. M., ten miles SW. of Fayette, Alabama.

C. C. HAND  
R. W. RHODES, Pastors

**ELAM OLD SCHOOL BAPTIST CHURCH**, located two miles North of Goshen, Pike County, Alabama, meets each second Sunday at 10:30 o'clock.

J. P. MORGAN, Pastor  
A. C. CARTER, Clerk  
1335 Avalon Lane,  
Montgomery 6, Ala.

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

C. C. HAND  
R. W. RHODES, Pastors

**EPHESUS PRIMITIVE BAPTIST CHURCH**, Slocomb, Alabama, meets each third Sunday and Saturday before at 10:30 A. M.

V. C. HARTZOG, Pastor

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

W. A. WILLIAMS, Pastor

**ZION ROCK OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, twenty-two miles South of Andalusia, Alabama, meets every first Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
NORA McLEOD, Acting Clerk

**PILGRIM REST CHURCH**, located five miles north of Fordyce, Arkansas (about ¾ mile off Hy. 167, and located near Barnes Lumber Co.) meets each third Sunday at 10:30.

W. W. HUDSON, JR. Pastor

**HARMONY OLD SCHOOL BAPTIST CHURCH**, ten miles South of Jay, Santa Rosa County, Florida, meets every second Sunday and Saturday before at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
GRACE UTLEY, Clerk

**NAOMI OLD SCHOOL PRIMITIVE BAPTIST CHURCH** meets every third Sunday at 11:00 A. M., six miles South of McKenzie, Alabama.

ELDER M. I. McLEOD, Pastor  
E. C. WEAVER, Clerk  
Rt. 5, Box 50-B,  
Andalusia, Ala.

**SHILOH OLD SCHOOL BAPTIST CHURCH**, seven miles Northeast of Andalusia, Alabama, meets every fourth Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
NORA LEE McLEOD, Clerk  
Rt. 3,  
Red Level, Ala.

**MT. ZION PRIMITIVE BAPTIST CHURCH**, located 14 miles south of Fayette, Ala., meets each first Sunday at 2 P. M.

W. L. NORRIS, Pastor  
1414 8th St., Tuscaloosa, Ala.  
EULIE McCOOL, Pastor  
Steens, Miss.

**MT. CARMEL PRIMITIVE BAPTIST CHURCH**, located southeast of Millport, Ala., meets second Sunday afternoons at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.

**PLEASANT RIDGE PRIMITIVE BAPTIST CHURCH**, located at Moores Bridge, Ala., meets each 4th Sunday at 11 A. M.

EULIE McCOOL, Pastor  
Steens, Miss.

**SALEM PRIMITIVE BAPTIST CHURCH**, located 6 miles south of Gordo, Ala., meets each 4th Sunday at 2 P. M.

EULIE McCOOL, Pastor  
Steens, Miss.  
W. L. NORRIS, Co-Pastor  
1414 8th Street  
Tuscaloosa, Ala.

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

W. W. HUDSON, JR., Pastor

**WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, located about one mile northwest of Tinsman, Arkansas, meets

each fourth Sunday afternoon at 2:30 P. M. The annual Homecoming is still held the first Sunday in July and Saturday before, with services beginning at 10:30.

DAVID E. TURNER, Pastor

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, Stockton, California, meets second Sundays, 10:30 A. M., at 5620 E. Marsh Street. All lovers of the truth invited.

T. R. JEFFERSON, Pastor  
MYRTLE TIPTON, Clerk  
733 7th St.  
Hallister, Calif. 95023

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

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

W. D. GRIFFIN, Pastor

**NEW HARMONY PRIMITIVE BAPTIST CHURCH**, located near Hiram, Ga., meets every second Sunday at 11 o'clock.

O. J. CROKER, Pastor  
C. C. HAND, Asst. Pastor  
G. E. RAGSDALE, Clerk

**SALEM OLD SCHOOL BAPTIST CHURCH**, located at 5th and East Park Street, Weiser, Idaho, meets each 4th Sunday at 11 o'clock. Address any communications to:

ERNEST J. ATTEBERY, Pastor  
FLOSSIE ATTEBERY, Clerk  
Rt. 1, Box 202,  
Hermiston, Oregon 97838

**PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH**, Kingman, Kansas. Meets with Mrs. Verda Machesney, 516 E. Avenue C. on each second Sunday.

W. A. WINFREY, Pastor

**THE LOST CREEK CHURCH OF OLD SCHOOL PREDESTINARIAN BAPTISTS**, meets first Sunday in each month and Saturday before, near Denton, Carver County, Kentucky, ten miles south of Grayson and two

miles from Denton, on Grayson Highway. Leave U. S. 60 at Grayson via Hutchins; take gravel road to church.

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

R. L. BIGGS, Pastor

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**THE ZION CHURCH OF PRIMITIVE BAPTISTS**, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., on South 7th Street.

J. N. DARNELL, Pastor

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**NEW HOPE CHURCH**, Spearsville, La. meets first Sundays and Saturday afternoons before at 3:30.

J. L. SMITH, Pastor  
C. C. BARRON, Clerk

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**LIBERTY HILL CHURCH**, located six miles northeast of Farmerville, La., ¼ mile east of Farmerville-Marion Highway, meets each fourth Sunday and Saturday before at 10:30. Services are also held on each second Sunday at 10:30.

W. W. HUDSON, JR., Pastor

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**UNION CHURCH**, located near Linville, La., meets each third Sunday at 10:30 and on Saturday afternoon before at 2:30 P. M.

DAVID E. TURNER, Pastor

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**BETHEL PRIMITIVE BAPTIST CHURCH**, located three miles N. E. of Steens, Miss. on Millport Road, meets third Sunday afternoons at 2 P. M.

H. C. MOON, Pastor  
Hanceville, Ala.  
EULIE McCOOL, Asst. Pastor  
Steens, Miss.

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

W. D. GRIFFIN, Pastor

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**BLACK ROCK OLD SCHOOL BAPTIST CHURCH**, Butler, Maryland, meets each first Sunday afternoon at three o'clock. Butler is on

Falls Road about twenty miles north of Baltimore.

JOHN D. WOOD, Pastor

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**HOPEWELL OLD SCHOOL BAPTIST CHURCH**, Hopewell, N. J., meets each first Sunday at 10:30 A. M. All visitors are welcome.

ARTHUR R. WARREN, Pastor  
MARY L. HELLINGS, Clerk  
4 Maple Lane  
Pennington, N. J. 08534

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**OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH**, Shokan, N. Y., meets each 2nd Sunday at 2:00 P. M. March through and including November.

A. J. SLAUSON, Pastor  
DEACON E. K. ADSIT, Clerk

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**THE WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are held at A. R. Vail's home, 55 Maple Ave., Warwick at 11 A. M.

A. J. SLAUSON, Pastor

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**THE MIDDLEBURG OLD SCHOOL BAPTIST CHURCH** meets at the home of Deacon Woodrow W. Bellinger, Duanesburg, N. Y. on fifth Sundays when the Lord so wills.

A. J. SLAUSON, Pastor  
BEATRICE E. HOCKING, Clerk  
419 Toll St., Scotia, N. Y.

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**EBENEZER OLD SCHOOL BAPTIST CHURCH**, New York City, meets every first and third Sundays at McBurney Branch Y. W. C. A. 215 W. 23rd Street, corner of 7th Ave. (Elevator to 2nd floor.) 11 A. M. — 1:30 P. M. All visitors are welcome.

A. J. SLAUSON, Pastor

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**THE WILSON PRIMITIVE BAPTIST CHURCH**, Wilson, N. C., meets each second Sunday at 3 P. M., and Saturday evening before at 7:30 P. M. The location is on the corner of Green and Jackson Streets.

D. B. STOKES, Pastor  
MRS. BETTIE RICHARDSON, Clerk

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**FALLS OF TAR RIVER PRIMITIVE BAPTIST CHURCH**, Rocky Mount, N. C., meets each second Sunday and Saturday before.

Quarterly meetings March, June, September and December.

D. B. STOKES, Pastor  
NINA PEARSON, Clerk

**MOONS CREEK PRIMITIVE BAPTIST CHURCH**, located near Providence, N. C. off Route 86, on Park Springs Road, meets each third Sunday morning at 11 A. M.

KENNETH KEY, Pastor

**LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH**, Altus, Oklahoma, meets each fourth Sunday at 10:30 A. M. and Saturday afternoon before at 2:00 P. M.

C. M. HAGGOOD, Pastor  
ANA STEWART, Clerk  
Granite, Okla. 73547

**BIG SPRING CHURCH**, Elgin, Oregon, meets each first Sunday at the home of Sister Elva Spikes. Address communications to Lloyd Spikes, Elgin, Oregon.

ERNEST ATTEBERY, Pastor  
SPENCER BURCH, Clerk

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

JOHN D. WOOD, Pastor  
CHAS. B. OSBORNE, Clerk  
Quarryville, Pa.

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

JOHN D. WOOD, Pastor  
ORIEN MELLOTT, Clerk  
McConnellsburg, Pa.

**THE FIRST PRIMITIVE BAPTIST CHURCH** of Memphis, Tenn., meets each Sunday at 10:30 A. M., except the first three weeks in October when we dismiss for associations in the area. The church is located on Andrews Road, one block north of Highway 70 in the Ellendale Community, 7 miles east of Memphis.

H. R. PRINCE, Co-Pastor  
967 Maxey, Memphis

C. S. YOUNG, Co-Pastor  
807 Pope St., Memphis  
RICHARD H. CAMPBELL, Clerk

**CANE CREEK PRIMITIVE BAPTIST CHURCH**, meets each fourth Sunday at 11 A. M., and is located nine miles Southwest of Martin, Tennessee. All lovers of the truth are invited.

HUBERT PRINCE, Pastor  
967 Maxey, Memphis, Tenn.  
J. B. JONES, Clerk  
Rt. 1, Martin, Tenn.

**BORDEAUX PREDESTINARIAN PRIMITIVE BAPTIST CHURCH**, Nashville, Tenn., meets each first Sunday at 10:30 A. M. The church is located on the old Hydes Ferry Road in Bordeaux, in Nashville. All lovers of the truth are invited to meet with us.

R. L. BIGGS, Pastor

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

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

**UNION PRIMITIVE BAPTIST CHURCH**, Sharps Chapel, Tenn., meets at 11 A. M. each second Sunday. We are located about fifteen miles north of Maynardville, Tenn., on Big Valley Road. There is a sign on the main highway showing where to turn.

JOHN WILDER, Moderator  
N. E. LAY, Clerk

**SHEPHERD FOLD CHURCH**, Houston, Texas, meets each first Sunday and Saturday before 10:30 A. M. Church is located at 815 Little York Road between Highway 75 and East Texas Freeway 59.

C. M. HAYGOOD, Pastor  
IRENE WISENBAKER, Clerk

**MT. ZION CHURCH**, Rt. 2, Box 23, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. seven miles West of Weslaco, on highway 83.

JOE L. HAMRICK, Pastor  
E. B. AULT, Clerk

**SARDIS CHURCH**, Amarillo, Texas, meets each third Sunday at 10:30, in the home of E. J. Parsons, 1711 Lincoln Street.

W. A. WINFREY, Pastor

**THE PRIMITIVE BAPTIST CHURCH**, Fort Worth, Texas, has moved their meeting place to 3629 8th Avenue. They meet each first Sunday at 11 A. M., and Saturday before at 2 P. M. Take College Ave. bus to Butler and Ryon; go one block West, then half block North to church.

C. U. LANDERS, Pastor

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

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

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

C. M. HAYGOOD, Pastor  
A. A. CHAMBERS, Clerk

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

C. Y. OSTEEEN, Pastor

**MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS**, Stockdale, Texas, meets on the second and fourth Sundays of each month at 10 A. M., in the meeting house at intersection of Highways 123 and 87. All lovers of the truth are invited to meet with us.

GERALD D. SHIPMAN, Pastor  
LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

**SAINTS REST PRIMITIVE BAPTIST CHURCH**, Dallas, Texas, meets each Sunday at 10:30 A. M., at 2710 Engle Street.

W. W. TAYLOR, Pastor  
D. G. CONNELL, Clerk

**HOPEWELL PRIMITIVE BAPTIST CHURCH**, near Winnsboro, Texas, meets each second Sunday at 10:30 A. M. and Saturday before at 10:30 A. M.

W. W. TAYLOR, Pastor  
E. M. REEVES, Clerk

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

LLOYD WALL, Pastor  
GUY SISK, Clerk

The churches of which Elder E. J. Lambert is pastor meet as follows:

**PHARON**, meets first Sunday morning and Saturday night before, 5 miles NE Hawkins, Texas.

**REHOBETH**, meets second Sunday morning and Saturday morning before, 7 miles N Eldorado, Arkansas.

NEILA RYAN, Clerk  
1601 N. Emmett  
Eldorado, Arkansas

**BETHEL**, meets third Sunday morning and Saturday morning before, 7 miles NE Eldorado, Arkansas.

JEAN H. BURNES, Clerk  
606 N. Parkway,  
Eldorado, Arkansas

**GOOD HOPE**, meets fourth Sunday morning and Saturday morning before 7 miles NE Winnsboro, Texas.

GERTRUDE JONES, Clerk  
905 Y Drive  
Winnsboro, Texas

Everyone welcomed.

ELDER E. J. LAMBERT, Pastor  
306 Richardson St.  
Winnsboro, Texas 75494

The churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk  
Manassas, Va.

**NEW VALLEY CHURCH** meets each third Sunday at 11 A. M. The meeting house is near Lucketts, about eight miles north of Leesburg, Va.

The brethren and friends will please note that the meetings at Broad Run Church, near Poolesville, Maryland, have been discontinued; and that the meetings are now held each third Sunday at New Valley, as shown above.

L. D. DUKE, Clerk  
Charlestown, W. Va.

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

MRS. RAY HAWLING, Clerk  
Leesburg, Va.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Manassas 368-4857.

JOHN D. WOOD, Pastor

**NORFOLK PRIMITIVE BAPTIST CHURCH**, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 8:00 P. M., Fairmont Park, 2023 Tidewater Drive.

C. N. BUNN, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Qualla Road, Chesterfield County, Virginia, meets each first Sunday at 10 A. M. Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 nine miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363 one mile to church.

ELDER C. N. BUNN, Pastor  
LILLIE WEIDER, Clerk  
2560 Elliham Ave.,  
Richmond 34, Va.

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

D. V. SPANGLER, Pastor

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

H. W. WRAY, Pastor  
R. T. HOLLEY, Clerk

**UNION PRIMITIVE BAPTIST CHURCH** meets each first Sunday at 11:00 o'clock. This church is located seven miles west of Gretna, Virginia on 605 one-half mile from Route 40. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor  
RUTH MATTOX, Clerk  
Rt. 2,  
Chatham, Va.

**BELLVIEW PRIMITIVE BAPTIST CHURCH**, meets each third Sunday at 11:00 o'clock and Saturday night before at 7:30. This church is located near Cave Springs about four miles from Roanoke, Virginia, one mile from 221. All visitors are welcome.

LEONARD J. BRAMMER, Pastor  
J. A. SOWDER, Clerk  
Rt. 2,  
Salem, Va.

**SANDY LEVEL PRIMITIVE BAPTIST CHURCH** meets each third Sunday afternoon at 2:30. This church is located on Route 635 about 5 miles south from Hardy, Va. 10 miles from Vinton, Va. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor

**UNION PRIMITIVE BAPTIST CHURCH** meets each fourth Sunday at 11:00 o'clock and Saturday before at 7:30 o'clock. This church is located on highway 623 about two miles from Fairystone Park. All visitors are welcome. No Saturday meetings during winter months.

LEONARD J. BRAMMER, Pastor  
CLAUDE R. HOPKINS, Clerk  
908 Myrtle Rd.  
Martinsville, Va.

**BETHEL PRIMITIVE BAPTIST CHURCH**, of Predestinarian Faith, of Riffe, Washington, meets each 3rd Sunday and Saturday before at 11 o'clock. For information write the Clerk.

E. J. ATTEBERY, Pastor  
MRS. OPAL HUNTTING, Clerk  
Silver Creek, Wash. 98585

**PLEASANT GROVE CHURCH**, Naches, Washington, meets at 11:00 A. M. each second Sunday at the home of one of the members living in Naches. Those interested will please contact the clerk.

E. J. ATTEBERY, Pastor  
MARGUERITE SIMPSON, Clerk  
1306 Fairview Ave.  
Yakima, Wash. 98901



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., FEBRUARY, 1970

NO. 2

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 2/70  
IT EXPIRES WITH THIS ISSUE

LIKE A LETTER  
FROM ALL THE BRETHREN

Duanesburg, New York 12056

Dear Elder Spangler,

Enclosed is a check for \$7.00 to renew my subscription to the *Signs* for two years.

Hope you are feeling better. I missed seeing you at the Salisbury Association. I had been looking forward to meeting you and Elder Wood, but it was not the Lord's will. God's arm is not short that it can not sustain us wherever we are.

I am very thankful that the Lord made it possible for me to attend three associations this past year. It was wonderful to hear the gospel proclaimed at these meetings.

We were afraid that we would not be able to have the Lexington-Roxbury Association, but the Lord sustained us mightily. There were only three Elders there including Elder Slauson. We had wonderful preaching. There was a warm fellowship among the brethren. It seemed that the Lord was in our midst.

I hope the Lord will strengthen you editors of the *Signs* as I feel the Lord has provided the *Signs* as an excellent means for the brethren to keep in touch with one another. When I receive the copy of the *Signs* each month it is like a letter from all the brethren.

We read sermons from the Elders, and the letters expressing the hopes, fears and experiences of the brethren are like a covenant meeting where all express their minds.

Many times I wonder am I His or am I not: do I love the Lord or not. But still I can't give up that Hope that I am.

Will close with hope and trust in the Lord,

Woodrow W. Bellinger

## THE VALUE OF "LITTLE THINGS"

Box 304

Emory, Texas 75440

Dear Editors:

My subscription date says I am due another year's subscription, so I enclose check for one year and for 4 extra copies of the November issue.

I was greatly impressed with Elder Chick's editorial republished in the *Voices of the Past*. I have learned something about sparrows that seemed almost uncanny to me. When I lived in Houston, Texas, I had a small patch of grain-sorghum. I had planted it in other years, and the sparrows got the most of the grain. This particular year I thought I would cut the sorghum down and probably they would not get all the grain. Early one bright morning the sparrows were on the ground in numbers, and I went into the house and got my gun. I killed several and lamed several; and the rest flew away to nearby trees. To my surprise, one came back and tried to rescue one of the wounded ones that was bleeding and could not fly. He had the injured one in his mouth and carried him sev-

eral feet.

This incident made an impression on me. I thought that if a little sparrow has that much concern for one of his fallen companions, this will put an end to my shooting; and I have not shot a sparrow from that day to this.

I had read this passage of scripture (Matthew 10:29) a few times, but had never learned the true meaning — like so much of the Bible to me. With Elder Chick's explanation and my personal feelings and experience, I feel I can vouch for every word that was written. Sometimes we hear it said that not one sparrow shall fall to the ground without your heavenly Father's notice. This is most blessedly true in the words, "And not one of them is forgotten before God." Many times I have wished I had the standing before God as the sparrow; and I hope I am not over-valued when it says, "Fear not therefore, ye are of more value than many sparrows."

. . . We fail to see the value of little things — their true value and meaning as related in the Scriptures. Do we understand the significant meaning of a broken-heart and contrite spirit, the expansiveness of the yeast, the magnitude of the mustard seed? etc.

May I and we all see the beauty of the unsearchable riches of our Maker the Lord God.

Guy Sisk

#### GOD IS NOT THE AUTHOR OF SIN

I am glad to say I never heard the doctrine preached, "That God was the author of sin." "Or that the predestination of God caused any man to sin."

I would not fellowship any one that preached such things, nor allow them to preach in the church where my membership is, or in my association, if I could prevent it.

I am glad to say we have no such doctrine preached among us in this country, and I hope the brethren will never allow it among us. Although the

Arminian, two Salvationists, and Conditionalists have accused our people (who believe the doctrine of predestination as set forth in the Old London Confession of Faith) of preaching this very doctrine, we know our folks in this country do not preach it or believe it. We also know those who tell such things on us are telling the same Old Arminian lie that has been told on those who have loved the Truth for ages past. And the same Spirit is in them that was in their fathers who falsely accused our Lord and Master when He was on earth, of preaching a false doctrine, and betrayed Him into the hands of those who crucified Him.

"If they do these things in a green tree, what shall be done in the dry?" Those who are in accord with the Doctrine of Predestination as it was taught and believed by Old School Baptists in past ages, believe and teach that God hath decreed from all eternity all things whatsoever come to pass. All of those who are in accord with the doctrine of Old School Baptists of past ages believe that God is neither the author of sin nor hath fellowship with any therein.

(Elder) H. F. Hutchens

(The above was published in the April, 1926, issue of *The Lone Pilgrim*.)

#### THE KINGDOM OF GOD AND SATAN'S KINGDOM

Dear Editors of the *Signs*:

For some time now, my mind has been on The Kingdom Of God and also on the Kingdom Of The World, or Satan's Kingdom, particularly as to just where the line of demarkation between them could be set. Also as to what does each consist of or where they begin and end. After some study and meditation, I will attempt to write briefly what may be of some interest to the Lord's chosen ones, realizing that without guidance from above, nothing of value will come forth.

Now as to the type of Kingdom we

have in mind as The Kingdom Of God, will state that it is that Kingdom told of in Daniel 2:44 — “And in the days of these Kings shall the God Of Heaven set up a Kingdom, which shall never be destroyed and the Kingdom shall not be left to other people,” etc. Elder Wood in the November, 1965 *Signs* dwelt at length on this Scripture, and among other salient things, stated that the Kingdom of God in this world IS THE CHURCH OF GOD, set up when the fullness of time had come. Then God sent his Son into the world and the Kingdom was set up. Christ said to his disciples, “For the Kingdom Of God is within you.” (Luke 17:21) and He also made it clear as to how His people gained entrance into this (His) Kingdom, — “Except a man be born again, he cannot see the Kingdom Of God,” (St. John 3:3) and “Except a man be born of the water and of the Spirit, he cannot enter into the Kingdom,” — Luke 3:5. Therefore, keep in mind we leave out every semblance of natural or worldly things created by God in the beginning of time and all other types or kinds of Kingdoms of which there be many, over which God in his Supreme state and power has full control and all will come to their destruction at the exact time He has willed they shall.

This Kingdom Of God as we have it in mind, does include the Kingdom Of Heaven as we can see no point in trying to separate them, altho the latter is mentioned many times in the Scriptures, such as St. John's words in 3:2 — “Repent ye; for the kingdom of heaven is at hand.” It can be further shown that God's Kingdom is separate and apart from the world and all semblance of things earthy or natural, for said Jesus in St. John 18:36, “My Kingdom is not of this world.” The Apostle Paul, in I Cor. 4:20 wrote, “For the Kingdom Of God is not in words, but in power.” When we take a good long look at this greatest of all Kingdoms, as we are given the Spiritual vision to view it, how priceless and

precious becomes our hope of being therein thruout all eternity. We are made to long for further evidence and assurance that our names are written in the Lamb's Book Of Life. Pages can be written about this everlasting Kingdom of God but it would be repetitious and would not add to the wonderful writings by our inspired Elders and others thruout the past. Now to the other Kingdom we have in mind: Satan's Kingdom and dominion, “The Kingdom of the world.”

That Satan did have a Kingdom designated and set up in the mind of God before the world was, which was established here on earth at the appointed time and which has existed thruout the ages, and will continue until the Lord destroys all the Universe and everything thereon and therein, including Satan's dominion; and banishes him with his angels into that eternal state of darkness, is too well known by the Lord's people to warrant any lengthy discussion on it. Christ said he had one: “And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?” Many Scriptures could be cited.

Turning to Genesis 3rd Chapter we find that God did create Satan, in the form of a serpent and we see right here who he was to have dominion over; how he was equipped with that beguiling tongue, the tool, as-it-were, with which he was to work his cunning, wickedness and corruption into the countless multitude that were destined to be under his dominion. We see that Satan's wisdom was great, in that he knew if he could cause Eve to eat of the forbidden fruit, she in turn would induce Adam to eat of it, thereby their fall was certain; and thru that one incident, he (Satan) was assured of his power and dominion over all future generations of mankind. We see that he was to be, “The deceiver of the whole world” in the form of an evil Spirit, tirelessly and relentlessly to go about the whole earth thruout all time, seeking whom he may devour. Peter

so stated this in I Peter 5:8, showing that he was ever to be an adversary of the Lord's people.

As to why Eve and Adam did eat of the forbidden fruit and what this was a type of, we find that Elder Hudson's writing in the February, 1968 *Signs* is most informative, and other inspired writers have given enlightenment on it. As to God's purpose in creating Satan, we find a most interesting and enlightening article by Elder Griffin in his Editorial in the February, 1966 *Signs*. Please read both these articles. The latter brings out clearly that God created him a devil to play and act the devil and that He designed and determined the work the devil would do before the world began. Satan's cunning and effective adversity has never diminished one bit thruout the ages. We see how cunning he was in Job's time, (Job 1st Chapter), when he went among the sons of God to present themselves before the Lord, but the Lord knew him and inquired, "Whence comest thou?" Satan told of his going to and fro upon the earth, and we know that he does so in these days; and judging from what we see all about us, how his dominion has increased so alarmingly, we might well believe that he now travels about with greater speed than in Job's time when he said he was walking to and fro on the earth. His magic powers has the multitudes, countless millions upon millions of human beings, under his dominion. We see the thousands upon thousands of so-called evangelists and professors, false prophets and all such, running to and fro over the whole universe, backed up by the billions upon billions of dollars raised annually for their use, and the existence of all the thousands of fine structures, many costing millions to erect and maintain, from which comes false doctrines and anti-Christ material of all kinds. Surely Elder Harding, in March 1858, had this in mind when he wrote, "All those Ishmaelitic Preachers, WHO UNDER THE MAGIC POWER OF SATAN, are

transforming themselves into Ministers of Righteousness." etc. Read his writing in the December 1966 *Signs*. Christ also warned his disciples in Matthew 24:24 by saying "For there shall arise false Christs, and false prophets and shall shew great signs and wonders, in-somuch that, if it were possible, they shall deceive the very elect."

While on the subject of Satan and his "Modus Operandi," will cite how brazen and gluttonous his appetite was, and is, in trying to gain control over the Son Of God, when he took Jesus up on the mountain and offered Him all the kingdoms of the world, AND THE GLORY THEREOF if He would bow down and worship him. What glory do we see today existing in the Kingdom of the world? Is it any wonder that Satan's dominion is so alarmingly large today as compared to the "REMNANT" or the Lord's people. Mention was just made of the great expenditure of money and the work of the multitude UNDER THE MAGIC POWER OF SATAN, in that one particular field. Let us take a quick glance at another kind: the multitudes of the past, present and future to come, that use their bodies, their effort, time and their wealth also, for vicious, vile and sinful actions, products of benefit to filthy minded, and properties of great value, that serve Old Satan and him only. In years past the main "Dens Of Iniquity" were mainly confined to large cities and patronized largely by those of the "underworld" type to engage in whoredom, dope and such things. In these later years, we now find the smaller places of similar type scattered everywhere and the larger establishments in the world's big cities and strategic sites devoted largely to idleness, worldly pleasure and riotous living; and these establishments are luxurious, indeed, and people of wealth and prominence flock thereto, particularly at night time. I know a man who in times past set foot in many of these "Dens Of Vice" as a curious minded observer, while with friends, or in conducted tours, etc., in cities such as

Paris, France, while in the Army in World War I, San Francisco, Butte, Montana, Reno and Las Vegas, Nevada, where in the last mentioned place, one section of the City is "The Strip" composed of several luxurious "Clubs" which cost many, many millions of dollars to construct, solely devoted to gambling, and entertainment that is putrid to the Lord's people. Traveling thru these establishments at night time is, in reality, being in "Satan's Kingdom" and the "Kingdom OF VICE AND SIN" and truly the baliwick of the Devil. I beg the Lord's forgiveness for this. Pages could be written detailing the many and varied operations of Old Satan. We only have to look about us daily to see enough of them to know that he is everywhere and will never let up as long as this time world endures.

It seems worthy of mention that we see in Job, 1st Chapter, where Satan, or the Devil, was just one being and was spoken to by the Lord in that sense, yet when Jesus talked to him — the unclean spirit in the Gadarene — and asked him, "What is thy name" — his answer was, "My name is Legion" (which means many); and then it is shown, "And all the devils besought Him, saying, send us into the swine, that we may enter into them." It is shown that there were many swine in the herd, yet there were enough devils to enter into every one of the swine. (Mark Chapter 5)

Now as to the dividing line that separates the Kingdom Of God from that Kingdom Of The World, or Satan's dominion, we can see that the All-Wise and Eternal God definitely set it before the world was, when He foresaw all that was to come to pass and wrote the names of all the elect that was to compose his Spiritual Kingdom, in the Lamb's Book Of Life, and all those whose names are not therein, compose that worldly kingdom. Jesus verified this fully when he told those Jews they were not in his Kingdom — that God was not their Father, but rather, "Ye

are of your father the devil, and the lusts of your father ye will do." (St. John 8:44) In Matthew 25:41 "Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

These verses seem apropos:

"A wicked world and wicked heart, with Satan  
are combined;  
Each acts a too successful part, in harassing  
my mind.  
But fighting in my Saviour's strength,  
though mighty are my foes,  
I shall a conqueror be at length, o'er all that  
can oppose."

An unworthy one, hoping that he has been brought forth from the Worldly Kingdom into the Kingdom Of God,

Wm. O. Hall  
P. O. Box 595,  
Mount Vernon, Wash. 98273

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#### LETTER TO HIS MOTHER AT THE DEATH OF HIS BROTHER

208 Frederick Street  
Bastrop, La. 71220

Dear Elder Wood:

Recently I came across a copy of my letter to my mother, which was written a few days after the death of my 18 year old brother who was accidentally killed while cleaning his rifle during August of 1962.

You have my permission to publish this letter if you feel that this will be of any benefit to the readers of the *Signs*.

Yours in a sweet hope,  
W. W. Hudson, Jr.

#### COMFORT IN TIME OF TROUBLE

August 30, 1962

Dear Mother:

I hope this finds you feeling better, and that the Lord is giving you strength to carry on. "He healeth the broken in heart, and bindeth up their wounds." (Psalms 147:3) "God is our

refuge and strength, a very present help in trouble." (Psalms 46:1) Now, God is our all in all. He is the only one who can give us comfort, meaning He is the God of all comfort and mercy.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:3-4) Paul plainly states that God is the direct source of all our comfort, yet God does use other means (as well as direct operation) in comforting his people. Meaning, Paul was a means or instrument in comforting God's people.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61:1) As it took the Spirit of the Lord for Isaiah to comfort God's people in those days, it still takes the Spirit of the Lord in these days to comfort one another. As of myself, I have also been in deep sorrow during the recent loss of our precious one, but the Lord has been blessing me with sweet meditations concerning "Yonder's World." And I hope and pray that the Lord has also been blessing you with the same sweet meditations.

"One generation passeth away, and another generation cometh: but the earth abideth for ever." (Ecclesiastes 1:4) Each generation has a ruler, king, etc., but they die just as the other people die. Therefore, the different generations have different rulers. They do not have the same natural rulers. But it is wonderful to know that God has been the God of all ages, and that He will continue to be God. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even

from everlasting to everlasting, thou art God. Thou turnest man to destruction and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." (Psalms 90:1-4) We are timely creatures, but God is Eternal. There is no time with God!

Let us quote St. Augustine: The City of God, Book 13, Ch. 10, Pg. 364: "For whatever time we live is deducted from our whole term of life, and that which remains is daily becoming less and less; so that our whole life is nothing but a race towards death, in which no one is allowed to stand still for a little space, or to go somewhat more slowly, but all are driven forwards with an impartial movement, and with equal rapidity." It may take a little time to study this expression of Augustine, but I think that you will agree with him on this.

We are all born to die. Whether we are young, or old, rich or poor, one thing is certain: death is facing all of us. This body shall return to dust. We brought nothing into this world, and it is certain that we shall carry nothing out. "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand." (Ecc. 5:15)

We all race to the same goal, death. "Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?" (Ecc. 6:6) Some complete their journey when they are young, and some when they are old. As soon as we are born in this world, we are born to die. As each day is passing along, we are getting nearer to our end of the journey, which is death.

Now, it is good that we do not know the times nor the seasons. But God knows. "To everything there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die: a time to plant, and a time to pluck up that which is planted." (Ecc. 3:1-2)

"Thou carriest them away as with a flood; they are as a sleep, in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." (Psalms 90:5-6) We may compare the span of a person's life to a natural day. When the sun rises, we think of a new born child. When the sun sets, we think of death. The day is short for some, meaning that some die young. Of course, as we see the young, we think of their life as the morning time. But we do not know. The last time I saw Ted alive (15 days before his death), I did not dream that life's evening sun was sinking low for him. None of us knew, and it is good that we did not know. God knows what is best for us, and he fixed it so.

When we take stock of ourselves, we do not know what the morrow may bring. As Solomon said, "all is vanity." What would it profit us to own all the riches in this world? They will corrupt, and we will corrupt. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Ecc. 12:7)

Oh! May we *not* set our affections upon the perishable things of this world. Oh! May we set our affections upon things above, which are eternal. The first man is born to die, but God bless your soul, the second man is born to live! This is something sweet and precious to our poor souls. "The first man is of the earth, earthy: the second man is the Lord from heaven." (I Cor. 15:47)

We are strangers here below. This earth is not our home, but it is a temporary dwelling place. When we have completed our journey here, the Lord will carry us home. This is something glorious to look forward to.

Our journey here is not an easy one. It is full of troubles, sorrows, heartaches, pains, etc. But we do not travel on our own strength. The Lord has promised that he will be with us. The Lord gives us fresh courage and strength to press on for the mark of

the prize of the high calling in Christ Jesus. (see Phil. 3:13-14)

"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) Whether you are in deep distress, or lifted up upon the mountain top, the Lord is with you. We may feel forsaken by men, but it is wonderful and comforting to know that God never forsakes his people. God has an all seeing eye, and He tenderly watches over His people.

So, may we press on, ever looking unto Jesus, and knowing that some sweet day the Lord will carry us home to this eternal rest. Weary people need rest, and God's people are a weary people. The former things of this life shall be done away, and there will be nothing natural about it. The things we see with our natural eye shall perish, but the things we see with this eye of faith shall stand for ever. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." (Rev. 21:4)

May the Lord bless you and give you fresh strength and courage to press on in my prayer.

Love,

W. W. Hudson, Jr.

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THEY PREACH  
"SAVED BY GRACE"

Rt. 1, Box 38A,  
Glade Hill, Va. 24092

Dear Editors:

Enclosed is a check to renew my subscription to the *Signs of the Times* for two years, and one dollar for the Indigent Fund.

My subscription runs out soon, and I don't want to miss a copy as I enjoy it so much. I do believe the Primitive

Baptists for they preach Saved by Grace, and not of ourselves. I do not belong to any church, but love the Primitive Baptists, and go to hear them whenever I have a way and can. I do not go as much as I would like to. I lost my husband, and my children are all married and away, and I don't drive, so I can't go regularly.

I ask the prayers of you all whenever you feel to pray for me. I used to go with my parents to church when my father S. Lester Perdue, was living, and I enjoyed it so much.

Mrs. Nannie Arrington

#### HIS REASONS

P. O. Box 295

Nags Head, N. C. 27959

Dear Editors:

I see it is time to renew my subscription to the dear *Signs of the Times*. I do not want to miss a single copy so I am enclosing a check for two year's subscription.

Here the question comes to my mind, Why not stop writing right here? you have explained what the check is for. But somehow I desire to express my reasons for renewing my subscription to the *Signs*. First of all, as far as I am enabled to separate the truth from un-truth, the *Signs of the Times* contend for the truth as I feel it to be; and, secondly, I think of no way I had rather spend the money the merciful God has blessed me with, than to obtain that which praises, honors and glorifies the King of Kings and the Lord of Lords. I feel that there is none other deserving of any praise or honor.

In sweet hope,  
Troy G. Shepard

#### "THE LORD IS OUR LAMP"

4 Maple Lane,  
Pennington, N. J. 08534

Dear Brother Wood:

This has been a year wherein God has shown me his great mercy and love alike, and endowed me with enlightenment on some scripture that has been a mystery heretofore; but like a light for me to better see many beautiful things, my thoughts were directed to the 29th verse of 2 Samuel, 22nd chapter: "For thou art my lamp, O Lord, and the Lord will lighten my darkness."

Before this I dreamt of holding up a lighted lamp for my mother to better see the way she was walking, (she passed away twenty-one years ago.) Strange, indeed, the way God does guide one up from the dark valley to marvelous heights where they experience a glimpse of enlightenment and joy.

Enclosed is remittance for another year's subscription, and the remainder for the *Signs of the Times*. I feel blessed to have the privilege to read the various gifts expressed by the writers in this wonderful paper: another lamp, O Lord, to lighten my darkness along life's pathway.

In Christian love,  
Sister Mary Hellings

#### RE-READS THE OLD ISSUES

5027 Abbott Ave.  
Columbus, Ga. 31904

Dear Brother Editors:

My subscription is fast running out, and as the *Signs* means so much to me, I do not want to miss a single issue; so am renewing it now.

I do not get to go to meetings every Sunday since there are none near me of my faith . . . When I get to wanting to hear something and can't go to meeting, since I have kept every issue of the *Signs* I have received, I get them out and read until I get satisfied. Then I feel just like I have been to church.



The letters and the sermons I have read in the *Signs* are really inspiring to me. I am an ordained minister and I love to hear the brethren preach. We have some gifted ministers in our association, which is the Western Primitive Baptist, near Dothan, Alabama, more than a hundred miles away.

My wife and I have both had to retire, and we can't hold out to travel as we once did. The Lord takes care of his children, and I hope I am one of them; and am so thankful that it is as well with us as it is.

Remember us in your prayers.

Your brother in Christ, I hope,  
Henry H. Collins

IN MEMORY OF PARENTS

2220 Hollywood Way  
Burbank, Cal. 91504

Dear Elders:

Please accept this gift of \$50.00 in memory of my parents who are deceased, Mr. and Mrs. Orville Winchell, of the Olive and Hurley Old School Baptist Church in New York for many years. He was a Deacon there. Also to the memory of my grandfather, Elder Jacob Winchell, who was pastor of the Olive and Hurley Church for thirteen years.

The *Signs of the Times* has been in our home all my life, and I am very grateful to all. May God bless you all.

Lelah R. Hill

RECEIVED WITH THANKS

(We acknowledge receipt of the above gift of \$50.00 for The Indigent Fund by Sister Lelah R. Hill, of Burbank, California, in memory of her father and mother, Deacon and Sister Orville Winchell, deceased; and in memory of her grandfather, Elder Jacob Winchell, who was pastor of the Olive and Hurley Church for thirteen years, from 1854 until 1867.

It was our privilege to know Brother and Sister Orville Winchell, who were very loyal and lovely Old School Baptists.

Editors)

IN MEMORY OF THEIR PASTOR

R. R. 1

West Frankfort, Ill. 62896

Dear Editors of the

*Signs of the Times*:

Please accept the enclosed donation of \$50.00 in memory of our departed friend and Moderator, the late Elder C. M. Weaver.

Mr. and Mrs. Allie Neal

RECEIVED WITH THANKS

(We acknowledge receipt of the above gift of \$50.00 for The Indigent Fund. This gift shows their appreciation for the memory of their highly esteemed friend and pastor, who died in 1957 at the age of 89.

We receive this gift with many thanks. It will be used in maintaining our Indigent Fund.

Editors)

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Danville, Virginia February, 1970

## SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

### SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

#### INFORMATION REQUESTED

11475 S. W. 41st Street  
Miami, Fla. 33165

Dear Bro. Spangler:

Enclosed is money order for the *Signs of the Times* for another year.

I also want to ask you if you know of a Primitive Baptist Church anywhere in Denver, Colorado. I have a brother there who wants to know if there is one in that area.

Thanking you,  
Eunice Dean

(Will someone please supply Sister Dean with the above requested information. Ed.)

#### EDITORIAL

*"And unto the angel of the church in Thyatira write; These things saith*

*the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. But that which ye have already hold fast till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 2:18, 29)*

I would beg the Lord that he enable me to approach the mercy seat in softness of step and humility of mind as I undertake the task before me. If I am thus blessed, not only will I desire to bow in graceful submission and resignation to his holy will, but I will have in mind as I write, both those that are his humble followers, and also those that are out to gain notoriety regardless of whose expense it is necessary to tread under foot. I am not writing what any so-called theological commentator

thinks, nor have I consulted with any elder as to what he thinks. I have not been guilty of this for forty-five years, and, God willing, I will not begin it in the evening of life. There has been much, and there will, no doubt, be much more in my preaching and writing that can come under the justifiable censure of my brethren, but if it *is* justifiable it will be brought to my attention as my brother, not as one out to destroy. I would beg my readers to throw a mantle of charity over these things, for that they are important and sublime I am sure that none would deny.

I think that we have it laid down in no uncertain language that these matters are for all the churches in general, although the Spirit particularizes the things found in each church. Too, I think that it is constantly kept before them (and us, if we are churches) as to who is doing this sending forth of these things. Just here let me note that we are not fatalists. There is not a word of truth in the thought that predestinarian Baptists are fatalists. What is more, those that know their subject, that know history, that know language, they know the difference between a fatalist and a predestinarian. Perhaps it might be asked, Why, then, are we so often charged with being fatalists? Because that it gives the one thus making the charge a cudgel to browbeat us before their ignorant followers. The control of the masses by nefarious schemes is not limited to the Catholics. God did not decree and leave the scene to fate; He did not withdraw as a fanatical dictator and leave us to face fatality without the application of a Fatherly chastening or the kind approval of our faithful stewardship. God determined and Jesus is at the Head of these churches directing things to the honor and glory of the three-in-one God. As the Head of this gospel kingdom it is well to note the kind of eyes that he has and the kind of feet in which he walks among these churches. He sees all, and his walk is an enduring walk, ever walking among his saints.

If the knowledge of God's knowledge (past and present and pre) does not humble us in dust and ashes, then that knowledge of him is a dead knowledge and goes no further than a letter or head affair. Perhaps it seems that way, but there is a tendency to look at his knowledge as belonging to events and not embracing our whims and fancies and every thought. He knows events and he knows by whom events come about and he knows the why and the motive. (see Matt. 18:7) The good things, the things that are lovely, were spoken of first. I would be foolish to minimize the importance of well doing; I would be equally foolish to tell the people of God that doing well becomes boresome or monotonous or tiresome, and that this is enough to leave it off for (Gal. 6:9; 2 Thes. 3:13); I would be foolish to tell them that they would not reap in due season, and that they would reap whether they fainted or did not faint. Also, I would be foolish to tell the churches that their works, and charity, and service, and faith, and patience, was wrought in them by anything less than the grace of God working effectually. I know that God is well pleased with these good things; how could he be otherwise, seeing that they are the production of his Spirit in them. (See Psa. 105:45; Ezek. 11:19, 20; Job 14:15; Rom. 14:23; Heb. 11:6)

Evidently, the Son of God was well pleased with these things. Was he well pleased with all that they were doing? If, in arguing for the doctrine of God's sovereignty, his universal rule over all things, his absolute predestination of all things, we are trying to say that God is as well pleased with the disobedience as he was with the obedience, you will have to look over me because I am not in accord with that kind of reasoning. When God tells me that he is well pleased with the walk of his subjects of grace, but not well pleased with their wrong doing, I do not desire to reply against Him. Do you?

The apostolic commandment to the young minister was that he rebuke some

of those recalcitrants of his day in a sharp manner. This was that they be sound in the faith. This had not been followed in the Thyatiran church. They had suffered *that* woman to teach and to seduce the servants to do things not pleasing to the Christ.

Perhaps this is the age of the Reformation when times were so trying; when the old harlot, which is none less than the vicarress of Rome, was slipping and sliding into the churches for no other reason than an effort to make shipwreck of their faith. At all times and places it is best to keep a sharp look out for this kind of woman. As soon as we become satisfied to take people by what they say instead of by what they do, we are inviting trouble into our ranks. Perhaps her nefarious schemes were literal, but this is doubtful. I leave all the questionable things that Rome has been charged with in a literal way between them and their God, and venture to make the statement that her seduction and enticement was in a spiritual sense.

These kind of silly women (I speak of churches and members of such bodies, not our sisters in Christ) are all ways and always looking for weak spots in the armour of the professing churches. Their approach is for the purpose of seduction and to rally all unstable souls under one common purpose. Their corrupting influence works now as it did then, and it runs about like this, Let us form a league of Christians for we are all aiming for the same heaven and serving the same Master; we are wasting time and effort and money in our efforts to attain the goal separately; let us put our resources together and do the same work with less time and money. This is spiritual fornication. May the Spirit of the Lord enable us to steer clear of this joining field to field with any of the isms of the day, but striving to live in peace with those that are peaceful.

There is not any subverting of the Scriptures that will remove the dire promise that is made to the impenitent.

This is true in the case under consideration, and it is equally true in any case of our day. We are at a low ebb when we are dissatisfied with the plain declaration of the Lord, seemingly thinking that we know more about what He meant than He himself did. It does seem to charge God with foolishness to say that He did not mean for this evil woman to repent.

It does my poor soul good to read that He gave her space to repent. How tender and full of compassion is our God. How great and long the longsuffering of God towards those that make up His militant body. Yet she repented not. I do not find any reason for me to add a postscript to what He said about her — to write something that He did not say; to apologize for her (and Him) by saying that she could not. She could not because of her wickedness, but not because that the Lord made her wicked.

The casting of her into the bed is going on now. Oftimes God is carrying out His promises when we think that He is waiting. She is now (the spirit of Jezebel, the spirit of the harlot) in the bed, but she does not know it. She is stalking any that she can entice to lay with her, and what great tribulation awaits any that listens to her. (See Prov. 7) Her bed is growing harder even day by day. Her own children are rising up and giving even the Pope much trouble to keep them in line, and yet what is being done is moving towards that time when her children shall be killed with death. This is the one time that this expression is in the Bible. The children are not dead, but they are going to be killed *with death*. Killed *with death*. How many of her children? I offer no improvement on the language. They shall all be killed with death. But how is this to be done? When is it to be done? I do not know *when*, but I think that I know *how*.

Ah, dear children of God, He will avenge His elect. (Luke 18:7, 8) To all those under the altar (Rev. 6:10); to those whose blood ran freely under the crushing tread of the horde of these

children and their mother; to the poor and oppressed of this day and age, all is tending toward this eventful time. Death has accompanied the children of God; sorrow has gathered thick around them; desolation has thundered long and loud; the infantile churches, and now those of full age, all, all, have known the terrors of this woman and her children, but rest assured, dear brethren, that the time is now approaching (as to how long no one knows) when her children that have had life in its fulness (in persecution, in stripes, in fire, in a thousand ways, causing death of the body of the saints) will be brought before God to be killed with death. The first and last glimpse of the Saviour will be had as the wicked are judged out of the books. They shall see Him whom they have pierced; they shall bow before him and their tongue shall confess Him as the Lord, and then they shall be killed with death, the second death, killed to all hope and prospect of ever seeing Him again.

As the churches see this bed cast up; as they behold the sly workings of this woman as she plies her trade, and as they begin to see the crumbling of this fallen Babylon they begin to learn the searching and probing of the reins and hearts. Where are we? How is our stewardship? What would a thorough examination reveal about us? Would fire be applied to us? Would we be saved, as by fire? How would we respond to the judging of us? Would we expect the gift to be the same if our works were bad as it would be if they were righteous? Would we say that a thing done "according" to something would not be that way? As I examine the things found here let me say this, to wit, it means exactly what it says, and it says that ALL THE CHURCHES shall know this searching; that they all shall know that He gives unto each one according to their works. To this Jezebel, there is not any mercy shown, but these churches shall know the searching, the works found, the gift

according to those works, and, flowing out from these experiences, the great mercy of God.

There is not any killing with death for the ones not contaminated with this doctrine; there is not a long list of regulations causing galling as the saints bear the yoke. Not any burden under grace save that the Lord searches the reins and hearts and that He gives us the rod of chastening when we stray. The requirement is simple; the command is easy to those that love Him. Hold fast to that which you have. Hold fast that ye be ready when He comes.

As I come to deal with these closing verses relative to this church, I am under criticism for what I have already said concerning these vital matters. It is not Christ that is here spoken of as overcoming. It is Christ that is speaking of another overcoming. It is not the Holy Ghost that overcomes, for Christ had overcome Satan and all stood as an obstacle to the children of God. In His official work He was to make manifest the works of Christ.

The question arises, to wit, If it is the child of God, if it is the children of God in this church (and thus among all churches) that overcomes, how is it that they shall rule the nations with a rod of iron? Let us remember that this one that overcomes, is to do this ruling and breaking to shivers *even* as Christ received of His Father. He was given to rule with a rod of iron (12:5; 19:15). This is the gospel day, it is the day of grace, it is the day of Jesus Christ. This gospel is the power of God; this grace is effectual grace (no conditional grace is mentioned); this Christ is the King and He has all power given into His hand.

The day is now here wherein an oven shall burn. All of those filled with pride (as Jezebel), yea, and all that do wickedly, shall be as stubble. During this day, this day wherein kings and priests reign *with* the Lord Jesus Christ as He sits on the throne of His glory, the burning shall be so intense that none of the wicked shall have root or branch

left them. Primarily, the wicked are those that deny the doctrine of saving grace, those that deny that Christ has come in the flesh. These unbelievers, all of them believing in the same thing, had a wonderful time while the oracles of God were with them. Israel, in his pomp and splendor, looked with disdain on any one else. But this burning day has not left them a single root nor branch that has the approval of the Lord. The legal system has fallen, Babylon has fallen, Moses is relegated back from the promised land so that he can never enter.

The children of God go forth under the banner of the Lord and of Gideon and they are conquering and ruling and treading down the wicked under their feet. Stubble is not any good, why not tread it down after it has been burned into ashes? (Mal. 4)

This little child of God does not feel all this in his flesh. He or she would say, When have I ever overcome (Matt. 25:37). To these precious ones that often feel to be faltering, feeling that they are walking in darkness and have no light (Isa. 50:10), the morning star is given unto them. Christ does not need the morning star for *He is the morning star*. It is always morning when Christ is present. He is our perpetual Youth. (Psa. 110:3)

W. D. G.

## VOICES OF THE PAST

"He being dead yet speaketh"

### PSALMS 72:16

*"There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth."*

Sister Phoebe Horton, of Warwick, N. Y., has asked that we devote the editorial space of our family paper to an exposition of the above Scripture. It will doubtless appear to all who will

read this Psalm that it has to do with Christ and the subjects of his kingdom. He is King of kings, of whom it is said, "He shall judge the people with righteousness, and thy poor with judgment." What he would do for his people and to their enemies is further enlarged upon in the Psalm. We quote a portion of what is said, as follows: "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. \* \* \* He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust." His absolute rule over the whole earth, and the fact that he will be worshipped are further evidenced by the following: "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him."

In considering the text, we will divide it into three parts: (1) "There shall be an handful of corn in the earth upon the top of the mountains." Whatever this signified, there is no question about it; it was most certain to be, for the mouth of the Lord had spoken it. Corn is known for its food properties: it is full of strength and substance. The concordance in the Bible which we have before us says there were eleven Hebrew words used for describing it in its different states. The world shall not stand long enough to exhaust the great variety that there is in the Lord Jesus Christ. Eleven of the original apostles testified of the wonderful things of Jesus, but neither they nor all who follow after shall ever be able to tell the half. That he was the bread of life which came down from heaven, we have his own words to show: "I am the living bread which came down from

heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." — John 6:51.

The text says, "There shall be an handful of corn in the earth," etc. An "handful" is not a large quantity, but rather a small portion. At the most, therefore, comparatively speaking, we actually know but little of the Christ in this life, either as to his sufferings or the glory which followed. He reminded one of the beloved disciples, who could not watch one hour with him, that the spirit was willing, but the flesh was weak. We do but taste the cup which he drank to the dregs. Earthen vessels are not capacitated to contain the fullness of the joy that will some day, we hope, be ours, hence it is said, "Now we see through a glass darkly." This "handful of corn" was to be "in the earth," *and not on the earth*. The seed which is imbedded in the earth can neither be blown away by the winds of doctrines of men nor destroyed by the fowls of the air: it will in due season come forth and bear fruit. Jesus did not come on the earth to offer salvation to all who would accept. The angel of the Lord who appeared unto Joseph said concerning Mary, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." We are told concerning him that he "who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men: and being found in the fashion of a man, he humbled himself, and became obedient unto death, even the death of the cross." He came in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. His own words are, "Verily, 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." Jesus, the blessed Son of God, was verily that corn of wheat which fell into the ground; it was he who was born of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

The fact that so-called learned men deny this truth only proves that He has hid these things from the wise and prudent and revealed them unto babes. Neither is this handful of corn said to be in the earth universally, as some would have us believe, but is declared to be in that part, or portion of the earth referred to as "upon the top of the mountain." There is a definite number, known unto the Lord from before the foundation of the world, of the human race spoken of as a "chosen generation," and these are they whom God highly exalts and separates from the rest of the world by making of them a peculiar people, and they shall show forth his praise. Isaiah, by faith, saw the risen Christ coming from Edom, "with dyed garments from Bozrah," glorious in his apparel and traveling in the greatness of his strength. Bozrah means "sheepfold," which signifies that Jesus was made like unto his brethren in all things except that he was without sin. The Word verily was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, is the testimony of the inspired apostle, John. Whatever knowledge we may have of Jesus today, regardless of its limitations, is that which has been made known us by the workings of God's mighty power. He writes his law in the inward part, even the heart of his people, and, therefore, they cannot be moved.

(2) "The fruit thereof shall shake like Lebanon." Lebanon, with its high and lofty snow-capped peaks, and its wonderful cedars, was full of significance. Her cedars were evergreen, implying eternal life, and they received their refreshing from the pure waters

on high. True, they were accustomed to the penetrating icy winds from the north country, nevertheless they endured, being sustained and kept by the power of him who held the winds in the hollow of his fists. These were typical of the trees "upon the top of the mountains" among whom the Lord of glory dwells. Ezekiel took up that line of thought, and the Lord spoke by him, saying, "I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent: in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell."

How remarkably this prefigured the coming of Christ through the house, or lineage, of David; his crucifixion, according to the determinate counsel and foreknowledge of God; his resurrection from the dead to the pre-eminent position of being Lord of lords and King of kings. The fruits, or effects of this have followed all down through the ages by the manifestation of his quickening power in raising sinners from their dead works to serve the true and living God. What a shaking there is when the wind of his Holy Spirit begins to blow upon the valley of dry bones. Truly, the dead are raised up, the blind see, the deaf hear, the lame walk and the poor have the gospel preached to them. God's children are well acquainted with the hardships and trials that are the lot of those who follow Jesus. The record is that this world was not a friend to him while here in the flesh, and neither is it today friendly towards those who contend for his principles, but they have the assurance that they shall be brought forth more than conquerors through him that loved them and gave himself for them.

(3) "And they of the city shall flourish like grass of the earth." Who

is it that shall flourish? They of the city. What city? Mount Zion, the city of God. The positive manner of the language employed makes it certain, both as to the fact and the extent to which they shall flourish. We can well imagine that we hear a great chorus going up all over the country, saying, "We are all dried up, and there seems little or no life in us." Notwithstanding this, we are persuaded that our text speaks the truth when it says, "They of the city shall flourish like grass of the earth." Many of us know how perfectly natural it is for the earth to bring forth grass. It seems to be a fixed trait of mother nature to cover her footstool with grass after the passing of winter; it comes forth abundantly almost universally, and not only without the assistance of mankind in great areas, but in spite of all that man can do to prevent it in many places. It is just as natural for the "new creature" to flourish by the rivers of the water of life, for when one is born of the Spirit, that life which is imparted unto him is as certain to hunger and thirst after righteousness as the sparks are to fly upward, or that water is to seek its own level. That which is counterfeit will not satisfy the cravings of such living souls, and they will be found fighting the good fight of faith. Such characters know how the grass flourishes in the earth and that it can bring forth nothing good. They become absolutely convinced that nature's barren soil cannot produce spiritual fruit, therefore, they cry unto the Lord. When the Lord is pleased to answer their prayers they are witnesses to the fact that the desert is made to blossom as the rose. What wonderful music there is when the barren are made to break forth into singing, when their hands are loosed and they are brought on Pisgah's top to view the wonders of God's redeeming love. One of the poets described some of the wonders of this city in the following lines:



"Zion's a city God hath blessed  
With peace and everlasting rest;  
A glorious city, strong and fair,  
And Jesus dwells forever there.

Her ancient walls appear to be  
The workmanship of Deity;  
Founded in grace, they still appear  
Without a flaw or chasm there.

Oft has this city's strength been tried,  
By mighty foes on every side;  
But all in vain it yet has been,  
She baffles Satan, hell and sin.

Count ye her towers, how high they rise,  
Her golden spires, they pierce the skies;  
Her golden streets are fair to view,  
Her palaces and bulwarks, too.

Then round her walk, her turrets tell,  
Mark all her brazen bulwarks well;  
Spread far and wide her deathless fame,  
Her pearly gates and walls of flame.

Her founder's love has ever proved,  
Like Salem's mount, which ne'er was moved,  
'Tis fixed on this eternal base,  
The grace of God, and gift by grace."

This city, then, shall flourish like the grass of the earth, and the gates of hell shall not prevail against it. If we have been given a good hope, through grace, in the mercy of God and can, by faith, behold the Lamb of God which taketh away the sin of the world, we are, indeed, the most wonderfully blest of all peoples on the face of the earth. Let us, therefore, lift up our voices, as much as in us is, in songs of sublime adoration and praise and extol the great Ancient of days for his rich and distinguishing grace.

(The above was by Elder Dodson in the June, 1933 issue of the *Signs*.)

## RESTITUTION

(Acts 3:21.)

A sister whose address is Harding, West Virginia, wrote, asking as follows: "In the restitution of all things, what will be the 'all things' that are to be restored? I have never heard any views on this neither have I been enabled to grasp its full meaning."

We cannot tell why our ministers of late years have been silent on this sub-

ject of "restitution," unless it has been simply because their minds have not been exercised to speak and to write of it. In looking back over the writings of Old School Baptists years ago, one occasionally comes across references to this subject, which shows that our people of former generations accepted and believed the doctrine of "restitution." Nowadays, however, when this subject comes up, it seems to strike many as something they never heard of before. Thus, it may be good for us to be reminded of those things which we have let slip through not having been taught them. Restitution simply means restoration, the act of giving back what had at some former time been taken away. In this connection, it means restoring to the Jews what God had deprived them of. It means restoring the Jews to their own land and giving back to them the land taken from them. Not only, however, does restitution apply to giving back to the Jews their former land, but it means restoring the Jewish nation to covenant relationship with the Almighty through his Son Jesus Christ whom they rejected and crucified; but whom at his appearing again they will believe in as their Messiah and Redeemer. This can take place only when the Gentile church has been brought unto completion; and from the signs now among us, we believe this is about at hand. Religious organizations, that is the form of religion, may continue on for some time to come, but the true body of Christ, which is his church, seems to be about finished. Already, and for some years past, the world has been witnessing the steady movement of the Jews toward their own land. The World War of 1914 to 1918 gave this movement a great impetus, and since then it has been growing by leaps and bounds. "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Just exactly as the word here says, God the Father will send to the Jews his Son Jesus Christ. This Jesus was before preached unto them in all the types and shadows of the Mosaic covenant. He was declared by all the prophets unto them. It is perfectly true that the Mosaic covenant was disobeyed by the Jewish nation, wherefore they were cast out; and since their being cast out, God through Christ by his grace has brought the Gentile church in. When this body of Christ is completed from among the Gentiles, then will be brought to light the kingdom of heaven among the restored Jewish remnant in the land of promise. The covenant made by God with Abraham was before the law four hundred and thirty years, and the law which was afterward cannot by any means disannul the promise which preceded the law. But the Jews, as well as the Gentiles, cannot come in by the works of the law; they cannot possibly come into the kingdom by flesh and blood: it must be by promise and wholly by God's grace. It will not and cannot be by their own might and power, but by the Spirit of the Lord. This is why the present world-movement of Zionism has about come to a standstill on account of England's refusal to execute vigorously the mandate over the land of Palestine assigned to England by the League of Nations. England is afraid to antagonize the Arabs which are opposed to the Jews coming back to Palestine. Thus, the movement of Jews in that direction has been slowed down, but it is with almost breathless interest that we look for the next development in world affairs which will speed it up again. Jesus Christ is at the present time in the heaven and has been in the heaven ever since his disciples with their own eyes beheld him ascend up out of their sight; he will appear again at the fullness of the times of restitution, will appear to the Jews, and when they see him next time they will not say, "Away with him, crucify him. We will not have him to rule over us." No, they will say, "Blessed is

he that cometh in the name of the Lord." They will gladly hail him as their King and Messiah. There is no spirituality in them as yet, and will not be until they are circumcised in heart, and that will not take place until they are back in the land, as Moses says in Deuteronomy xxx:6. There is not a single one of the prophets but who declares this restoration of the Jews to their own land. As Acts iii:21, says, "the mouth of all his holy prophets" has spoken it. Moses, Ezekiel, Daniel, Hosea, Amos, Jeremiah and Isaiah all say so. Had we space, we would quote them all. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." — Hosea i:11. "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms, any more at all." — Ezek. xxxvii:21, 22. Ezekiel's vision of the valley of dry bones refers entirely to this time of restitution, and not to the Gentile church at all, though it is often made to apply that way. You will note in this vision of the valley of dry bones, that the bones came together while there was still no life in them; flesh and sinews came upon the bones and yet there was no life there. What an amazing picture is this of the coming together of Israel which we are witnessing today! In all this world-union of Jews everywhere for the purpose of returning to their own beloved land, there is no spiritual life from God yet. Nevertheless, the bones are coming together and the flesh and sinews are coming upon the bones. Never since the destruction of Jerusalem by the Romans under Titus in 70 A. D. has

there been such a world movement of Israel toward their own land as in this present time. We are today seeing the verification of Ezekiel's vision, and the breath of spiritual life will be breathed into this restored remnant some time following their restoration to the land; just when, God alone knows. They are coming up out of their graves now, and the "graves" in this instance mean the different nations of the earth where the Jews have been scattered during their dispersion from their land. These graves are now opening and the dry bones are coming up out of them and are coming to their fellow-bones and are receiving flesh and sinews, yet are still spiritually dead. The time of their awakening, which will take place when the Lord from heaven appears to them, may be much nearer than we think. Remember, it comes as a thief in the night and none of us will know of it until it is a matter of full realization. Read Amos ix:14, 15; also Jeremiah xxxi:10-14. Indeed, search through all the prophets and then stand amazed at the declared wonders of prophecy you see revealed there. The marvelous workings of God's eternal plan and purpose are nothing short of stupendous. The present distresses among the nations of the Gentile world are plainly of the Lord, are plainly the fulfillment of his written word. Economic depressions, droughts, famines, wars, pestilences, earthquakes, floods and all their kindred ills are vials of the seven last plagues being poured out from heaven, all to wear down the political and world supremacy of the Gentiles to prepare the way for the kings of the east, to usher in the kingdom of heaven among the restored Jews, and when that is done the whole world will realize such a blessing flowing to all nations because of the kingdom of heaven, such an age as the world has never yet seen. Then, that which missionaries have been trying to do for one hundred and fifty years by proselyting and money raising will be done instantly, because it is expressly declared in the prophets

that even the heathen shall know that God is the Lord and that Israel is his people, when the Lord shall set up his kingdom to reign; in that day when he shall take unto himself his great power and shall reign. Prior to this coming in of the kingdom, there will be some kind of world-federation, a last and most desperate effort on the part of Gentile world-power to retain their hegemony over the world which they already feel slipping from their grasp. When this world-federation is an established fact, we shall expect to see the "man of sin" at the head of it. But it will all go for naught. The final act of this "man of sin" with the world league backing him up, will be to move against the helpless restored Jews in the holy land; and that move will be the last desperate act of the Gentiles to retain their hold on world power. It will be nothing short of suicide for them.

In confirmation of this fact revealed in Holy Writ, read Ezekiel thirty-eighth and thirty-ninth chapters. There you will find, just exactly as God has predestinated it, the assault of allied powers against the restored Jews, which will not only be fruitless, but absolutely fatal to Gentile supremacy: they shall die by thousands upon the mountains of Israel and be buried there, not because the Jews will be able to defeat them by themselves but because the Lord will himself appear and fight against them with the fire of his own wrath and indignation. This "day of the Lord" shall not come until the world shall first witness the rise and supremacy of the "man of sin" whose number is 666. So Paul says in 2 Thesalonians ii:3, 4.

Strange as it may seem, the very day we received the request from this sister in West Virginia for information upon this subject, we received the February number of the *Gospel Standard* from London. To our amazement, we found in that number an article written by Mr. J. C. Philpot in 1854, over three-quarters of a century ago. We cannot

forbear letting you have part of it, but wish you could read all of it. It comes from out the past as a startling confirmation of what we believe, but which we find few people at the present time do believe. Here it is:

"The restoration of the Jews to their own land seems to us as clearly revealed as their dispersion. (Deut. xxx:1-5.) It seems evident from the words, 'that the way of the kings of the east may be prepared,' that there will be a gradual preparation for their return, and that it will come to pass, not as a sudden miracle or unexpected event, but will take place as a matter long anticipated."

Now, this is amazing when you consider that when Mr. Philpot wrote these lines Zionism was not heard of as yet, and there was not yet any world-organization of the Jews in 1854. Mr. Philpot bases his assertions entirely on the Bible and not on the events of his time: a most wonderful proof of the spiritual insight of Mr. Philpot into these hidden things. Not one single word of what Mr. Philpot has written needs changing in the light of what we know today: events as they have come to pass show clearly that Mr. Philpot was entirely right. Let us quote him a little further:

"Most clear and distinct are the promises that the ten tribes thus carried into captivity, called in the Word of God from their leading tribe, 'Ephraim,' and sometimes termed 'Israel,' as distinct from the tribe called 'Judah,' will be restored to their own land. We will not multiply quotations. It will be sufficient to refer our readers to the following passages: Isaiah xi:11-14; Ezek. xxxvii:19-28; and to one which, from its distinct mention of the 'house of Joseph,' that is, the ten tribes (Joseph being the father of Ephraim), we can hardly forbear quoting: 'And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them.' 'I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and the place shall not be found for them.' (Zech. x:6, 10.) The drying up of the river merely prepares the way for the return; but years may intervene before the event is accomplished, and there appears every reason to believe that

Babylon will be destroyed before it takes place. See Isaiah 14th chapter."

So wrote the able Mr. Philpot seventy-seven years ago. All that has transpired in these seventy-seven years does not make necessary the change of a single word of his prediction. "Years may intervene before the event is accomplished," he says. Well, years have intervened and it is being accomplished under our very eyes. As events come to pass day by day, they reveal what has been in the Divine Mind from eternity; history is nothing more or less than the unrolling of predestination. The Bible will interpret these events as they come to pass, if only we are given to understand them in the light of the Spirit. It is good for us to watch, and to pray as we watch. May the Lord give us ever more and more of his light and not leave us to sleep on in darkness; that is, in ignorance of his wonderful purpose.

(The above was an editorial by Elder H. H. Lefferts in the April, 1931, issue, and is republished by request.)

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Bellview Primitive Baptist Church, Roanoke County, Va., a presbytery met August 16th, 1969 at 8:30 p. m. for the examination of brother Lane Carter and G. W. Conner, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, ordain the two above mentioned to the full work of the office of deacon.

The solemnity was begun with prayer by Elder J. L. Bocock. All Elders and Deacons of our faith and order present constituted the presbytery. Those present were as follows: Elders J. L. Bocock, L. J. Brammer, J. R. Hollandsworth, Rufus Brown, W. M. Holland, L. R. Agee and Donald E. Smith. Deacons: Claude Hopkins, D. O. Chandler, Jr., Robert Walker, Joe Mangum, P. D. Akers, Edwin Dyer, Claude Johnson, Nelson Reed, Redge Metz, Tiras Conner, G. T. Rakes, C. T. Abshire, Jimmy Holley, P. L. Lynch, Roy Gearhart, W. R. Bernard, N. F. Conner, T. K. Dalton, Brammer Nichols, L. C. Hunt and Harry Cannaday.

The Presbytery was organized by electing Elder L. J. Brammer as Moderator and Elder

Donald E. Smith as Clerk. Elders J. R. Hollandsworth and L. R. Agee were chosen to perform the examination of the candidates. Brother Grover Cleveland Turner having been duly appointed by Bellview Church in conference August 16th, 1969, spokesman for the church delivered brethren Lane Carter and G. W. Conner to the presbytery. Examination was made by Elders J. R. Hollandsworth and Lee Roy Agee using scripture reference 6th chapter Acts of the Apostles and 1 Tim. 3rd chapter. The presbytery being satisfied with the examination and answers given by the candidates, administered the laying on of hands. The ordination prayer was delivered by Elder William Holland. Elder L. J. Brammer delivered the charge to the candidates. Scripture reference, the Bible as a guide to be used in their endeavors.

The Moderator asked Brother G. C. Turner if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to brother Lane Carter and G. W. Conner and the right hand of fellowship and brotherhood given. The two ordained deacons were delivered back to the church as ordained deacons of the Old School, Primitive Baptist Church at Bellview.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Donald E. Smith.

Elder L. J. Brammer, Moderator  
Elder Donald E. Smith, Clerk

## OBITUARIES

### ELDER G. G. TREVATHAN

Elder G. G. Trevathan was born March 19, 1875, and was called to his eternal home June 6, 1969, making his sojourn on this earth 94 years and nearly three months. He was married September 6, 1899, to Mary Stallings who preceded him in death, on February 21, 1958. To this union the Lord gave eight children, five of them are survivors of their father. They are Mrs. Emily Bullock of Pinetops, N. C.; Mrs. Sarah Cousins of Rocky Mount, N. C.; Earl of Fountain, N. C.; Fred of Farmville, N. C. and W. C. of Pinetops, N. C.

Brother Gold, often called "Pop" by those who loved him, united with the Primitive Baptist Church at Lower Town Creek second Sunday in June 1925, and was baptized by Elder A. M. Crisp. He was examined and ordained deacon in February 1926, and was liberated to preach wherever he hoped to be called in January 1928, and ordained to the full work of the Gospel Ministry second Sunday in February 1938. The Elders who served

in the ordination were E. L. Cobb, J. D. Fly, C. I. Robbins and J. C. Smith.

In the year of 1966 in August, he moved his membership to the Falls Church, Rocky Mount, N. C., and was a minister there until his death. He lived to see two of his sons baptized into the church he loved and to see both of these ordained as deacons. He loved to be referred to as a little preacher, yet his gift was wonderful and used so very much by the churches in the Keheukee, and the Contentnea Associations as well as the corresponding churches in several surrounding states. He was slow to speak and yet there was much wisdom in his council, and his advise was sought after by the ministers, deacons, and brethren who loved and respected him and his gift so much. Many scriptures and thoughts enter my mind as I think of his life, his ministry, his death and his hope of the resurrection, and I am inspired to write some of them here.

Certainly a servant of God has fallen, a servant called, qualified and sent forth into Israel to serve His people, by Israel's God; and He has called His servant out of natures' fallen estate. As He calls His servant home, He only completes His oath given to all His chosen servants, as it is given to David in the 89th Psalm, "Once I have sworn to my servant David, I will not lie, I will visit my transgression with the rod, His inequities with the stripes; nevertheless, I will not utterly take my lovingkindness from Him, nor suffer my faithfulness to fail." Thus, our hope is bright, our faith strong, our aspirations made secure by the divinity of the promises of God. Because God swore an oath to His servants, and in the completion of His oath, we are given grace to continue to press onward and upward toward the mark of the prize of the high calling as it is in Christ Jesus our Lord.

Pop is "Pop" to so many children. To his sons and daughters, grandchildren, great grandchildren, nieces and nephews, and all whom he held so dear by nature's ties, and also those he loved so much by the ties of the Holy Spirit. He has been a member of two Primitive Baptist Associations, the Kehukee and the Contentnea, but his children reached far beyond any associational barriers. In the church of the Living God, he is loved and will be greatly missed by so very many in North Carolina, Virginia, and South Carolina to my own knowledge, and probably in other states as well. He was, at the date of his passing, pastor of Kitty Hawk Church, but served others — Moores, Old Sparta, Nahunta, and others that I cannot remember now. Not only was he a God fearing called minister, but a good pastor, a wise counselor, and a wonderful yoke fellow in the ministry. He was especially kind to me and the young ministers of

his day. He was always ready to assist in the ordinances of the church, and willing to supply the churches when the pastors needed to be away. To sum this up, to us he was "Pop." "Honor thy father and thy mother, that thy days may be long upon the earth which the Lord thy God giveth thee," writes Moses in the law of God; "He that beginneth a good work in you will perform it until the day of Jesus Christ," writes the New Testament writer; and "The days of a man are three score years and ten," we do by faith hear the inspired writers. When we hear these wonderful scriptural promises we cannot help but know that Pop was an inspired man of God. We saw these scriptures fulfilled in his life and now in his death. He was blessed preacher of both the New and Old Testaments, but also was wonderfully blessed with a vivid and real experience of grace which was always a great source of comfort to him, and he delighted in preaching this glorious experience when he was blessed to do so. He loved tangible things in nature as well as in spirit. God's people, his neighbors, his friends, as well as his family, were many times comforted by his precious experiences of Grace.

Loving earthly things made him a good witness, and some of the most precious moments of my life were those when we could together witness the precious gospel of the Lord Jesus Christ. Being made so emphatically a child of grace, he could preach the mercy, love, faith, grace, long suffering, resurrection, and ascension of Jesus Christ as few men could parallel in his day. Certainly, we shall miss him, but we cannot want him back to suffer the hardships of this mortal life again. Yes, we love him but do we want to see in his countenance the lines of pain again? worry again? uncertainty again? Being a man of nature, he knew these adversaries over and over again, but now he can know them no more forever. How long must he wait? This has been a great concern for me when I remember that all of his servants must wait until He comes again, but now I hope in His mercy, God showed me that the waiting is over for the dead in Christ. He is as one asleep who is awakened by his father in the beauties of the morning, awakened to a new and better day, no more heartache and yesterday's worries, pain and suffering washed away by the blessed darkness of night, a new day, a new beginning free from all but the precious love of God and His children in that wonderful world where congregations never break up and happiness shall never cease.

What is the resurrection like? How are the dead raised up? In what body will they be? Certainly we like many others think of these questions, and there has been a time when they were of much concern to me. But listen

to the inspired work, "Thy dead men shall live together with my dead body shall they arise . . ." God will give it a body that pleases Him; today shall thou, not someone else, be with me in paradise; whom I shall see for myself, mine eyes shall behold and not another, when I wake in thy likeness I'll be satisfied; this vile body fashioned like His own glorious body. As we by faith hear these and so many other beautiful promises that are made to the servants of God, our concern is gone and we are made to be at peace with our Saviour and all just men.

John sums up our feelings when he writes, "Blessed are the dead, who die in the Lord, yea, henceforth sayeth the Spirit, they do rest from their labors and their works do follow them." These weeks have passed, and we miss Pop greatly with full knowledge that we can never in this world see him again, yet our hope is strong that one day we will see him, beyond the earth, in a never ending eternity where the lights of the earth can never shine, the sun and the moon will be of no effect because God Himself shall be the light of that city. No darkness there, just one bright eternal day of joy, because where there is no darkness, there is no sin, and "Pop" will join the children of the Heavenly King who shall bask in the sunlight of God's love forever in that bright celestial city that shall continue eternally, world without end.

Written by one who loved him,  
A. P. Mewborn

#### DEACON BERNARD G. BIRD

The Lord has seen fit to take home our beloved Brother, Bernard G. Bird. He was born October 19, 1891 — died August 23, 1969. It is with sorrowful heart the writer will try to record of his life and death, but wish to be submissive to the great I am. We feel that our loss is his great reward.

Brother Bernard was raised a farm boy by Primitive Baptist parents — Callie Hill Bird and Callie Bird. In middle life he went into Industrial work and moved to Huntington, W. Va. There he joined the Harmony Church and was baptized by the late Elder H. J. Bird. He served this church for several years as Clerk. In 1960 he moved his membership to Providence Church and they ordained him as Deacon. He fulfilled this to the best of his ability. He never shirked and was always working for the good of the church, never thinking about personal rewards.

He filled his seat well. In his last sickness (heart ailment) he came home from the hospital on Friday and made arrangements to fill his seat Saturday but his good wife arose Sat-

urday morning and he had died in his sleep.

Brother Bernard, many times worked on the church property when he was not able. He had a love for the church and its members. We don't have words to express that love.

He leaves a widow, Mrs. Vera Johnson Bird and two children, Norma Bird and Violet Jane Bird, and four grandchildren, and the church to mourn their loss.

At his request his funeral was held in his church house by his Pastor, Elder W. P. Oneal. He was assisted by Elder Veldon Linn in the presence of a host of relatives and friends.

The church has lost a very able member. We would like to be submissive to our God. We feel that our loss was our Brother's gain.

The writer feels that our Brother filled the office of Deacon well, he never faltered but he did not expect any reward, but was for the love of his church and he never felt he had done enough.

He will be missed by all, but the writer feels that he filled out each allotted day well.

Done by the order of the Church September 27, 1969.

Elder W. P. Oneal, Moderator  
Virgil L. Byrnside, Clerk and Writer

#### LELA BRITTON

It was the request of the church at Bear Grass for me to write an obituary of Lela Britton.

It is indeed with tear dimmed eyes and a heavy heart from a standpoint of nature that I attempt to write a few words in memory of one whom I loved so dearly.

My dear aunt, and our beloved sister, Lela Wynne Britton, was born in Cross Roads township 82 years ago on September 3, 1886, the daughter of the late George W. Wynne and Margaret Peel Wynne. She was married on December 10, 1905 to William Henry Britton who preceded her in death in 1950. To this union were born six children, three boys and three girls. One son preceded her in death years ago. The five surviving children are three daughters, Mrs. Helen Carson of near Robersonville, Mrs. Floyd Whitfield of Hamilton, Mrs. Lela W. Leggett of Stokes, two sons, J. D. Britton of Robersonville and William C. Britton of Williamston. She had She had attended the Primitive Baptist Church twelve grandchildren and eleven great grandchildren.

Sister Lela Britton united with the church Saturday before the third Sunday in May 1948, and was baptized on Sunday morning at Everett's Bridge by Elder A. B. Ayers.

Sister Lela was a firm believer in Salvation by Grace and professed a precious hope in an all wise and merciful God. She was most faithful in church attendance, especially her home church, up until three years before her death. After a fall she became an invalid and was confined to her bed. She lived the remaining three years as an invalid in the homes of her daughters at various lengths of time. She was devoted to her family and always found time to do for others whenever her health would permit it. Everyone held her very near to their hearts as they fellowshipped with her whenever they saw her. She was a good mother and neighbor and friend to everyone. She took her burden of afflictions with patience and understanding that her Redeemer would repay one day. She enjoyed the company of others and relatives during her illness, and she never failed to recognize me whenever I visited her. She would always call me by my first name and talk very happy, and sometimes I would hear her singing when I would visit. After taking her burden of illness for sometime in her heart and mind, the end came gradually to our beloved sister, Monday evening, May 19, 1969, while she was in the home of one of her daughters, Mrs. Joseph Leggett of Stokes.

Her funeral was conducted in Biggs Chapel in Robersonville, N. C., by her pastor, Elder E. C. Harrison, of the Bear Grass Primitive Baptist Church. She was laid to rest in Robersonville Cemetery in the family plot with a beautiful array of lovely flowers; to await the resurrection morn.

Written by her niece,  
Ethel M. Rogerson

#### MRS. KATE JOYNER BRADLEY

I have been given a mind to write a sketch of the life and death of my dear aunt, Mrs. Kate Joyner Bradley, whom I esteemed and loved very much. She was born July 12, 1891, the daughter of the late M. D. and Hester Gray Joyner, and passed from the walks of life here suddenly April 10, 1969, while visiting a niece, Mrs. Ann Harvey, in Richmond, Va. She was married to James Benjamin Bradley who preceded her in death April 1, 1943. She was 77.

Aunt Kate, as I always called her, was the only active member of Old Kehukee Church, (organized 1742), near Scotland Neck, N. C. all of her life, but did not ask for a home with them until August, 1966. She was baptized by the pastor, Elder S. R. Boykin, assisted by Elders D. B. Handy and I. S. Connor.

One of the many good traits or characteristics, which was through the goodness and

mercy of our Heavenly Father, was her faithfulness to Kehukee Church. The members of the other churches and friends will long remember how she begun her preparation for each meeting well in advance. This was to see that ample food was carried for each meeting and all other necessities administered including the provision for the pastor. All of this will be long remembered. Though the church had but one active member, yet she (the church) lived as though there were many in the militant state. This was a beautiful sight. Her neighbors said that she carried much cheerfulness in dark hours and her concern was for others so much of the time. She loved people and possessed many friendships.

She leaves behind to mourn her passing three sons, James E. Bradley of Wake Forest, N. C.; Maurice D. Bradley, Tarboro, N. C.; and Richard B. Bradley of South Boston, Va.; eleven grandchildren and two great grandchildren.

Her funeral rites were held at the Scotland Neck Funeral Chapel by Elder Boykin, assisted by Elders D. B. Handy and I. S. Connor, with interment in Nahalah Cemetery. It is my humble trust and hope that God in His infinite love will raise her vile body at the resurrection of the just when the King of Kings and Lord of Lords shall come the second time, when corruption will put on incorruption. There will be no more sting of death when it is swallowed up in Victory.

Her nephew,  
Albert R. Cherry  
Raleigh, N. C.

#### JAMES REUBEN HOOKS

James Reuben Hooks passed from this life on August 16, 1969, at the age of seventy-three. He was a son of Elder James Christopher Hooks and Susan Barnes Hooks. He was reared on his father's farm near Fremont, North Carolina. He was a veteran of World War I, and a bookkeeper and farmer. In 1927 he married the former Oneida Brinn of Hertford, North Carolina.

He was respected by all who knew him for his strong moral character and unquestioned integrity. He united with Aycock's Primitive Baptist Church on May 28, 1939, and was ordained a deacon a few years later.

He was an ardent believer in Salvation by the Grace of God. We feel that in the words of Tennyson, "He has met his Pilot face to face, now that he has crossed the bar."

Written by  
Jimmy Aycock  
Fremont, N. C.

#### RESOLUTION OF RESPECT FOR SISTER LILLIAN ROSS

By request of this dear sister I will try to write a short memorial to her. She was my next door neighbor for over forty years. I felt like she was more than a neighbor. We were very close. We shared everything: in raising our children, we shared sickness, and death, joys, and sorrows. She joined the church at Spring Green in September, 1914, and was baptized with her dear companion. I never saw any enjoy their church more. Their greatest pleasure was in visiting other churches and entertaining the members in their home. But after she lost her dear companion it almost ruined her. Her health failed and soon she didn't have a mind, and seemed to be living in another world. She lived to be 80 years old and passed away May 1, 1969.

Her funeral was conducted in Spring Green Church by Elder E. C. Harrison. Her body was laid to rest beside her husband in Robertsonville Cemetery. She leaves several children and grandchildren, a sister, and brother. I often think how beautiful heaven must be, sweet home of the brave and free. How I do hope dear Lord there is a place for me.

Written by one who loved her,  
Sister Annie Edmondson, Committee

#### RESOLUTION OF RESPECT

We, the Church at Tarboro, wish to bow in humble submission to the passing of our dear Brother Kelly Turner, since it has pleased our Almighty God to take him from our midst.

Brother Turner was born May 17, 1891, and died October 28, 1969, making his stay on earth 78 years. For many years he was blessed to attend our church before asking for a home, which he joined in September, 1966. To know him was to love him.

Now we, the Church, Resolve, 1. That we feel our loss is his eternal gain. 2. That our sincere sympathy goes to his family and hope they will continue to come to our meetings. 3. That three copies of this Resolution be made: one for the Church, one to be sent to the family, and one to be published in the *Signs of the Times*.

This done by order at our November meeting.

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. 138

DANVILLE, VA., MARCH, 1970

NO. 3

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 3/70  
IT EXPIRES WITH THIS ISSUE

## HEAVEN ANTICIPATED

O how the thought that I shall know  
The Man that suffered here below  
To manifest His favor  
For me and those whom most I love,  
Or here, or with Himself above,  
Does my delighted passions move  
At that sweet word — FOR EVER!

For ever to behold Him shine,  
For evermore to call Him mine,  
And see Him still before me!  
For ever on His face to gaze,  
And meet His full assembled rays,  
While all the Father He displays  
To all the saints in glory!

Not all things else are half so dear  
As His delightful presence here —  
What must it be in heaven?  
'Tis heaven on earth to hear Him say  
As now I journey day by day;  
Poor sinner, cast thy fears away,  
Thy sins are all forgiven!

But how must His celestial voice  
Make my enraptured heart rejoice  
When I in glory hear Him!  
While I before the heavenly gate  
For everlasting entrance wait,  
And Jesus on His throne of state  
Invites me to come near Him!

Come in, thou blessed, sit by Me;  
With My own life I ransomed thee;  
Come taste My perfect favour;  
Come in, thou happy spirit, come,  
Thou now shalt dwell with Me at home —  
Ye blissful mansions, make him room,  
For he must stay for ever!

When Jesus thus invites me in,  
How will the heavenly hosts begin  
To own their new relation!  
Come in, come in, the blissful sound

From every tongue will echo round,  
Till all the crystal walls resound  
With joy for my salvation!

Joseph Swain, 1761-1796  
(Selected by C. W. Vass)

## ENJOYED THE UNION MEETING

Dear Brother and Sister Spangler:

I want to write a few words about how much I enjoyed the Union Meeting at Dan River the 5th Sunday in November. Elder Brammer was wonderfully blessed to preach my feelings. I certainly believe what he said, that if you had the love of God in your heart, you would love and fellowship all of God's little ones. It is pitiful, and I feel sorry for any that cannot fellowship their brothers and sisters. My concern is, can they fellowship me?

I hope I love all the Lord's people, and that on my dying bed I will still be blessed to feel that I have left non-fellowship for none of them. There is no greater blessing or sweeter times in our lives than when our cup runs over with blessings from our Heavenly Father.

I enjoy coming to Dan River and Reidsville Church. We hope the Lord will spare you many years to serve his people . . . I know you made the sweetest talk to Brother Key at his ordination, and he told me that it meant so much to him. I felt that God came down and blessed you dear soldiers of the cross there.

I hope deep in my heart I am a child of God, and love and fellowship all of God's people everywhere. I hope I am your sister, as I am a beggar for mercy.

Rena C. Smith

## THERE WAS NOTHING LACKING

Benton, Ky. 42025

Dear Editors of the *Signs*:

Find enclosed check for renewal of Elder Paul Poyner's subscription for two years.

We are pleased to report that our Soldier Creek Association, in its one hundred twenty-fifth session, met in peace at our sister church, New Providence, Calloway County, Ky., on October 10, 11, 12, 1969; with Elder Poyner, Moderator. When we say "In peace," we mean there was no charge made against any church or member. The churches present answered, "In peace." We hope we are thankful to our Lord for his mercy towards us poor, unworthy creatures.

We never before in my sixty years, saw conditions as they were this year. The few members of this church where the association was held, were sick — some under doctor's care and unable to attend, but tried to look after the welfare of the guests. The beauty of the fellowship and love shown to us by friends who were not members! They helped the members in every material way necessary for the comfort and pleasure of those attending the meeting; and members of other churches in the association opened their doors for visitors, and there was nothing lacking that human hands could supply.

Surely the Giver of all good gifts was the Way, the Life, the Light, the Peace and the Comfort and Joy; for where we could not see any way to have a meeting, it was shown us that we were gathered together in a way we could not see, and made to sit together in heavenly places, and feast on the riches of His love — forgetting the frailty of humanity for a while, and made to know how rich our Father in Heaven is, and how all our need is supplied. Jesus is our need, and in Him all fulness dwells.

While it becomes a habit to meet in our monthly meetings, our Union meet-

ings each year, and in our yearly Association meetings, it is good for us to know and see that we cannot go or come without the strength given, the way provided, and all things supplied by Him who is God of the whole earth. There is nothing too hard for Him to smooth, or too crooked for Him to straighten. We of Soldier Creek Association surely learned again, "How great God is!"

May we never doubt His love for His children whom He foreknew and elected in His Son before the world began.

Effie Bowden

MUCH CONSOLATION  
IN READING THE *SIGNS*1414 Woody Trail, N. E.  
Atlanta, Ga. 30319

Dear Sirs:

My mother is past reading the *Signs of the Times* now, and her memory is almost gone.

In cleaning her house, I found her books of the *Signs*. I brought them home with me, and I have gotten much consolation in reading them. It is food for my soul for I believe it with all my heart. If I did not believe the way the Primitive Baptists do, I don't think I could face life for another day; for I know that God has a purpose for all things.

Please enroll my sister and me for two years each on your mailing list, for which I am sending a check . . .

Looking forward to receiving the *Signs*. My mother's latest number is in 1960. Thanking you very much, and I hope I have a fellowship in Christ with all of His dear people.

Lovette McGinnis

## HAS NOT MISSED AN ISSUE

Rt. 87, Box 126

Shady Spring, W. Va. 25918

Dear Editors of the *Signs*:

I regret that I let my subscription be past due, and I am thankful for your goodness in keeping it coming on, so I have not missed an issue of the *Signs*. I enclose \$5.00 for renewal of one year, and the balance to Elder Wood for postage on the Minutes he sent me.

If you have an extra copy of the Minutes of the association that Elder Woodrow W. Hudson belongs in, I would like a copy of it. (Elder Hudson please note and supply the request. — Ed.) I believe he is a called servant of God.

I am sending a typed letter of Elder C. K. Haines which appeared in the May, 1910, issue of Spiritual Law Counsel, which, in my judgment is to the point of what I hope to believe today. If it proves to your satisfaction, you may reprint in the *Signs*. Elder Haines is gone from the shores of trouble to be with the Lord.

Thank you,  
Wallace Harvey

(Thanks, Elder Harvey, we will republish in this issue. What Elder Haines wrote is what we also believe. — J. D. W.)

#### EVIDENCES OF GOD'S GRACE

13 Briar Drive  
Hampton, Virginia 23361

Dear *Signs of the Times*:

I am sending a check to renew my subscription. My dear sweet mother (Callie Clark) ordered this dear book for me. I enjoy reading the *Signs of the Times* so very much. I have thought about not renewing my subscription, as I feel at times that I am out of place reading the wonderful words that this book contains. Although I would miss the paper so much. I look forward to each copy, and read them as soon as I can after receiving them.

I am not a member of any church. I don't think I ever will be, for the doctrine the good old Primitive Baptists

teach is the only doctrine there is to my belief, and I don't deserve to be among such sweet, humble souls, yet I go every time I can. As far back as I can remember I have enjoyed going to hear the Primitive Baptists. I have begged in my weak and feeble way for years, if it be God's will to give me some sign of a hope of eternal life.

I remember back in 1960 I went to the hospital for a minor operation. Before they put me to sleep I tried again in my weak way to ask God if it was His will to spare me my life, if not to forgive me of my many sins. I kept repeating this to myself until I was asleep. While I was under the anaesthesia, I saw what looked like a big mountain and behind the mountain was a light. This light got brighter and brighter and then the words: "Thy Sins are Forgiven," came up in letters. They kept coming up small at first and getting larger as they disappeared up into the sky. I saw this in the sky for what seems like a few minutes. When I awoke I told the nurses, who were mostly Catholics (as this was a Catholic hospital) about my experience. I said over and over, "God has forgiven me of my sins." They just patted me on the arm and said, "Yes, we know." I kept on telling them that He really had forgiven me of my sins. They didn't seem to care or understand. I wanted them and the whole world to know how happy I was. I felt that they should be as happy as I.

I don't think as long as I live I will ever forget that sweet and wonderful feeling. I felt so close to God, so light, no pain, just happiness. I felt like I would never fear or be sad any more. Although this feeling soon left me and I felt like this wasn't really meant for me at all, as I was under anaesthesia and not myself. I can't explain but it seems that the words were meant for another body not the body that was now living and breathing inside me.

Three days passed, the doctor came in and told me that I must have major surgery. This time before being put to

sleep, again I tried to beg the good Lord to spare my life if it was his will, and if not to show me that the words that I had seen before were really meant for me and not for someone else. This time while under the anaesthesia I saw a small baby, just old enough to sit alone, sitting on a table and then the words seemed to say, "You were forgiven for your sins since you were that size." This was oh so sweet but I didn't feel as happy as I did after the first experience.

That's been over ten years ago. I still try and beg for mercy and hope, and it seems that the better I try to live, the more people I hurt. I go along at times forgetting the good Lord, if everything is going along smoothly and no one is sick. Then vile, sinful, and selfish me when trouble or sickness arises I try so hard in my weak way to beg for mercy and help, as I know that all our help, faith, courage and strength comes from the Father above, and if we are blessed to be in that blessed number it surely is nothing that we poor mortals have ever done, or will ever be able to do. We are all in His hands and think, Oh, just think what wonderful hands to be in!

If I have written wrong I hope God will forgive me. If this letter finds its way to the wastebasket I will not feel the least bit hurt or bad, for I feel at times that I am trying to be something that I am not by writing this, but for some reason I had a desire to write.

Please pray for one who needs the prayers of God's Saints for I cannot pray, but often find myself trying.

May God bless each Editor and their household.

Ruth Turner  
13 Briar Drive  
Hampton, Va. 23361

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SERMON SUBMITTED  
FOR VOICES OF THE PAST

On November 9, 1969, the annual meeting of the Bethel Association of

Southern Illinois was held jointly by Bethel Church of Benton, Illinois, and pleasant Hill Church of Johnston City, Illinois. Nine Mile Church of DuQuoin, Illinois, sent a letter but was provisionally hindered from being with us.

Thanking the kind providence of God, who has preserved us until this time.

The first session of the Bethel Association of Southern Illinois was held in the year 1828: From then until now she has preserved a correct record of all her annual meetings. From its organization until now, we sincerely desire that all shall know that we as an association are yet standing unmoved and contending for the grand doctrine of Sovereign Grace, so highly esteemed and dearly loved by the Bethel Association of Southern Illinois.

We submit for "Voices of the Past," a sermon preached by the late Elder C. M. Weaver, and recorded.

The recording was played at his own funeral, there being no Primitive Old School Baptist Minister available.

His last preaching service was October 1956, age 89 years. He passed away January 15, 1957.

Submitted by Clerk of Association:

Allie Neal  
R. R. #1  
West Frankfort, Illinois

(See Voices of the Past.)

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ELDER ATTEBERY IS NOT WELL

1042 5th Street, Apt. 8  
Crescent City, Calif. 95531

Dear Editors of the *Signs*:

Enclosed is \$6.00 for renewing my subscription, and the remainder is for the Indigent Fund.

At times I cannot write — too many years behind me (84), otherwise I am quite well and can get around better than some men at fifty years.

I have a letter from my brother W. O. Hall, at Mount Vernon, Washington,

stating that our beloved brother, Elder Attebery, is in bad shape physically. He was at his son's in Vancouver, Wash., and was taken to near Spokane for treatment. I hope and pray that he may overcome his sickness. We would miss him more than tongue can tell.

We all have our afflictions. The Apostle Paul said that when we were illuminated we had a great fight of afflictions. How true it is! We trust in God and our Lord Jesus Christ for all things — without Him we cannot do anything. I am so far from any church. I hope to be able to attend some meeting next summer, if it is the Lord's will. My brother, W. O. Hall, is afflicted with ear and head trouble; and my memory has failed me so that I cannot quote Scriptures like I used to.

The grace of our Lord and Saviour Jesus Christ be with you. Amen.

Evan Hall

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### "STILL STANDING FIRM"

Swansboro, N. C. 28584

To the Editors:

According to the record, the *Signs of the Times*, was established in the year 1832 by the late Elder Beebe and has been in continuous publication since that time, which has been one hundred and thirty-seven years. What a miracle, with all the opposition to the doctrine of predestination and salvation by grace that some men could muster, it has withstood their onslaughts, and is, even in this year 1969, still standing firm for the principles on which it was founded. We mention this as an evidence that certainly it was in the providence of God for it to survive these many years; and to be blessed in these recent years with godly men such as now constitute the Editorial staff, together with those who have supported its publication in other ways, by the grace of God, to uphold its banner. Nothing but the love for truth, the cause and His people, we believe has

been the motivating spirit that has sustained you, and those before you, in your untiring efforts in making it possible and available to those that have been made to love the doctrine that it supports.

"IS THERE NOT A CAUSE." He has promised to never leave nor forsake his children. The Lord only knows how many have been comforted by the writings that have appeared over these many years, that were providentially hindered by illness and other ways from attending church services. The *Signs* has been a Godsend to those who were shutins and could not meet with their brethren as so many of us are blessed to do.

As this year 1969 draws to a close, we wish for each of you and the whole household of faith the blessings of the Lord upon you and your families. As we look around, there are so many faces that have been removed from our midst. Yet we cannot wish them back or question the will of God. He is able and will call men of His own choosing to preach the gospel to the poor.

Our hope and prayer would be for the Lord to continue to bless you to carry on the good work that He has enjoined upon you to do, throughout the coming new year and in the years to come. May He give you strength and grace to publish the Word of God and the Lord's people be comforted. It is a source of joy to read from the hand of those in all sections of our country when they testify to the things that we ourselves have been made to believe.

We do not recall having seen in print the experiences of Elders Spangler or Wood nor the associated editors, in their call by grace and to the ministry. Hope that we can see them published sometime in the future.

Enclosed you will find check in the amount of \$5.00. The extra dollar for the Indigent Fund, the four dollars, subscription to the *Signs* for one year.

May the Lord bless His people,  
J. J. Rhue

LETTER FROM  
BROTHER B. K. SMITH

Camp Drake, Japan  
December 13, 1969

Dear Brother and Sister Wood:

I received your letter and was delighted to hear from you; regret I have not written you for so long. I was grieved to hear of the passing of Brother and Sister Norman whom I loved dearly, but feel that our Lord is in the matter of all things.

I have not been exercised freely to write due to many reasons: feeling to have been cut off, as it were, but nevertheless God's will is done as it pleased Him in eternity before the foundation of the world. I have had a desire to write to the brethren everywhere, expressing the love I believe to be in my heart towards them one and all, if I am not deceived . . .

I do not desire to be involved in matters pertaining to the flesh, for I have found, according to my experience, that my own sins have gone over my head and swallowed me up; yet I am given a hope in the mercy of the Sovereign God who through Jesus Christ overcame the world, and is Creator and Master, declaring all things whatsoever for a purpose unto himself — to his own pleasure, praise, honor and glory.

I find that I am in a straight betwixt the two. If it be His will, and if I am not deceived, then I must advocate that Christ came into the world to save sinners: those sinners who were given a law which could not be kept: therefore by the foreknowledge of God and His determinate counsel, He delivered the Saviour and Redeemer Jesus Christ for the atonement of the sins of His people whom He loved from before the world was. The Lord does not need to prove to any person anything, for He is no respecter of persons. All things come to pass according to His will, for He did predestinate all things whatsoever to his good pleasure. He created good and evil as it pleased Him, for he

is God and there is none else. There is no other God besides him.

How I like to think that I love the Lord; yet I know that if I sincerely love Him it is because he willed it so. If I ask of him anything I am brought to the lowest of the low begging for mercy, and that his will be done, having confidence in a hope even against hope, that it is just as it is for he declared the end from the beginning — a finished work from before the foundation of the world. His people are scattered, yet He will gather them together in a perfect love without blemish or spot, according as it is written in the testimony of Jesus Christ, our Scriptures, which bear witness with our own experience. How sweet it is! I hope my sufferings are for Christ's sake.

The Lord blessed me by his grace with an heart attack on November 1, 1969, and I can honestly say that a prayer was not in me as in fear. The words came to my mind, "God moves in a mysterious way his wonders to perform." I had no fear that I know of, though I was aware that I was near death in a natural sense, and I longed not to leave my beloved wife and sons. Yet I was given a consolation that God does "Move in a mysterious way his wonders to perform." I had no choice in the matter, and had I any fears I was relieved.

I believe that I witnessed an experience that I shall never forget, and yet it goes beyond my comprehension. The Lord willing, someday perhaps I can relate it to you. I have not been so blessed to express the matter as it appeared to me, although I did make mention of it in a letter to my Mom and Dad. The fulness of it escaped me, yet I appeared to be floating through a garden towards what appeared to be a corner room in a great mansion. It was not light but light enough that I could see it was a garden. I saw a brightly lit room that was occupied by a number of people, who appeared to be clothed with gowns or robes; and I

knew them. Yet I cannot tell that I knew them, only that I felt to know them, and it was pleasant. But as I came to the door, one turned to face me, and grew nearer. I cannot describe my exact feelings except I felt to know Him. I noticed that his robe was of many colors. They were not run together, and I do not recall specifically the colors; but it appeared to be beautiful. His hair was not long nor short, but shown brightly as if it were arrayed with sparkling stones; and as we came face to face, He closed the door — and I found myself fighting the medical people there in the emergency ward.

I do not know if this was an experience of any significance, but it was my experience during that period. I have been hospitalized now for 44 days, and was moved from Vietnam to here in Japan.

I have wanted to write many times, and have thought of you all constantly. If I know my mind, and I hope I do, I feel a deep love for you, not only because of our hope, but according to the flesh also. I hope the Lord has enabled me to be thankful to have been with you, and for the love that is in my heart for you. I cannot help but believe that all things are by the grace of God — that by his grace all things come to pass. I hope I believe that Christ came into this world to suffer and die, and arise for the salvation of His chosen vessels of mercy, whose names were written in him before the foundation of the world. Paul said, "I am what I am by the grace of God." He also wrote my hope in saying that he thanked God that Christ came into the world to save sinners of whom he (Paul) was chief. I would have to say that if I am not deceived, this is my experience.

Give my love and regards to all the kindred in hope there with you. I sincerely hope that if I have a prayer, it is continuously for the comfort of God's people who are scattered abroad in every nation, kindred and tongue; that His will be done according to his own

purpose, pleasure, praise, honor and glory. I beg that the Lord will forgive error, and give you a charitable mind towards me, for I am but a worm of the dust, finite, fallible, and subject to all error. If there be any truth herein, I hope the praise is to our Creator God through Jesus Christ the Lord and Saviour.

My love to you is more than words can express. May the Lord continue all blessings upon you and keep you steadfast in the faith wherein you are well grounded, is my prayer for Christ's sake.

A little brother in hope,  
B. K. (Bud) Smith

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#### "WILL NOT ENDURE SOUND DOCTRINE"

Greetings:

I feel impressed to write unto you to comfort you in this day of fiery trial and affliction that was foretold by our dearly beloved apostles. "Think it not strange," said the apostle, "for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." (II Tim. 4:3) This was said by the apostle while he looked into the future by the eye of faith; was inspired to speak as the Spirit gave him utterance. This statement was made directly to the church, and was given as a warning of just what should transpire in the church, and was as positively predestinated of God as were the words inspired of God.

The true servant of God did not say the time may come, but said the time will come; he did not say they may not endure sound doctrine, but he did say they will not endure sound doctrine; he did not say they might heap to themselves teachers having itching ears, but he said after their own lusts shall they heap to themselves, etc. Scripture teaches us very plainly that in all ages of the world there is a class of people that will not endure sound doctrine,

and the scripture plainly shows them up as being very apt and zealous worshipers, and at this day we have them going about crying, Peace, Peace, when there is no peace, seeking to establish a righteousness of their own, and in so doing they deny the righteousness of our Lord Jesus Christ. Dear child of God, the prophecy of our beloved apostle is today come to pass and is in our midst. Men whom we did look upon as being sound in doctrine have now proved beyond a doubt that they will not endure sound doctrine and have turned away from the truth and are now turned unto fables.

If our blessings depend upon our obedience, then it is a fact that salvation is not now nor never was by grace. If by Christ's obedience many were made righteous, then it is a fact that such blessings come to us by Christ's obedience and not by our own obedience.

If we obey God in order to get blessings, then do we worship God for naught? If he hath delivered us, and doth deliver us, do we trust that he will yet deliver us? If faith is counted to us for righteousness, then is any man justified by works? If known unto God are all his works from the beginning, and we are God's workmanship, created in Christ Jesus unto good works, whose good works are they, ours or God's? If God ordained that we should walk in them; if the good works are in Christ, whose good works do we walk in, ours or Christ's? If they will not endure sound doctrine, is it because they do not exercise the will? If God works in us both to will and to do of his good pleasure, can we will or do without his good pleasure? If predestination is the purpose of God covering all events, is there any event that God's purpose does not cover? If God declared the end from the beginning, did He declare the events between the end and beginning? If not, do they fall out by chance? If all things work together for good, can anything work for bad? If so, does the wrath of man praise God? If Christ is the vine and

we are the branches, do the branches bear fruit of their own will? If so, why don't they bear fruit in the wintertime? If the branch cannot bear fruit without the vine, then it is evident that there will be no fruit until the vine produces it.

If they that are of God hear God's words, are they who will not endure sound doctrine of God? Is time conditional salvation sound doctrine, and if so, is salvation by grace unsound doctrine? If grace and truth came by Jesus Christ, who did time conditional salvation come by? If our blessings depend upon our obedience, are they according to the choice made in Christ before the foundation of the world? Do we obey to get a blessing, or do we obey God because we are blessed; and if so, then is not the blessing the cause of our obedience? If by our obedience we can escape the chastening of the Lord, are we sons or bastards, which? If teachers having itching ears turn from the truth, do they preach the truth? If the grace of God brings salvation and blessings, mercy and peace, what more do we need? I myself realize after I have done the best I can, I am only an unworthy and unprofitable servant, I do not feel worthy of the blessings I do receive.

Dear child of God, let us hold fast to the sound doctrine of God, and ever remember that He is before all things, and by him all things consist.

Your servant in bonds and affliction,

(Elder) C. K. Haines  
Princeton, Kentucky

(The above by the late Elder Haines is copied from the May, 1910, issue of the Spiritual Law Counsel, and republished by request.)

“AND THEY SHALL  
BE MY PEOPLE”

2463 Fernleaf Lane  
Decatur, Georgia 30033

Elder John D. Wood  
P. O. Box 186



Manassas, Virginia 22110

Dear Elder Wood:

For a short time past, I have had a desire to write some comments on the passage of scripture, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:33) But when I considered that perhaps numerous articles may have been written by ministers and others and sermons preached on the passage, I have hesitated the attempt to write. Still the desire remains; and the attempt.

In order to get a broader view of the passage quoted and a foundation for some comments, it seems in order to quote more in the same chapter:

*"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31; also Heb. 8:8, 12)*

First some attributes of God. According to the scriptures some of the attributes are:

**OMNIPOTENT** — Unlimited in power.

"Declaring the end from the beginning . . . saying my counsel shall stand, and I will do all my pleasure." (Isa. 46:10)

"And I heard as it were the voice of a great multitude . . . saying, Alleluia: for the Lord God omnipotent reigneth." (Rev. 19:6)

**OMNISCIENT** — Infinite wise.

"Great is our Lord, and great power; his understanding is infinite." — Ps. 147:5)

"Known unto God are all his works from the beginning of the world." (Acts 15:18)

**OMNIPRESENT** — Everywhere present at once, at the same time.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Ps. 139:7, 10)

"Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of him with whom we have to do." (Heb. 4:13)

**ETERNAL** — Everlasting, changes not.

". . . from everlasting to everlasting thou art God." (Ps. 90:2)

". . . the King eternal, immortal, invisible, the only wise God —." (1st Tim. 1:17)

**JUST AND HOLY** —

"A God of truth and without iniquity, just and right is he." (Dt. 32:4)

"Holy, holy, holy, Lord God Almighty." (Rev. 4:8)

He is a spirit and a God of love and of mercy.

"In the beginning God, created the heaven and the earth." (Gen. 1:1) "He created man in his own image." (Gen. 1:27) Then, ". . . the Lord God FORMED man of the dust of the ground, . . ." (Gen. 2:7)

"All things were made by him; and without him was not anything made that was made." (St. John 1:3)

Now for some comments on the subject: "I will put my law in their inward parts, and write it in their hearts." (Jer. 31:33) Paul's language, "I will put my laws into their mind, and write them in their Hearts." (Heb. 8:10)

The immediate consideration is, "*My law.*" Strong's Exhaustive Concordance,

lists the word "law," 290 times in the O. T. and 216 times in the N. T., and of the latter, 77 times in Romans.

What is Law? The definition I like is that by Wm. Blackstone in his "Commentaries on the Laws of England": "Law in its most general and comprehensive sense, signifies a rule of action — prescribed by some Superior, and which the inferior is bound to obey." He further comments in part, "And first, it is a rule: something permanent, uniform, and universal."

**PERMANENT** — Something fixed, invariable, as the revolving and rotating of the earth, the law of gravity.

**UNIFORM** — Not varying, same form.

**UNIVERSAL** — The whole, all, entire, present everywhere.

When the unerring time for spring comes, and the sun warms the ground, the plants and trees take up the sap: it produces the green leaves and fruit "after its kind." The chlorophyll turns the leaves green. When autumn arrives, and the sap is no longer taken up, and as the chlorophyll diminishes, the pigment in the leaves is manifested in the different colors. All of this is by the predetermined law by the Creator.

The Psalmist David, after reciting a number of works of the Lord, says, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." (Ps. 104:24) It might be noted in passing that this is the only chapter in the Bible in which the word "sap" is found.

One of the laws of psychology is, that when a stimulus — an experience is carried over the nerves to the brain there is an impression made on the brain. The intensity and/or the frequency of the experience determines the extent of the impression. When the same like stimulus or experience is had, memory of the former experience is called to mind, giving knowledge of that experience. This is a wonderful work of the Creator. David said, "I will praise thee; for I am fearfully and wonderfully made." (Ps. 139:14)

In the passage under consideration, the Lord said, "I will put MY LAW," — it is not some other law. I believe he was speaking of his Divine Law, his Spirit. It is written IN the heart for a permanent record and feeling, and INTO the mind to give knowledge. When the spirit is written in the dead sinner's heart and it is made manifest, it produces an effect. He is made alive, the light shining in the heart causes the sinner to see his condition in nature: that he is vile, a sinner, made low and helpless in feeling, and that he is unfit to grace the Divine Heaven. David said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) Jeremiah said, "The heart is deceitful above all things and desperately wicked: who can know it." (Jer. 17:9) When God's Spirit is put into the mind, then the sinner has knowledge of his condition. Man by nature is dead to the divine law of God. Any dead subject has no power to move, act, or think. He can not acquaint or introduce himself to the Lord; it is the Lord who makes the introduction to those he has chosen. "For to be carnally minded is death; but to be spiritually minded is life and peace." (Romans 8:6)

When the divine law shines in the heart and is put into the mind, all are brought to one common feeling and knowledge of his low and helpless condition, unworthy to approach unto High Heaven. Here the application of the Divine Law, the rule by the Superior, brings all to a *uniform* feeling. Also the law is *universal* in its application; it matters not where the subject may be, God is there, and able to reach all; and "None can stay his hand." God's mercy and saving grace is what a live sinner desires. Here may I inject the thought, that it is evident a greater measure of God's Spirit is given to his called ministers than to others.

Here I would like to briefly consider "the house of Israel and the house of Judah," in the passage quoted above. The Lord told Jeremiah, and quoted by

Apostle Paul, that he would "make a new covenant with the house of Israel and with the house of Judah."

I understand that the house of Israel and the house of Judah refer to those of God's Church, the body of Christ, God's elect, chosen in Christ before the foundation of the world. If this is true, was God unjust or unrighteous in not electing all, or not giving all a chance to be saved? Not, as I believe it. God does not operate on a chance system.

The Lord said to Jeremiah, "Before I formed thee in the belly I knew thee — and I ordained thee a prophet unto the nations." (Jer. 1:5) Again he said to Jeremiah, "Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel he made of clay was marred in the hands of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me saying, O house of Israel, cannot I do with you as the potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." (Jer. 18:2, 5)

It is noted that the first vessel of clay the potter made was marred in his hand, and the implication is, the second or "another vessel" was not marred, "as it seemed good to the potter to make it." So is the house of Israel in the Lord's hand. When God created and formed man he was made subject to sin, and when Adam transgressed the law, (not by choice or chance) sin fell on all succeeding generations. The other vessel the potter made, I believe, represents the elect house of Israel and house of Judah, those for whom Christ came and redeemed. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Romans 8:3)

The Lord said to Job, "Where wast

thou when I laid the foundation of the earth? declare if thou hast understanding." (Job 38:4) Also to Job, "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous." (Job 40:8) "My doctrine shall drop as the rain, my speech shall distill as the dew . . ." (Det. 32:2) "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11)

Some 660 years after Jeremiah, the Lord speaking through the Apostle Paul, declared, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? (Romans 9:20, 21)

Jesus said, "Ye have not chosen me, but I have chosen you." (John 15:16) Also he said, "I thank thee O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for it seemed good in thy sight." (Mat. 11:25, 26) (Note the past tense, "seemed.")

In conclusion, a brief personal note.

The experience of the Apostle Peter just before the Crucifixion of Christ, when Peter promised and avowed he would go with him even unto death, and then denied Christ three times, but the Savior told Peter, "I have prayed for thee." (Luke 22:31, 34) This has been and is a great consolation and comfort to me. The reason why:

During World War One I was on the Meuse-Argonne Battle Front 22 days. The U. S. Army, 4th Division that I was in, after a few days taking certain ground, was holding a portion of the battle line. My buddy (Burger from Penn.) and I had dug a shallow dugout in the rocks and roots for a shelter and sleeping or staying in during the night. Late one afternoon the shelling seemed

to be more than usual. Some of the shells were hitting in or near other shallow dugouts, and some of the soldiers were calling for stretcherbearers. A shell hit near the head of our dugout and knocked small rocks and dirt in on us. I said to my buddy, "It looks like our time is next." The unexpected reply came, "Trust in Jesus." Somehow, I felt that my mother, who was of the Primitive Baptist faith, was offering a prayer for me. If I have ever prayed it was there. I promised the Lord if he would return me home, I would ever do his will. I saw a bright soft light momentarily hover over the dugout, and I was given a feeling of relief. This is no fantastic story with me.

It is this solemn promise to the Lord on the battle front in France, and a multitude of others since, I have broken, that makes the experience of Peter on the occasion mentioned, so sweet to me.

When the sinner is arraigned before the High Divine Court of Justice to be judged for his fitness in a home in heaven, his plea is Unworthy, Guilty, Guilty. His petition: "God be merciful to me a sinner." (Luke 18:13) Then to his elect the glorious news, "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." (Mat. 25:34)

I hope that I may be among the number.

Elder Wood and Elder Spangler, do with this as you see fit as to the *Signs of the Times*.

In hope of a home in heaven,  
Reuben A. Braswell,

### SIGNS SETS FORTH WHAT HE BELIEVES

P. O. Box 9134  
Springhill, W. Va. 25309

Dear Brethren:

I see that my subscription has expired with this issue, so am sending money order for one year renewal, and the remainder to use as you see fit.

I enjoy the *Signs* very much, for if I know what I believe, it sets forth the doctrine of a Sovereign God — the God of all grace, and a whole and complete Saviour who is not *going to save* if one will let him, but has *already done it*, saying he would bring his children without the loss of one; and that his own arm has brought salvation.

I enjoy the Editorials so much, and for some cause I especially enjoy your writings Elder Wood. My grandson, B. K. Smith, has mentioned you and Sister Wood often, and it makes me want to meet you. I have received word that he has suffered an heart attack in Vietnam, and later heard that he was improving.

May it be the will of the most high God to bless you all. An unworthy brother in hope of eternal life.

John J. Smith, Sr.

(Our latest word from Brother "Bud" Smith is that he was removed to Japan from Vietnam, and is greatly improved. See his letter this issue. — J. D. W.)

### A FEAST OF FAT THINGS

Rt. 2, Box 518  
Bassett, Va. 23055

Dear Editors of the *Signs*:

I enjoy reading the dear *Signs* so much. It is a feast of fat things to read the sweet experiences of God's little ones. Jesus told Peter, "Strengthen thy brethren."

I feel that the wonderful writings that God's called ministers are given

grace to write, are food from God's blessed hands. How sweet it is to be given a crumb of the life-giving bread! If not deceived, He in his great love has comforted me many, many times when I felt that surely I was a poor, mistaken mortal: I feared that I had "caught the shadow and missed the substance."

I feel that God in mercy often hides His face to show poor ones like me how weak and helpless we are. All of His ways are good, right and just. He has been so good to me all of my days.

I have enjoyed Elder Wood's good sermons in the *Signs*, and also Elder Lambert's; and the "Voices of the Past" are so good to read. I hope to be blessed to read the *Signs* as long as I live.

May God be pleased to continue to lead, guide and bless the dear Editors as He has all the years it has been coming to us hungry ones. I am sending renewal for two more years; and balance for Indigent Fund.

Your least sister, if one,  
Callie Clark

BLACK RIVER UNION

The next session of the **Black River Union** is to be held, the Lord willing, with the Black River Church, which is located on the east side of Dunn, N. C. just east side of I-95 highway.

All who love the doctrine of Salvation by Grace are invited to attend.

C. D. Turner

ORIGINAL WHITE OAK UNION

The next session of the **Original White Oak Union** is appointed to be held with the Bay Church, the Lord willing, the fifth Saturday and Sunday in March, 1970. The church is located about one mile west of Verona, North Carolina. We invite all lovers of the truth to come and worship with us.

L. H. Southerland, Clerk

STAUNTON RIVER UNION

The Staunton River Union meeting is to be held, the Lord willing, with Cane Creek Primitive Baptist Church the fifth Sunday and Saturday before in March, 1970.

The church is located on Highway 726 in Pittsylvania County, near Ringgold, Virginia.

All who love the truth are invited to meet with us.

Fannie D. Wiles, Church Clerk  
14 Brown Lane  
Danville, Va. 24541

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Danville, Virginia March, 1970

## SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

#### SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
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### EDITORIAL

*"For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." (John 19:36)*

How greatly favored we are that God has seen fit to preserve His word down through the ages, that His dear children might see clearly that not a word was spoken by him in vain. We are told by inspiration, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35)

In looking through the scriptures to find the words, "A bone of him shall not be broken," we turned to Exodus 12, where Israel was brought to the time when they were to depart from Egypt, when they were to take a lamb

without blemish, a male of the first year, to eat for the passover; and Exodus 12:46 says, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; *neither shall ye break a bone thereof.*" Again in Numbers 9:12, "They shall leave none of it unto the morning, *nor break any bone of it.*" And in the lovely Psalm 34:20, "He keepeth all his bones; not one of them is broken." Paul tells us in 2 Corinthians 13:1, "In the mouth of two or three witnesses shall every word be established."

Amongst the various types we see in the Old Testament, Joseph seems one of the most beautiful. Loved of his father, hated by his brethren, and sold into Egypt when he was seventeen years old for twenty pieces of silver. Our Lord was sold a full grown man for thirty pieces of silver. The wonderful ways of God in Joseph's life were seen in his control of *all things*. His father had made Joseph a coat of many colours; his brothers slew a kid of the goats and dipped the coat in blood. Jacob saw the coat and thought an evil beast had devoured him. The coat, a type of the coat that Jesus wore, was not torn; and we read in John 19:24, the soldiers said amongst themselves, "Let us not rend it, but cast lots for it, to see whose it shall be": that the scripture might be fulfilled which saith, "They parted my raiment among them and for my vesture they did cast lots." Oh how can ignorant men read the scriptures and yet deny him who by his appearing as our Saviour Jesus Christ, by his own self, "Hath abolished death, and brought life and immortality to light through the gospel"?

Christ was to be born in Bethlehem, yet Mary and Joseph were in Nazareth over sixty miles away from that city; and to fetch them down there, a wicked emperor, Augustus, commanded the world to be taxed. And Joseph had to take Mary, his espoused wife, great with child, over hills and valleys to the place where Christ should be born.

Angels heralded his coming, — man lodged him with the beasts. We mention these truths to show that God's word had to come to pass, for Jesus is the Word made flesh, and every word that was spoken by the mouth of his prophets concerning him since the world began, must come to pass as surely as He said, "Let there be light: and there was light." "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1:14)

When Israel kept the first Passover, the blood of the lamb had to be taken and put upon the two side posts and on the upper door post of the houses wherein they should eat it. Leaven, a type of sin, was not to be allowed in their houses. Unleavened bread was to be used, which was a type of the unleavened bread of sincerity and truth. As we read in Exodus, it is wonderful that Moses took Joseph's bones and carried them with them. The loveliness of Joseph seemed never to have been marred by blacksliding as we see in other favored ones in God's word. He stands out as a beautiful type of Jesus our Lord: his bones, which set forth the strength of his body, were not broken. His coat of many colours that *his father* made him, sets forth the varied scenes through which Jesus passed as he travelled the path laid out for him by his Heavenly Father.

We have said that man lodged Him with the beasts, but wise men, led by a heavenly light, came to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Herod and all Jerusalem were troubled; and Herod gathered the chief priests and scribes and demanded of them where Christ should be born. They told him part of what Micah the prophet said, but like so many today, they did not tell it all. They said, "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a

Governor, that shall rule my people Israel," but they left out, "Whose goings forth have been from of old, from everlasting." They are the ones who would break his bones; they are the same kind that cried "crucify him."

That brings me to my subject, "A bone of him shall not be broken." The bones are the strength of the body which enables one to bear burdens; to run and not be weary, and to walk and not faint. Our Lord Jesus Christ, "Is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Our Lord, being the Word of God, sustained his body under every load. We are told in 1 Peter 2:24, "Who his own self bare our sins in his own body on the tree, that we, being dead in sins, should live unto righteousness: by whose stripes ye are healed."

To the church of the Living God, the Word is food: it is also that which gives strength to the body, it is that which, like the bones, enables one to walk in the heavenly way. All our help must come from Him, and without Him we can do nothing. The word of God, like the bones of the body, cannot be added to or anything taken from it. Could such a thing be, the body could not function correctly. Our Lord Jesus as a man was perfect. In Psalm 37:37, David saith, "Mark the perfect man, and behold the upright; for the end of that man is peace." The end implies that for which he came into the world to do. He came to seek and to save all that the Father gave him before the world began; yet we are told in Hebrews 2:10 that, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation *perfect through sufferings.*"

Man by nature "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." The Word of God created all things, and when the Word was made flesh, He, by his almighty

strength, overcame everything that stood against those he loved; and when the Holy Spirit, by his Word, quickens a subject of grace, that Word is effectual in convincing him of sin; and it also enables him in approaching God by cries and prayers, to come in the right and only way. We are told that "Faith cometh by hearing and hearing by the word of God." (Romans 10:17) Faith in Christ are the bones that cannot be broken, and it is by faith that the church of God has in all ages walked in him. Hebrews 11 describes how his people overcame; and in chapter 12:1, 2, those gone before are spoken of as a great cloud of witnesses; and we are told to "lay aside every weight, and the sin which doth so easily beset us . . . looking unto Jesus the author and finisher of our faith."

Let us not think for a moment that when the Lord speaks to a poor sinner it will puff such an one up, so that he will think himself somebody. Look at Gideon who threshed wheat by the winepress to hide it from the Midianites. (Judges 6:11) "The angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"

The account of dear Gideon and the Lord's dealings with him have been, and still will be, an encouragement and help to God's humble poor and afflicted people in this day. The Word was made flesh, and the Word is still made flesh in those who belong to the body of Christ; and they learn that God's strength is made perfect in their weakness, and that it is out of weakness they are made strong. They who walk

the heavenly road will need the word of His grace every step of the way. Gideon learned a lesson every step that he took, that all the glory should be unto his sovereign God.

While Israel journeyed in the wilderness carrying Joseph's bones, how often their thoughts would go over the past: fed with bread from heaven and water from the rock, in a pillar of a cloud by day and a pillar of fire by night. Surely they would think of God's constant protection and care; they had also the wonderful deliverance at the Red Sea, and saw Pharaoh and his army overwhelmed while they were spared. The path that we travel today is not of our own making, nor can we, if we are His, walk in our own strength. Let us remember, "My help cometh from the Lord, which made heaven and earth."

G. R.

## VOICES OF THE PAST

"He being dead yet speaketh"

PREACHING UNTO THE SPIRITS  
IN PRISON. — TO THE DEAD, &C.

Reynolds, Ga., Feb. 24, 1872

Brother Beebe: — Please give your views on 1 Peter 3:19, also on 1 Peter 4:6, and may the Lord grant you the light of revelation on them.

Yours in Christian love,

J. P. Glover

These passages read thus: "By which also he went and preached unto the spirits in prison." "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

In urging on the saints a strict observance of all the relative duties which devolve on them in the various relations they sustain to others, whether in or out of the church, as children to parents, husbands to wives, servants to masters, and as citizens to kings, gov-



ernors, judges, magistrates, &c., and in bearing reproaches and persecutions patiently, he reminds them of the example of their Lord, who when he was here in the flesh once suffered for sins; not for sins which he had committed, for he was *just*, but he suffered for the unjust, that he might bring us to God. He suffered for us in the flesh, and was put to death in the flesh. But he could not be holden of death, beyond the time appointed; but being put to death in the flesh, he was quickened by the Spirit. And the first text proposed for consideration informs us that the Spirit by which his crucified body was raised from the dead, is the same Spirit by which he went and preached unto the spirits in prison, which sometimes were disobedient, or which were by nature children of wrath, and dead in trespasses and sins.

In the commencement of this epistle he speaks of the elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, being begotten to a *vital*, lively, or immortal hope, by the resurrection of Jesus Christ from the dead, and in our text he shows that the Spirit that raised Christ from the dead is the same Spirit by which he preaches liberty to the captives for whom he suffered, and bids the prisoners go free. The prisoners for whom these gracious provisions were secured in Christ Jesus, are those, as we understand, whom the prophet called "prisoners of hope," unto whom it was said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation." And of whom it is said, in the same prophetic connection, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee." — Zech. 9:9, 11 & 12.

These prisoners were children of Zion, daughters of Jerusalem, and sub-

jects of that King whose coming was proclaimed, as coming to them with salvation, deliverance, emancipation, light, life and liberty. He who was delivered for the offences of these prisoners, was raised from the dead for their justification. From these, with other portions of the scriptures, we feel assured that the prisoners which Christ at his resurrection went by his resurrection life or spirit and preached to, were and are those whose sins he bore in his own body on the tree. And that he went by the Spirit and power that raised him from the dead: for he himself said, "What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." — John 6:62, 63.

In prophecy his testimony is given in the most clear and emphatic language. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn," &c.

Christ having been put to death in the flesh, that he might thereby redeem these prisoners, and bring them to God; was quickened by the Spirit of the Lord God which was and is upon him, as the anointed Savior; and by the Spirit went and preached to the spirits in prison. It is not necessary that he should go to them in his fleshly body, for he has told us that in the work of quickening, the flesh profiteth nothing; his flesh was indispensable to his bearing our sins; for he was put to death in it; but now having suffered for his people in the flesh, he has put away their sins by the sacrifice of himself, and by his one offering he hath perfected forever them that are sanctified, now as the risen, exalted Savior, he goeth forth by his Spirit, in preaching

glad tidings to the meek; in proclaiming liberty to the captives; for all to whom he preaches good tidings were prisoners, captives, and in a pit where there was no water; but though they were all lawful captives, justly condemned by the righteous law of God, yet they were prisoners of hope; and by the grace of God to be delivered; therefore the joyful proclamation, by the spirit that brought him again from the dead, "Behold thy King cometh unto thee! he is just and having salvation."

Until the risen Jesus, by the spirit of life and immortality, comes to each of us with these good tidings, our prison walls are strong and invulnerable. But, at his words which are spirit and life, the gates of our prison are opened, the prisoners are discharged, and brought out of their prison houses: The risen and anointed Savior has the keys of hell and death; and when he openeth, no man can shut; and when he shutteth, no man can open. When first he is revealed to us, like John, we fall at his feet as dead. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death." — Rev. 1:17, 18.

Submitting what we have written to Brother Glover, and to our readers generally; we will give such views as we have on the other text submitted, which reads as follows: —

"For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." — 1 Peter 4:6.

We find it much easier sometimes to tell what a passage of scripture does not mean, than to demonstrate and explain what it does mean. The popish theory that the gospel was or had been preached to the departed spirits of men after they have left this world, cannot be entertained by those who accept the testimony of the word, that there is no

work nor device in the grave. — Eccl. 9:10. But to those who are dead; or at least to many of them, the gospel was preached while they were in the flesh, or before they left the world.

The Apostle Peter, in connection with this passage in the preceding chapter on which we have been commenting, speaks of its having been preached by the Spirit of Christ in the days of Noah, while the ark was a preparing; but it was preached then to men who were in the flesh, but who in Peter's time were dead. The same spirit that quickened and raised up Christ from the dead was in Noah, and by it he was a preacher of righteousness unto the antedeluvians. And Peter also shows that the gospel was preached, in prophecy, and in types and shadows unto the patriarchs and Old Testament saints, and by the Spirit of Christ. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:" (You Gentiles which are elect according to the foreknowledge of God the Father." &c.) "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the suffering of Christ, and the glory that should follow." — 1 Peter 1:10, 11.

Although the gospel of the kingdom, by the which the Spirit of Christ in the prophets did preach unto the faith of the Old Testament saints, of the grace which should be brought to his elect people among the Gentiles, it was signified by the Spirit of Christ to their faith: for the dispensation of the law and the prophets continued until John; and the gospel dispensation was ushered in by the resurrection of Christ which was effected by the same Spirit which had in the former ages preached the gospel to them which are dead.

But why was it preached, unto them that *are* (not *were*) dead? It was for this cause; "that they might be judged according to men in the flesh; but live according to God in the spirit." As men in the flesh, they were the seed of Abra-

ham, and under the law of a *carnal* or fleshly commandment, in a worldly sanctuary and bound to observe carnal ordinances. As men in the flesh they were judged according to the requisitions of the covenant which gendereth to bondage, which could make nothing perfect. As men in the flesh they had to be circumcised and keep the law of Moses. All that law required of other Israelites which were born of God, and in whom the spirit of Christ dwelt, and to whose faith it testified before hand of the prospective sufferings of Christ, and of the glory of his kingdom which should follow. The law in its letter required of them as men in the flesh, offerings and sacrifices, and perpetual service, and condemned them for every act of transgression or disobedience to the same temporal penalty, but as the spiritual people of God, they lived according to God in the spirit. Receiving the end of their faith, even the salvation of their souls. The power of faith in them as the fruit of the Spirit of Christ which was in them, enabled them, as it had Abraham to see Christ's day, and to rejoice in it and be glad.

Here then we have explained to us the great object and design of the preaching of the gospel, that they unto whom it is preached should be judged according to men in the flesh, but live according to God in the Spirit. The little word *also* in the text has great importance. It shows that not only the Jews which were under the old covenant of works were as men in the flesh bound to obey the law, or covenant which was in their flesh, while as a spiritual people they lived to, and had communion with God, but the Gentile saints also, who are not under the old covenant and who are forbidden to touch, taste, or handle those ordinances which were binding on those who were under it; still are to be judged as men in the flesh by him who is ready to judge both the quick and the dead. Judging Gentile saints as men in the flesh, they are subject to all the laws and regulations which are enjoined on

them in their fleshly relations. As in the context Peter admonishes the scattered saints, as men in the flesh, to observe every obligation devolving on them. As a chosen generation, to abstain from fleshly lusts, to have their conversation honest among the Gentiles; to submit to every ordinance of man for the Lord's sake, whether it be to the King, or to Governors, for so is the will of God to whom we live in the spirit. In our fleshly relations, "Honor all men, love the brotherhood, Honor the King." Servants in the flesh are commanded to be subject to their masters. Wives, husbands, parents and children, all are admonished. These are all fleshly relations, and although the King and governor with their subjects, the master with his servants, the husband and his wife, parents with their children, who are called to be saints, are all one in Christ Jesus, and in all spiritual things are on perfect equality, still their fleshly relations so long as they remain in the flesh, devolve on them the same relative fleshly obligations as though they were not brethren in the Spirit. Children should honor and obey their parents in the Lord. Husbands should love their wives. Servants obey their masters, for they are judged according to men in the flesh.

Being subject to the laws which are binding on men in the flesh, they are judged by them in regard to all relative obligations; and their spiritual privileges in the kingdom of Christ, and their subjection to the laws of the kingdom in all spiritual matters of faith and practice, does not release them from their obligation to their families, their neighbors, or fellow men, either in or out of the church. They are judged according to men in the flesh. Husbands in the flesh are required to love their wives, and to provide for those of their household, and if they neglect to do so, they deny the faith and are worse than infidels: children must honor and obey their parents, servants their masters, citizens their rulers or magistrates, and as all these

duties are only applicable to men in the flesh, they are judged, acquitted or condemned, according to men in the flesh.

But while they are judged according to men in the flesh, they are to live according to God in the Spirit. In all spiritual things, they are governed by the law of the spirit of life which in Christ Jesus. As members of Christ, the saints are members one of another, in a spiritual life which is not in the flesh: for in Christ there are no fleshly distinctions, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free, and have been all made to drink into one Spirit." — 1 Cor. 12:13. "For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bound nor free, there is neither male nor female, for ye are all one in Christ Jesus." — Gal. 3:27, 28.

While as spiritual children, we are brethren, fellow members of the one body, our fleshly relations to earthy kindred or others is unchanged. "Flesh and blood cannot inherit the kingdom of God." — 1 Cor. 15:50. Yet as we are in the flesh, we are judged as men in the flesh, and required to mortify the deeds of the flesh, and live according to God in the spirit. "For, for this cause was the gospel preached to them that are dead." — To them that are now dead, as it is *also* now preached unto us, who are still in the flesh; that they, as well as we, might be judged according to men in the flesh by him who is ready to judge both the quick and the dead or both the living and the dead.

(Editorial by Elder Gilbert Beebe August 10, 1872.)

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**"IF A MAN DIE SHALL  
HE LIVE AGAIN?"**

"If a man die shall he live again?"  
The one question that concerns God's

people most is this momentous question that was on the lips of Job more than three thousand years ago. And I am persuaded that the same question has seriously engaged the mind of every rational human being. With Job the question was the same as with you and me.

The question was not primarily whether a man dies but whether a man shall live again after he is dead. That man does die needs no argument. It is a fact supported not only by the unimpeachable testimony of Holy Writ but also by man's own intelligent observation and common sense reasoning. I take it for granted that all who concede the fact of death are profoundly concerned to know what is the correct answer to Job's question. But those desiring such knowledge would not expect to get it from the atheist, that foolish one, who has said in his heart, "There is no God." Nor from the scoffing Sadduces who deny the resurrection of the dead. And surely not from those modern theologians who deny the fact of death. Who tell us that man does not die, that he only seems to die but lives right on forever. Because, as they presumptuously suppose and teach, man is an immortal being. I shall not waste time to refute such vain speculation and unscriptural dogmatism.

There is only one place where we can find the correct answer to Job's question, and that is in the inspired word of God. And just here I want to use the word of Jesus as the scriptural basis of all I believe and teach, — all that the Bible teaches relative to a future life for the dead.

On one occasion Jesus said to His disciples, "Because I live, ye shall live also." Jesus was not speaking of his living at that time with his disciples. He was speaking of his living again after He should die on the cross and be buried and rise again the third day. He was declaring before hand his resurrection from the dead unto everlasting life, and was giving his disciples the blessed assurance that because he

would live again they too would also live again in the resurrection of the dead.

Job believed that he would die and he also believed that he would live again. Hear his words immediately following the question, "All the days of my appointed time will I wait until my change comes."

And where was Job expecting to wait until his change should come? Let him tell us. "O that Thou would hide me in the grave, that thou wouldst keep me secret until thy wrath be past. That thou would appoint me a set time and remember me!"

The change Job mentions here is the same change that Paul speaks of when he said, "We shall not all sleep but we shall all be changed in a moment, in the twinkling of an eye at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible. And we shall be changed. For this mortal must put on immortality and this corruptible must put on incorruption. When this mortal shall have put on immortality then shall be brought to pass the saying that is written. Death is swallowed up in Victory. Oh death where is thy sting, Oh grave where is Victory. The sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the Victory through our Lord Jesus Christ." I thank God for the hope of eternal life. For the hope of living again after that I am dead and returned to the dust. I thank Him for His promise to ransom me from the power of the grave and redeem me from death. And when at last I lay me down to die I could wish for no greater boon, no sweeter joy than to be conscious of the presence of my blessed Lord and to hear him sweetly whisper, "I will come again and receive you unto myself that where I am there ye may be also." And the response of my weary waiting heart is, "even so, come Lord Jesus." Amen.

**My final valedictory.** As I now approach my eightieth milestone I am

keenly aware that my race is nearly run. The evening twilight seems to be telling me that my day will soon be done and my work on earth be finished.

Before that inevitable hour has struck I want to leave this farewell message and this final testimony concerning some of the things I hope the Lord has done for me. Giving me the blessed assurance of his love and of his abiding presence as my spiritual Comforter.

In the days of my youth God revealed to me that I was a guilty condemned sinner in his sight. For the first time I now realized my need of divine help, and for the first time I called upon God for mercy. For weeks and months thereafter I waded the ever deepening flood of sorrow in an inexpressible agony of mind, until that never to be forgotten moment I felt my sins forgiven. I had done all in my power to get relief from the awful burden that weighed upon my heart and pressed me down deeper and deeper until I was convinced there was no hope for me.

Finally I came to where I felt resigned to what I believed was my awful impending doom. And just then, O thank God, just then something occurred with me that I have never been able to fully describe or to express with words. In a moment, in a twinkling of an eye I seemed to be completely swallowed up with a glorious heavenly light and all nature seemed to be praising God. And my once sin laden sorrow-filled heart was now overflowing with an unspeakable joy. For me this was a dawning of a most wonderful new day. In the light of which God in his infinite mercy has permitted me to live and for more than half a century to labor and sacrifice, to suffer for and to serve the people I love above all people, the Primitive Old School Baptists.

And when my work in earth is done, when death has silenced this poor stammering tongue, I pray God that it may be truthfully said of me that I fought a good fight and kept the faith.

When the time has come, my dear people, that I must leave you, God will take care of you and supply all your needs according to his riches in glory. And when you are listening to this, my farewell message, I shall be resting from all my labors and be free from all sorrow and care. The sleep of death will be sweet and the awakening will be most glorious. With the fond hope of meeting those I love and leave behind, in that beautiful home over there.

I now bid you all farewell till we meet to part no more in God's sweet by and by.

(The above was by the late Elder C. M. Weaver, of Johnson City, Ill. from a recording.)

## OBITUARIES

### ELDRIDGE ELISHA BEACHAM

Eldridge Elisha Beacham, a son of the late Decature Beacham, Jr., and Annie E. (Dolly) Beacham, was born July 24, 1899, and departed this life May 28, 1969. He was a native and life-long resident of Kitty Hawk, N. C.

Surviving are his widow, Esther Tillett Beacham, of Kitty Hawk; one son, Burvell G. Beacham, Milton, Mass.; one brother, Dexter A. Beacham, Washington, D. C.; two sisters, Mrs. Blanche Beacham Midgett, Staten Island, N. Y., and Mrs. Zola Beacham, Tillett, St. Ignace, Mich., and two grandsons.

Eldridge was not "known for much speaking," but was the type of person whom to know was to love and respect. His daily walk and conversation demonstrated his desire to humbly walk in the footsteps of the Blessed Lord, in whom he put his trust. He was a firm believer in Salvation by Grace, and lived daily in the hope of some day being numbered with the redeemed of the Lord; and to sing his praises forever.

He and his wife united with Providence Primitive Baptist Church at Kitty Hawk May 2, 1954, under the pastorate of the late Elder John P. Tingle, and was baptized by the late Elder George G. Trevathan. He was a faithful member, giving his time and substance to the support of the church. He served as church clerk from Feb. 7, 1965 until his death. Even before becoming an enrolled member of the organized church, his home was frequently the gathering place for visiting elders, other members and friends of the church, where many pleasant hours were spent in singing the old songs of Zion and the Lamb.

May we who are left to mourn his departure bow in humble submission to the will of "Him

who doeth all things well," being blessed with the feeling that our loss is his eternal gain; and a hope that when we are called to go, we, too, shall have a place with the ransomed of the Lord.

Written by his brother-in-law.

Spencer L. Midgett

### MARTHA ROBBINS WOMBLE

Martha Robbins Womble, the daughter of J. B. and Jane Robbins, was born in Nash County on November 12, 1883. At the age of 20 she was married to Dorsey Womble on December 23, 1903. This union was blessed with three children, one son and two daughters.

On the second Sunday of May, 1914, Sister Womble was baptized into the full fellowship of the Falls of Tar River Primitive Baptist Church in Rocky Mount, North Carolina, by Elder P. D. Gold. Henceforth, Sister Womble was a faithful member to her church and belief. She was taught by God and was sound in the faith and doctrine of Jesus Christ, our Lord. All through the following years she derived much pleasure and comfort from reading her Bible.

Her husband, Dorsey, was in declining health for many years prior to his death which preceded hers. During this time, as her pastor, I visited in the home very often. Her conversation was about her family and the goodness of the Lord. By God's grace, she was given a deep concern for the welfare and the well-being of her church even though there were times when she was providentially hindered from attending.

After the death of her husband, Sister Womble moved from Nash County to Raleigh, North Carolina, to live with her children. She still attended her church meetings at the Falls as often as her health permitted. At times, by nature and physical strength, it would appear that she was unable to be there.

I remember well her last visit to the church on the second weekend in November, 1968. Her actions and her talk on that day were as if she had received a revelation from God. In her conversation with me as she was leaving, she looked around the meetinghouse and at me and said, "I will not be back." On January 5, 1969, God called her from this world. As I look back to her last church service and conversation with me, I know that she had been foretold of her death. Yet she was not afraid because her God had promised never to leave or forsake. I was in Tarboro on January 5, 1969, and after morning services I asked the deacons from the Falls Church to go with me to Raleigh. I had a premonition that something had happened. When we reached the hospital, I was told that she had passed away. Death rends a deep wound to

those of us who are left; but only by death can the elect be set free to be with Him who has begotten them by His mercy.

Survivors are one son, James Earnest Womble, and two daughters, Mattie Mae Tudor and Edna Earl Womble, all of Raleigh, N. C.

Funeral services were held at Johnson Funeral Home on January 7, 1969, by her pastor, Elder D. B. Stokes, Jr. She was laid to rest in the Nashville Cemetery, Nashville, N. C., beside her husband to await the coming of Him who is the Lord of Lords and the King of Kings.

Written by her pastor, who loved her and tried to serve her in Christ.

Elder D. B. Stokes, Jr.

LATISHIA WORLEY GIBSON

Sister Latishia Worley Gibson, age 80 years, passed away November 19, 1969, in Memorial Hospital, Lynchburg, Va. She was born in Pittsylvania County, Va., July 9, 1889, the daughter of the late James and Phoebe Owen Worley. She was the wife of the late David L. Gibson.

She is survived by two sons, Marvin and Fred, both of Gretna; five daughters, Mrs. Harvey Myers, Pittsville, Va.; Mrs. Mervin Cathran and Mrs. J. L. Kelly, of Hurt, Va.; and Mrs. Robert Davis, of Newport News; three brothers, Mack and Sam, of Gretna, Va. and Edgar, of Okley, W. Va. Surviving also are 22 grandchildren and 8 great grandchildren.

Sister Gibson joined Springfield Primitive Baptist Church July 11, 1931, and was a faithful member as long as she was able, being afflicted for several years and had to be assisted to get into the church for a long time. She was of a sweet disposition and much loved. The church was blessed to observe the manifestation of God's love within her heart and soul, and by her walk of life. The children tenderly cared for her in her illness.

Funeral services were held at Springfield Church by the pastor Elder O. K. Tench, and she was laid to rest in Gretna Burial Park. Many beautiful flowers were placed on her grave: a token of esteem in which she was held.

May the Lord reconcile all who feel their great loss. Written by

Annie Tosh

JAMES BILLY TOTTEN

A little past midnight Nov. 21, 1969 at 12:40 a. m. it pleased Almighty God to remove from our midst Brother James Billy Totten of Route 1, Reidsville, N. C. He united with the church at Pleasant Grove June 1, 1969. He was never baptized with water. We believe that he was baptized with the Holy

Spirit.

Left to mourn their loss were one brother, Dwight W. Totten of Alexandria, Va.; three sisters, Mrs. Johnny Cobb of Route 1, Reidsville; Mrs. Harry Perkins of Route 4, Burlington; and Mrs. Haywood Cobb of Route 1, Ruffin.

The final rites were held Sunday afternoon at 2:30 o'clock at Pleasant Grove Primitive Baptist Church. The funeral was conducted by our pastor Elder Donald Smith and Elder Wallace Smith. His body was laid at rest at Camp Springs Methodist Church awaiting the coming of our Lord and Saviour Jesus Christ.

He died a very young man. The Scripture tells us that the young will die and the old must die. The Church will miss Brother Totten very much but God knows best.

He had been in poor health a long time and suffered much the last few months. We grieve not as those without hope, but feel that our loss is his eternal gain. He had very much love for the Brothers and Sisters at Pleasant Grove Church.

Brother Henry Page  
Route 1, Ruffin, N. C.

MINNIE SPICER STALLINGS

Sister Minnie Spicer Stallings, wife of one of our faithful and devoted deacons of Pleasant Hill Church, Brother Callie Elwood Stallings, has gone to her place of rest. She was born June 29, 1888, and died November 3, 1969. She was born, reared and lived her entire life in Edgecombe County, N. C.

She was the mother of six children, of which the following five are living: Ellie S. Barnes, Rocky Mount, N. C.; Myrtle S. Pridgen, Sharpsburg, N. C.; Richard E. Stallings, Alexandria, Va.; Minnie V. S. Bone, Rocky Mount, N. C.; and Rosa Pearl S. Landen, Rocky Mount. Surviving also are the following: twelve grandchildren, ten great grandchildren, one sister, Mrs. Mary S. Cummings, and one brother, Ernest L. Spicer, Waycross, Ga.

We miss her so at Pleasant Hill, but after suffering for five months, we feel she is asleep from which none wake to weep.

Her funeral was conducted by Elders Leslie Coker and Henry Jones.

She was a precious member of Pleasant Hill Church, and, as her family says, "was devoted to her church, a wonderful wife and mother; we will always be thankful for her love and teaching. She looked forward to her children to gather at home every Sunday night." They rise up and call her blessed.

Written by request in conference the 4th Saturday in November, 1969, by one who loved her.

Emma F. Brake

RESOLUTION OF RESPECT  
BROTHER W. T. CHESTER

Zion Church, Mayfield, Kentucky, while in conference first Sunday in September; agreed to write a resolution of respect, for a dear Brother.

Christ saw fit for Brother William Thomas Chester to fall quietly asleep in his encircling arms, about 3:00 P. M. July 20, 1969. By the Grace of God, Brother Chester lived a life of 88 years, 3 months and 11 days.

Brother Chester united with the Primitive Baptist Church September 15, 1914, and was baptized by Elder H. M. Oliver. He was a dear soldier who held fast to this faith until the end came. He murmured not at the troubles of the way. He was always with Zion Church's little flock in spirit, when they met each first Sunday even after ill health would not permit him to attend Church. He was loved by the Baptists in Kentucky, Tennessee, and Alabama, through his attendance of several associations in that area, with the late Elder O. W. Perkins.

He was married to Myrtle Marine, June 2, 1903. To this union were born two daughters: Mrs. Marine Bagwell and Mrs. Ina Warren, both survive him. He is also survived by five grandchildren and ten great grandchildren.

Mrs. Myrtle Chester died October 27, 1917. After her death Brother Chester was married in 1919, to Fannie Hendrickes, who preceded him in death July 1, 1952.

Brother Chester's request was that Elder J. N. Darnell conduct his funeral, with Ina's Pastor assisting. Due to the fact that Elder Darnell's health often fails him, services were conducted at Byrn Funeral Home, by Mr. James Shockley. Mortal life having ceased, he was laid to rest in Soldier Creek Cemetery. There to sleep in those arms that encircle him, until the trumpet of God shall sound. Then may he dwell with thee at home; and be with the Saints around the Angelic throne, singing praises with the Lord and King.

Written by Sister Dorothy Pryor, complying with Brother Chester's request of about four years prior to his death.

Elder Paul Poyner, Moderator  
Sister Birdie Lawson, Clerk

RESOLUTION OF RESPECT  
DEACON F. ELLIS AMASON

Bethel Primitive Baptist Church of Union County, Arkansas reports the loss of another one of its precious members, to wit; Deacon F. Ellis Amason of McNeil, Arkansas. Born December 22, 1900, he died November 20, 1969. He became a member of the church May 21, 1950, and was ordained as deacon of the church

December 19, 1964.

Survivors include his widow, Mrs. Mary Daniels Amason; one daughter, Mrs. Gloria Westbrook; three sons: Arthur, Charles, and Maurice; one sister, Mrs. Frank Davis; three brothers: Charley, Curtis, and Woody Amason; seven grandchildren, and a host of other relatives and friends who mourn his passing.

The funeral was conducted at Bethel Church November 22, 1969, by his Pastor, Elder E. J. Lambert, assisted by Elder T. F. Sanders, McNeil. Burial was in Bethel Cemetery.

Superlative characteristics of meekness and understanding graced his life. He shall be remembered for his wise counsel and devotion to his family, friends and church.

The above letter ordered written by Bethel Church in regular conference on December 20, 1969. Read and approved the same day.

Elder E. J. Lambert, Moderator  
Mrs. Jean Burns, Clerk

RESOLUTION OF RESPECT

We, the church at Hickory Grove, feel greatly the loss of one of our members, Sister Lenora Lee. She was born November 18, 1890 and died June 18, 1969 making her stay on earth 78 years and 7 months.

Sister Lee died at her home near Coats, North Carolina. She was the daughter of Primrose and Eliza Johnson and was the widow of Brother Seth Lee who preceded her in death on March 4, 1956.

She leaves to mourn their loss, six children; two sons and four daughters, eight grandchildren, two great grandchildren, four sisters, one brother and many relatives and friends.

Sister Lenora united with Hickory Grove Primitive Baptist Church August, 1921, by experience and baptism. She was a faithful member as long as she was able to attend. She was a loving mother to her family and a friend to all who knew her.

We, the members of Hickory Grove Church, extend our heartfelt sympathy to the family in the loss of a faithful member.

Her funeral was conducted at Rose Funeral Home by Elder Wilber Barbour and Mr. Howard O. Beard and was laid to rest in the Family Cemetery near Peacock Cross Roads in the presence of a host of relatives and friends.

Be it resolved that a copy of this be sent to the family, one to the *Signs of Times* and one put on the church book.

Committee:  
Sister Georgia E. Hill  
Sister Lucy Beasley  
Sister Gertrude Royal



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., APRIL, 1970

NO. 4

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4/70  
IT EXPIRES WITH THIS ISSUE

## ELECTION AND PREDESTINATION

As many as the Lord hath chosen,  
So many shall believe; not all  
The power and craft of Hell  
Shall one of them deceive.

Those God has foreordained to love,  
They must and shall believe,  
But those who say it's man's free will  
Their very selves deceive.

It's not because the man believes  
That he is saved at all. God hath  
Ordained he should believe  
Though ruined in the fall.

Though in our Adam nature dead,  
In death we must remain till  
God the Holy Ghost comes down,  
And we are born again.

God foreordained it should be so,  
For 'tis Jehovah's plan  
To call his people by his grace,  
And bring them to the Lamb.

Before God formed his creature man,  
Before the birth of day, God  
Foreordained redemption's plan, and  
Christ the only way.

The man that goes to God in time,  
Was loved ere time began:  
The Father's own eternal choice  
Redeemed by Christ the Son.

Selected by  
F. E. Skinner  
Fletcher, Okla.

## COVENANT OF GRACE UNCHANGABLE

Rt. 4, Box 46A  
Rocky Mount, Va. 24151

Dear Elder Spangler:

I find it time to renew my subscription to the *Signs*. Surely time is slipping by us and many things come and go, and the only thing that I can think of that never has changed, nor will it ever change, is the Covenant of Grace.

I would rather feel an interest in that Covenant than to own the whole United States. Everything we can see or touch will sometime cease to be, but "My word only, saith the Lord, shall not be shaken." O for grace to sustain us through lean seasons, and for a spirit of prayer that would pray for things that are right.

May God ever be the Moderator of our lives, and give us temperance in all things. We hope you and yours are well.

Sincerely,  
The James R. Holleys

## ENJOY LETTERS FROM ALL PARTS OF THE COUNTRY

Rt. 1, Box 192  
Providence, Ky. 42450

Dear Editors of the *Signs*:

Enclosed is a check for one year's subscription for the "*Times*." It is a great paper, and we surely enjoy reading it and the letters from all parts of the country. We are Primitive Baptists. My father was a Primitive Baptist elder, and my wife was reared in a Primitive Baptist home. We love all the dear people who believe in Predes-

mination and Election, for we know if it was left to us, we would wind up in an everlasting hell.

Thanks to our Heavenly Father, it isn't left to man, for He chose his people before the foundation of the world. If we are his, we were chosen in Christ who suffered and died for us. If we are not in that number of the elected, we know there isn't anything we can do to save ourselves.

May God's richest blessings be with you, and may you continue in your good work.

Brother and Sister in hope,  
Wallace and Lou Ella Clayton

“ABLE TO LIVE ONLY  
ON WHAT HE GIVES”

51 Doncaster Avenue  
London, Ontario  
January 18, 1970

Dear Elder and Sister Hudson,  
Cherie and Tim:

It seems such a short time since I was asked by Elder Ruston to write you folks and invite you to come to visit the church in Canada last June. It was the first time that he had asked me to write and invite any visiting minister. We looked forward so much to your visit.

We felt to be under such a cloud when we heard of your accident. You were in our daily prayers. It had such an effect upon me — having somehow felt the responsibility of having invited you. Well do I remember of trying to speak on the Saturday morning. The only Scripture that came to mind in our sadness was “Shall not the judge of all the earth do right?” It seemed to express the only fit confidence — confidence in a God who must still be too wise to err and too good to be unkind.

God is better to us than our fears and we feel in answer to many prayers that God the Great Physician is caring for his own — God with whom all things are possible as he is the giver and pre-

server of life. What a blessing to have confidence in him! What a blessing you have been restored! What a blessing to read of your experiences and the confidence that you were given by God, how your faith was sorely tried and yet how you have been brought off more than conquerors — more than conquerors because you have been able to give all the praise to his great name.

So shall all his people be! They, like the children of Israel travel through the wilderness — often as a wilderness of woe — as strangers here below — being able to live only on what he gives: bread — the word of God, water out of the rocks — water out of the wells of salvation — which springs up even unto everlasting life.

Paul was persuaded that “tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” He also was persuaded that “There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh but after the spirit.”

In some of our troubles we experience as Paul: “Blessed be God, even the Father of our Lord Jesus Christ the Father of mercies and the God of all comfort; *Who comforted us in all our tribulation*, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.” (2 Cor. 1:3-4) When we are persuaded to trust in one who hath delivered, who doth deliver and whom we trust will yet deliver, we have our confidence in the right place.

If not deceived, God in his kindness gave me something to go on: “Preach the unsearchable riches of Christ, along with your work in the schools.” (I am a principal of a large K-8 school.) I have gone in the strength of this for some time. It has been a great blessing to me to buoy me up.

Our church in Canada is seemingly at a “low ebb,” yet sometimes I feel within that the remnant will yet take

root downward and bear fruit upward. We felt a blessing from God when we spoke on 2 Kings 19:4: "Lift up thy prayer for the remnant that are left."

So we travel on. Our prayers are that you and yours will be completely restored in health and that he may bless the trials to the good of your souls, to the glory of his name and to the welfare of Zion.

The Lord willing we would that we might some day meet together. We would love to see you if you feel to come this way.

Yours in hope and fellowship if not deceived,

D. Alex McColl

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SISTER RUSTON TO  
ELDER RUSTON'S FATHER  
AND MOTHER IN 1913

New York City  
December 14, 1913

My dear Father and Mother Ruston:

I do not know whether you will be surprised to receive such a letter as this from me, but I feel I must write and tell you what the Lord has done for me. I never remember the time when I did not want to pray that God would reveal my sinfulness to me, and Christ as my Saviour; and I would be affected at times by preaching or what I read, but I never felt it rested with as much weight on me as I wanted it to.

After we came to America this time, and we were comfortably settled in Brooklyn, I was wicked enough to wish there were no after life, as I was so happy and comfortable I wanted it always to continue. This thought frightened me, and I felt I must pray to be shown the vanity of this world. I went on like this until about two weeks after our baby Rhoda was born, when I began to be troubled with a heavy burden — a constant pressure on my spirits, and I could not rid myself of it. I could not understand it: all I felt I could do was to pray to God to remove

it, for, although I tried to free myself of it, it only grew heavier.

Then the house where we lived was sold and we had to move, and you know what troubles we met with in that. I thought they would quite crush me, but still I felt I must pray for I felt that none but God could help me; and although I still had my heavy burden, I did feel that He gave me strength for my day, as I felt I could not have endured what I was suffering if He had not helped me through. I felt so pressed down, and although I felt a little something to make me hope it was God working in me, I still thought perhaps it was loneliness or home-sickness, and that if George could be with me more, I should feel better; but I was to find it a mistake, for on some of the days he was home from work I suffered the most.

I felt if I did not get relief either my mind or health would give way. I lost all pleasure in my home, husband or children, and felt I could hardly force myself to eat. All that made me do so was the thought that I had my little baby to feed, and that she would have to suffer if I were ill. All I could do was to drop on my knees and groan, "Lord help me," for in no other way did I feel I could find relief. I was so afraid it was not His work, and, if not, I felt I was most miserable: for I had tried to get rid of my trouble in every way, and could not; and if God did not help me, I did not know what I should do. This was a week ago yesterday, on Saturday morning, December 6th. It was terrible: I felt I could not bear it. I felt like the woman who could not lift up herself, and had spent all she had but was no better, but rather was worse.

I told George I did not know what I should do: it seemed more than nature could bear. I read the Bible but could not find comfort. "When the poor and needy seek water and findeth none," seemed my case, and "The rebellious dwell in a dry land." I was terribly rebellious, but felt I could not prevent

it. As each Sunday had come around I had gone to meeting, hoping and praying there might be something for me, but although I did seem to get a little hope at times, I would come away and forget the very words which encouraged me — and sink lower than ever. Although I did feel there must be a blessedness if only one could experience what the minister, Elder McConnell, preached about; and I felt such a love to him and all God's people. I was so afraid it was only a natural love because they were so kind to me; and yet I could not think it was, for there were one or two I am sure had nothing in them naturally to attract me: yet when I heard them speak on the things of God, I loved them so much.

I was telling you about last Saturday week. In the afternoon I felt a happiness stealing over me, and I told George I did not know how it was or what made me feel like it, but I felt I must thank God for relieving me; for I felt I should have broken down under my burden if it had not lifted a little. We were rather busy, and were late going to bed, so I thought I would not stay to read as I had read some earlier in the day; but then I thought I would not neglect it. I opened at the Psalms and there seemed a light on the Word which I had never seen before, especially the beginning of Psalm 9. When I got to the third verse I felt I could really feed on it, for I felt God had indeed turned back my enemies; and I told George so. He starting reading aloud, "Ho every one that thirsteth," and when he got to, "He that hath no money, come ye, buy and eat," I said, "I am sure I have no money for I cannot do anything of myself." He went on reading, but I did not hear him, for then it seemed to me that Calvary was brought up before me, that I felt my burden was all gone and I could stand up straight; and I saw Jesus on the cross, bowed down with it and bearing it all for me. It was like a vision, so wonderful. Although I had prayed for it, I had never thought it possible it

could be revealed so clearly to me. I felt I wanted to do nothing but praise Him.

George had been exercised about baptism for a long time, and had hoped I should join him, but I always told him I had to be shown a lot more before I was a fit subject for baptism; but now I felt I wanted to tell the dear church people what a dear Jesus I had found, and felt He had done so much for me that it was but a little thing to follow Him in that. The next day being Sunday, I told the minister about it in the intermission, and in the afternoon, there being a church meeting, we gave in our testimony; and being accepted, it was arranged for us to be baptized the next Sunday. I have had many temptations during the week but the sweetness has continued. Satan has tried to take away my peace, but he has defeated himself, for when I felt burdened and dejected again then the blessed hope of heaven has made me feel how He has blessed me, and I hope to go there and praise Him for ever and ever.

My prayer has long been, "O love divine, how sweet thou art, when shall I find my willing heart, all taken up in thee," etc. especially, "God only knows the love of God, Oh, that it now were shed abroad in this poor stony heart. For this I sigh, for this I pine, this only portion, Lord, by mine, be mine this better part." Now I feel the love of God is shed abroad in my heart. Recently I had so much happiness, I had to say, "Surely this is none other than the gate of heaven," and yet, "If such the sweetness of the streams, what much the fountain be? where saints and angels draw their bliss immediately from thee." I have so longed for today to come that I might openly confess Him; and, Oh! what happiness there has been in it. We were baptized in the river Hudson, and then went to the meeting-house for lunch and afternoon service; and what a feast of fat things it was.

The minister spoke of the burden all

God's people have to labour under, and how it is all laid on Jesus; and how the Comforter is sent. It seems that I must be travelling in the King's Highway of holiness, for it does indeed seem a path of peace; and I can see my experience in God's people right through the Bible. And I feel that the good old hymn writers felt the same, for their hymns are just the expression of my heart; and in the present day God's ministers preach it, and the people all talk the same language. The other day I was so discontented and pressed down by worldly things, I wished I could go straight to heaven and praise God without being troubled by the cares of this world. Then it came to me, "Casting all your care upon Him for He careth for you," and I had such sweet peace. It is certainly "the peace of God which passeth all understanding." "Faith is the substance of things hoped for," and surely God has given me the substance of what I have hoped and prayed for for so long. I do pray He will keep me near to Him, for I feel so prone to wander.

How good God has been to bring dear George and me to His banqueting house together. It is a deeper love than our earthly companionship, although we feel God gave us that too; but to be able to pray and talk together and walk the heavenly road, is so wonderful it seems to be far greater than the earthly happiness we have always had together since first we knew each other.

Well, dear Father and Mother, I have prayed I might not write anything but what I have really been taught; and hope I have not.

With my best love, I remain your loving daughter,

Esther

WITH HIM HE FREELY GIVES  
US ALL THINGS

Rt. 2, Box 423  
Boones Mill, Va. 24065

Dear Brethren:

It is not the business of the servant of God to set forth one untenable proposition for the purpose of refuting another. We do not have anything but that which we have received, and we have received no fellowship for any of the people who trust in their works for either a part or all of salvation, — and boast as though we had not received it.

If God gave us Christ, how shall He not with him also freely give us all things? And if we have Christ we have all things and abound. Anything we do not have now we do not need now; and faith is content with such things as we have.

As for the doctrine of obedience and disobedience: by the disobedience of one man many were made sinners; even so by the obedience of one man (Jesus) *shall* many be made righteous. Now those made righteous by Jesus Christ shall do righteously according to the measure of the faith of God in each heir of righteousness. When such sin, they have an Advocate with the Father.

Those who claim that our spiritual comfort is conditional upon our behaviour, are destitute of all scriptural companionship, for Jesus is the Friend of sinners. Those who say that "Christ in you the hope of glory" is a conditional matter are not only false in their declaration, but do themselves know nothing of how to behave either in or out of the house of God, for it is hid from all prudent people. Prudent people are fleshly-wise, to tell others how.

Not only are preachers and deacons gifts to the church, but each member is a gift to the church. Everyone the Lord calls is fully taught by the Lord in that call to know of spiritual things; and to that call and things of the Spirit and to Jesus, he should ever look, and never to man.

There is a gift in each saint that only God can bestow, and this cannot be done by man in any respect or to any degree. To think that a man can embellish the work of God, and better qualify His workmanship, is to deny,

"He is the Rock, his work is perfect." Those who are put into the service of God are all qualified by the Spirit by which they are set apart.

There is faith in each Church, and without faith there is no real profession of faith. The fact that, "The just shall live by faith," is sweet to the faithful; while do your duty is an underhanded, subtle, carnal, flesh-pleasing theme.

The Lord no doubt will preserve His faithful ones, and will give them from time to time to see that He will do it in the might of His power. Where grace is proclaimed, God's power is preached. Where works, duties, laws, etc. are preached the creature is exalted and the Creator abased.

Those who respect the planting of the Lord regard it as holy ground; and the inhabitants of Zion as a sanctified, preserved people. These do not feel disposed or called to embellish the work of God, but rather to deny themselves. Their desire is, "Lord submissive make us go." For so long as this world endures such shall flourish in the courts of our God, knowing that He can all our sorrows heal.

In gospel bonds,  
J. L. Bocock

---

"COMFORTING TO FEEL  
HIS GUIDING HAND"

100 Hermosa Avenue  
Apartment 3E  
Long Beach, California 90802

Elder D. V. Spangler, Editor  
Danville, Virginia 24541

Dear Elder Spangler:

It is time to renew my subscription for two years to the dear old *Signs*. What a wonderful manifestation of God's loving care and guidance from 1832 (twenty-nine years before the beginning of the Civil War) through peace and war, good years and lean years (137 of them) this beloved paper of glad tidings has persevered. May it be His holy and divine purpose to make

it possible to continue it through many, many more years as a beacon to those who love the Lord and are called according to His purpose.

How sweet and comforting it has been through an extended illness, from which I have not fully recovered, to feel His guiding hand and comforting spirit. We know He never leaves nor forsakes us but how wonderful it is when we can feel Him near. I have prayed for patience and reconciling grace in my ordeal, especially during four times in the hospital in the past year (hepatitis). We know all things work together for good to those who love the Lord and are called according to His purpose (I hope I am one of His).

The following poem which I wrote when my precious mother passed away five years ago, if not deceived, expresses my faith and hope.

GOD IS MY LOVE

There is an end of the land  
And an end of the sea  
But there is no end  
Of God's love to me.  
He is the spirit of prayer  
The answer to prayer,  
The very air I breathe.

When He leaves my heart for a season  
I am sighted but unseeing;  
Hearing yet unheeding  
I exist but seeming for no reason

When through troubled waters I must go,  
His everlasting arm holds me:  
He is my shield  
Against the evil about me.

He is the shadow of a great rock  
In a barren, weary land,  
A shelter from the storm's shock.

He has no beginning;  
He always was, is, will be  
The glory of my happy days  
The comfort of my mourning nights.

I am enclosing, together with my check for \$15.00 (fifteen dollars) seven of which is for the renewal of my two-year subscription and the remaining \$8.00 (eight dollars) to be used for the "needy" fund. The term "needy" I like better than indigent. We are all needy

in spirit and this seems less discriminatory.

May God bless you and your co-editors in your work which I know is a labor of love.

In hope,  
Helen Jane Jones

P. S.: I hope you, your companion and family are well and happy.

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### ENJOYED ELDER LEFFERTS' PREACHING

Collinsville, Va.

Dear Elder Wood:

Truly hope this finds you and your family enjoying the blessings of life, and to everlasting happiness. I received the January issue of the *Signs*, and enjoyed the writings very much.

Elder Lefferts has passed on, but his writings and preaching still linger with me. I well remember his text preached at Roanoke twenty some years ago, on the 8th chapter of The Song of Solomon. I cherished it and still do.

I am enclosing an article written by him as an Editorial in the *Signs* of February 1, 1921, and would like to see it reprinted in the *Signs* if you see fit.

Sister Mattie Underwood

(See Voices of the Past.)

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### "WOE TO THEM THAT ARE AT EASE IN ZION"

*"Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came!" (Amos 6:1)*

We believe this Scripture also applies to Spiritual Israel as it did to natural Israel. Bible readers are familiar with the calamities, judgments, etc. that were brought upon natural Israel.

There is great danger of being at ease, and there is a woe pronounced upon this state! We may think of this

as being carnal ease, or one being not concerned about one's own Spiritual welfare, or not being concerned about the welfare of Zion. As we think of one being at ease, we think of one getting lazy. One may say, "there is not any use of me praying, because what is going to happen is going to happen anyway, whether I pray or not." One is at ease if he does not pray unto God. One is at ease if he does not feel the need of guidance, and for God to direct him as he travels along this pilgrim way.

True prayer is inspired by God. Prayer is part of the predestination of God. God has determined certain blessings for his people, and He has also determined that they should pray for them. "He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him." (Psalm 91:15) It is a positive declaration that God's people shall call upon him. They must pray, and this is not mechanical. God puts the burden upon the heart, and one cannot help but pray, and he prays because he wants some relief. This is heart-felt!

One is in a state of "at ease in Zion" when he has a careless, indifferent attitude. In the 6th chapter of Ephesians Paul admonished the brethren to put on the whole armour of God. It is true that one cannot do this by his own efforts, but through the strength of God he can. "I can do all things through Christ which strengtheneth me." (Phil. 4:13) One is careless and at ease, when he sits back and says, "we have got the truth, got the doctrine of God, and we are right, so there is nothing to be concerned about." There is much to be concerned about!

It causes concern when we realize that we do not have the same degree of the light or the presence of God as it was in ages past. Many are at ease because they do not realize this, and they are in a sleepy state, and are certainly at ease in Zion! This light of God is being removed so gradually, that those that sleep in Zion do not realize

that God is removing his presence from us! Oh! May the Lord wake us up, and cause us to be concerned about the sad state of Zion!

Why do we have this carnal ease? We are blessed with better material things than our forefathers, but they were blessed with a better degree of the riches of God than we are in this age. While we are blessed in a natural sense, it looks that we are experiencing leanness of our souls at the same time. "And he gave them their request: but *sent leanness into their soul.*" (Psalm 106:15)

We should be thankful for the opportunity to meet together and sing the sweet songs of Zion, hear the Gospel preached, and enjoy this sweet fellowship of the Brethren. How miserable it would be when we would not any more upon this earth have the opportunity to have public worship. It would also be miserable to meet together and feel that God had forsaken us. One has the desire to hear, but finds in sorrow to his soul that he is shut up, and cannot meditate upon Spiritual things as he would desire to.

The evil day is before us! The motive of Satan is to separate and divide God's people, stir up confusion and hard feelings between brethren, etc. "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." (1 Peter 5:8) We need the presence of God in this evil day! May the Lord enable us to put on the whole armour of God, that we may be able to stand against the assaults of Satan. We cannot stand against Satan in our own strength, but through the Lord we can stand. Our enemies are too strong for us, therefore we need the presence of the Lord, who is our strength and our deliverer. "He delivered me from my strong enemy, and from them which hated me: *for they were too strong for me.*" (Psalm 18:17)

As we travel down a natural road, we see a ditch on the left, and one on the right. As we think of the way that

leads to the truth, we see a ditch on the left and one on the right. "And thine ears shall hear a word behind thee saying, *This is the way, walk ye in it,* when ye turn to the right hand; and when ye turn to the left." (Isaiah 30:21) One ditch is conditionalism, of one trying to earn salvation, his blessings, etc. by his own works. The other ditch is the "fatalist point of view," or one trying to hide his faults, weaknesses, shortcomings, sins, etc., behind the predestination of God.

The weapons of our warfare are not carnal. A good Spiritual weapon is prayer to God, to walk in an humble manner before our brethren and to watch over one another for good and not for evil. It is good to walk in love. If we love God, we cannot help to love our Brethren. "Walk in love . . ." (Eph. 5:2) May the Lord bless us to speak the truth in love. "But speaking the truth in love." (Eph. 4:15)

We are at ease if our mind and affections are set upon things of this earth. May the Lord bless us to see and feel that our stay here upon this earth whether few or many years, are not worthy to be compared to that everlasting glory that shall be revealed in God's children. Let us remember that the "love of money is the root of all evil." (1 Tim. 6:10)

May the Lord bless us to be concerned about the Spiritual things of God. May the Lord bless us to read the Bible. Let me ask you, dear reader, how long has it been since you have read the Bible? Has it been a long time because you just had to watch all those TV programs, etc.? Have you been at ease so long that you cannot remember when you actually prayed to God? The position or the place where you pray does not make any difference. It is when we pray to our God in secret, and the things of this world are shut out. It is good to pray unto God. He is able to supply all of our needs. There is nothing too hard for God. When we are in that dangerous sleepy state, may we pray that the Lord will awaken us out



of this carnal sleep, and once again bless us with his manifest presence.

Many times when we pray, it seems that God does not hear us. It looks that He will not bless us. But let us not give up, and let us keep praying. If we do not faint, in due time the Lord blesses us. "And he spake a parable unto them to this end, that *men ought always to pray, and not to faint*; Saying, There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And *shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*" (Luke 18:1-7) The first verse is the key to this parable, that we should keep praying in spite of discouragements. We will not go into detail, but you Bible readers are acquainted with the case of Jacob wrestling with the angel all night. (Genesis 32:24-30) Jacob had the courage and determination when he said: "I will not let thee go, except thou bless me."

May we pray that the Lord will bless Zion to waken out of this sleepy state, and set her affections upon things above, and be concerned about the things of God. May the Lord revive us! "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6)

We close with quotation of Eph. 6:18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

MADE ACQUAINTED WITH  
TRUTH THROUGH EXPERIENCE

234 Baker Street  
Warren, Ark. 71671

Dear Editors of the *Signs*:

My subscription has expired, so am enclosing check for two year's renewal; use the remainder as you see fit. I don't want to miss a single copy. The messages that are sent forth through the *Signs*, are what I hope I believe and love. I know nothing personally of, nor acknowledge any conditionalism upon the will of the creature. For the creature has not the will nor the power to accept, or do worship and service to God from birth until death. If there is any doing the will of God, any salvation given, promises or blessings obtained, it is that which emanates from the inner man, (Christ in us the hope of glory,) through the divine principle of faith, hope and love given us of God, in which He receives all the honor and glory. The creature is utterly abashed, and our God and Saviour extolled. This salvation, promise or blessing is only obtained by God working within us according to His good pleasure.

God never began a work which he did not accomplish to His own glory and the praise of His grace. His ways and works are contrary to the will of the creature. He is sovereign over all things in heaven and earth, doing His will in the heavens and among the inhabitants of the earth. I believe in Christian obedience, such as emanates from the grace of God shed abroad in the heart by the Holy Ghost which is given us as new creatures in Christ Jesus. We put off the old man with his deeds (thus fulfilling the desires of the flesh,) adultery, stealing, lying, etc., to walk in newness of life. This can only be according to enabling grace. When grace does not reign and rule within us, we are left destitute of power, and are unable to worship or serve Him. He gives according to his own will and pleasure. Of ourselves we can do noth-

ing; in Him we can do all things according to the strength afforded of him. As we are mortals, afflictions, crosses to bear, and losses are our lot, so that we may know that here we have no continuing city. Whether these sufferings are the effects of our sins or the dispensation of God for our benefit, we acknowledge, when we understand, that they are good.

Without these troubles and tribulations, we would have little evidence of our sonship, nor would we desire a better country. I cannot feel that anything comes to pass by chance. We know that sin entered by the disobedience of one, and death passed upon all; whereby according to divine justice, all would be forever lost. This fact I was made acquainted with in my experience, if I have ever had an experience of grace. I came to realize that if I had never committed a sin in life or had died in infancy without the knowledge of good and evil, I was lost by reason of total depravity. Salvation came to me, (I did not go to it,) when my condemnation was taken away, and Jesus appeared as my Saviour. So, dear friends, there is no salvation save in Jesus; and that is a free gift. I have no other hope for myself, or anyone else; and if my portion is to be with the damned, I must say it is just and right.

I find also that we are equally dependent upon Him for spiritual joys as we travel through this thorny maze. We are kept by the power of God unto salvation. While I desire to encourage God's people to an orderly walk, I cannot divide salvation into many parts as some do, and thus divide the glory with men, because man is utterly helpless. If God does not have all power over man, then I know not how to trust him. I admit that I am ignorant and do not understand many things, but I thank God that He has graciously given me hope to know the truth. God has all power, — where is any place for anymore? He is all powerful. There is no power but of God; the powers that be are ordained by God. "I am God and

there is none other." He made all things that be: He has set their bounds and habitations, and they cannot go beyond their decreed purposes. All things fulfill His eternal purpose.

Yes, they all fill the very place He before determined that they should. It makes no difference what the thing is: good, bad, or indifferent according to man, I believe the all wise and powerful God that I hope I love, willed it so. There is nothing that ever has or ever will occur, that God did not will. He willed to make the old crooked serpent. He was not forced to make anything, but He freely and purposely made all things for his own glory. There was no one to counsel him, but his own hand made the earth and garnished the heavens; and all things will fulfill the purpose for which God intended it. His own arm brought salvation, and of the people there were none to help.

I believe that this all wise God did choose and elect his people in his only Son, who was full of truth and grace. Yes, their names were written in the Lamb's book of life before the foundation of the world — not for any good foreseen in them, for it is a free gift from God. It is not of works, but of grace you are saved through faith, and that not of yourselves; for you are His workmanship created in Christ Jesus unto good works, which God before ordained that you should walk in them. He has mercy on whom He will have mercy, and hardens whom he will. It is not of him that wills, nor of him that runs, but of God what shows mercy. With his love and kindness He draws his own.

Your unworthy sister in hope of mercy,

Mrs. Charlie Harrod

---

"WONDERFUL TO BE SATISFIED  
WITH THE FATHER"

Yanceyville, N. C.

Mr. and Mrs. Cisco Barron  
Spearsville, La.

Dear Brother and Sister Barron:

We learned just recently of you having lost a brother since you were here. These partings are sad and always leave a scar. There is only One, with whom I feel you are well acquainted, that possesses and distributes the real healing power for these wounds. Time is also a healing ointment — a “product” of this world.

The world “time” brings to mind Elder King’s sermon at Prospect Hill Church last fourth Sunday. He set forth our usefulness for, and reliance on, time in this world. What a schedule we gear ourselves to, such as “A time (we set) to go to bed and a time to get up.” In other words we find ourselves living by a time table — doing so even unconsciously. Then he went on to speak so beautifully of God’s eternal “now,” where “time” shall be no more. Isn’t it wonderful to think upon: to have no thought of the past and no fear of the future — to be ever satisfied with the Father. Oh! to even grasp a faint hope of such a picture is almost inconceivable and almost leaves me in a fearful state. Elder King was so wonderfully blessed to portray such a picture this Sunday in his praises to an eternal God, declaring as always the glory of the Father.

Another thought comes to mind. A few months ago the word “measure” seemed to stay on my mind for several days. I began to wonder why, and after a while even wondered if there was some scriptural connection. I even checked and read several passages of scripture but nothing seemed outstanding. Then one night after retiring the word was made beautiful to me. I cannot seem to put it into words but I did feel a something there that I feasted upon for most of the night. Somehow “time” and “measure” seem to cohere for me. Does this make any sense to you? I’m very doubtful; but I have enjoyed my little chat with you.

We were so happy you worked in a little visit with us, though it seems al-

most like a dream that you and all the other dear folks were here. Burch and I both treasure our friends and especially the ones of like faith. We hope the good Master will continue to smile upon us in the form of giving His little ones a mind to come our way occasionally, as well as for the many other favors He has bestowed upon us we want to be thankful.

Give our regards to Mary — want to acknowledge her letter but will have to do so later. Too, remember us to Elder and Sister Smith, also the Hudsons. Think of them often. May it please the Father of all grace to continue His watchful care in tender love and mercy toward them.

Burch also wishes to be remembered to one and all and especially to tell you how please we were that you would even consider us in your visit to North Carolina.

I know of no special news of the people you know back here. I hear we had a good Union (5th Sunday) meeting at Dan River Church. We did not go because of the death of a next door neighbor just a few minutes before leaving.

I must bring these remarks to a close.

In bonds of love,  
Mary Blaylock

---

APPRECIATES THE SIGNS

Quarryville, Pa. 17566

Elder David V. Spangler

Dear Elder and Brother:

First of all I trust you and yours are well. I trust blessings in Jesus Christ, our Lord, continue to be yours in the new year. May his peace, in all spiritual blessings, abide with you and yours. I know you give Him all the glory.

I wish to say that I appreciate the timely writings and editorials published in the *Signs*. They are truth for our time, were of old or past time, continue as landmarks and guideposts in all future time — until the second appearing

of Jesus Christ, Lord of all.

Let us take the January, 1970, issue of the *Signs*, just for instance — one of twelve that comes to our mailbox in the course of one year. What truth in print! There is "Predestination And Obedience," "Watch Over One Another For Good," "A Glorious Oneness," Editorial "Beginning Of 138th Volume," Editorial "Peace On Earth," all this and more in just one issue of our most precious periodical.

The purpose of this letter is the renewal of my subscription. Enclosed is a check for \$8.00 to pay to April, 1971. I would appreciate an extra copy of January, 1970, if available. I want it to pass around to different persons for them to read, then, if someone did fail to return it I would still have my own.

May free grace abide and all spiritual blessings in Jesus Christ, our Lord.

Unworthily,  
Charles B. Osborne

#### ENJOYED THE ASSOCIATIONS

1231 Pecan St.  
Channelview, Texas 77530

Dear Brethren:

I have been blessed to enjoy the *Signs of the Times* this past year, and am sending check for two years subscription.

It brought joy to my heart to hear the gospel preached while at the Upper County Line Association. I spent two years with a limited order of Baptists, but if not deceived in everything, the Lord opened my eyes and led me to the true absolute Primitive Baptist faith. I spent ten months in the dark valley disturbed, seeking help. When relief came I was received in the Shepherd Fold Primitive Baptist Church, Houston, Texas.

I was also blessed to visit the South Alabama and the South Ouachita Association last summer.

I hope the Lord will bless you dear brethren in putting out the *Signs*; and

bless all the chosen ones.

A brother in hope,  
Earl W. Hall

#### APPOINTMENTS FOR

ELDER W. W. HUDSON OF BASTROP, LA.  
Bush Arbor Church — Tuesday night, April 7, at seven p. m.

Dan River — Wednesday night, April 8, at seven p. m.

Roanoke, Va. — Thursday night, April 9, at seven p. m.

Frying Pan, near Manassas, Va. — Sunday, April 12, at eleven a. m.

Rocky Mount, N. C. — Monday night, April 13, at seven p. m.

Tarboro Church, Tarboro, N. C. — Tuesday night, April 14, at seven p. m.

Pleasant Hill Church — Wednesday night, April 15, at seven p. m.

Elder Hudson is well known and highly appreciated among us, having visited some of our churches last year on his way to Canada. He was in a car wreck on that trip, and has been unable to be at his occupation since, but works that his doctor will allow him to go to work in May.

I hope our ministers will circulate these appointments and go to hear him.

D. V. Spangler

#### CONTRIBUTIONS TO THE INDIGENT FUND

(To February 1, 1970)

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Danville, Virginia April, 1970

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

**SIGNS OF THE TIMES, INC.**

R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

**BLACK CREEK UNION**

The next session of the **Black Creek Union** will convene with the church at Old Beulah, the Lord willing, the fifth Saturday and Sunday in March, 1970. The church is located in Johnston County near Kenly, N. C.

Everyone who has a mind to do so is invited to attend.

Eli T. Smith, Clerk

**EDITORIAL**

**VARIOUS CUSTOMS AND PRACTICES AMONG OLD SCHOOL OR PRIMITIVE BAPTISTS IN DIFFERENT PARTS OF THE COUNTRY, AS OBSERVED BY THE WRITER**

For several years I have had a de-

sire to write an article describing the different practices among the churches in different places. I note the different practices among those who preach the same doctrine, yet whose fellowship is not affected.

First, I will mention some practices in CANADA:

**PRAYER:** The first part of the service is prayer. The minister enters the pulpit, and while the congregation stands, the minister prays.

**COMMUNION:** When communion is served each person holds his bread until all have been served; and when the minister says, "And they all did eat," all eat the bread at the same time. Leavened bread is used in the service; as it is in most places in the North, but not all. The difference in the use of leavened and unleavened bread has never affected their fellowship.

**SINGING:** In the Dominion they have a small book containing the Psalms in metre, and some Paraphrases in verse. When I first visited there over thirty years ago this book was used exclusively in their services. Hymns were used between services, which most knew by heart. The Psalms and Paraphrases are sung in familiar tunes. Their singing is wonderful, and the congregation joins in the singing.

**NORTHERN STATES:** In the northern states the congregation does not stand during prayer; and hymn books are used in singing. Some have the same custom of holding the bread in communion, and others do not.

**DEACONS:** In the North the deacons are appointed by the church for the most part, and not formally ordained by a presbytery as in the South.

**CONTRIBUTIONS:** Collections are taken by the deacons immediately after the conclusion of the sermon, by passing a plate or basket. There is no formality observed in this.

**MEETING HOUSES:** The place of worship is referred to as The Meeting House. In other areas the meeting place is referred to as the church, for the most part.

**RECEIVING MEMBERS:** In years past it has been customary for those expecting to offer to the church for membership, to first speak to the pastor about it, laying their case before him for his advice. Though there is no set rule in the matter. This practice is not followed at present as much as in the past. When a person offers to the church for membership, he is said to be going before the church, instead of joining the church.

**USUAL PRACTICES IN THE SOUTH AND WEST:**

**DEACONS:** The usual practice is for the church to choose one or more whom they believe meet the scriptural qualifications of the office. Then a call is sent to a minister or ministers who join the pastor in organizing a presbytery for this work. After due examination, if believed qualified, the presbytery proceeds to ordain by the laying on of hands and prayer; and then a charge is given regarding the duties of the office. In one area that I know of, at some of the ordinations of deacons, the deacons present take part in the laying on of hands. This is not the usual practice over the land.

**CHURCH EXPENSES:** Contributions are made by the members and friends directly to the minister in some areas. In other places the contributions for the minister and for church expenses, are handed to the deacons; and distribution of the funds is left to them.

In some communities, especially at associations and appointments of visiting ministers, the congregation is called on to contribute; and while a hymn is being sung, the people go forward and lay their contribution on the table. In other words, in the South and West there is no fixed rule.

**PRAYER:** In some parts of the South some ministers stand while praying, while in other areas they kneel. There is no fixed rule in the matter. In the deep South and West, I believe they all kneel in prayer.

**COMMUNION:** Unleavened bread with the wine is served in the commun-

ion service. In some places the deacons personally serve each of the members, who are requested to sit in every other pew so as to be easily served. In other places the elements of the communion are handed to a member at the end of the pew, and they then pass it to others in the pew.

**FEET WASHING:** In the Middle Atlantic States of Virginia and North Carolina, some of the churches engage in literal feet washing, and other churches do not. Where a church does engage in the practice it is left to the choice of each member whether they engage or not. I do not know of any church where all engage in this. It has never been a problem with them and the most charitable attitude is manifested by all. In the Northern Churches most of the members have never observed this practice, or even witnessed it.

In the deep South and West, from my observations, the members have all engaged in literal washing of feet; which is usually done at the conclusion of the communion. In the North, South and West there has never been a question of fellowship among them over this practice. The ministers of the South and West have visited freely among the Northern churches; and the ministers from the North likewise.

There is a section of the country where there is a tendency to make a test of fellowship about literal feet washing; and they are finding such an attitude discouraged by brethren when the matter is pressed. Elder Sylvester Hassel, in the Primitive Baptist Church History, has this to say about the practice, on page 845, "This appears to be an open question among Baptists, some approving and others disapproving the literal observance as a church ordinance or rite." In relation to the Kehukee Association, the oldest Primitive Baptist Association in the United States, Elder Hassel has this to say, "Some of the churches of the Kehukee Association never observe it at all, others observe it annually and connect it with

the communion or the Lord's Supper."

On page 847, Elder Hassel continues as follows, "The discussion of the subject of feet-washing on both sides has been characterized by a true Christian spirit, worthy of commendation." "It would be a sad day for the church were the observance or non-observance of this rite ever be set up as a bar to fellowship. So far from this at the present time, it has been customary with the churches of the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions."

I have set forth the above, to show that in different parts of the country there have been varying practices; yet brethren in the North, South, East and West have been blessed to live in peace and fellowship with each other; and to manifest a charitable spirit toward others whose customs and practices differ with theirs. Where you do not find this manifested, you will find a people with many factions and groups where very little love and fellowship abounds.

In conclusion, let us ever be mindful of the Apostle's word as to who is to be received among us. "If they bring not this doctrine, receive them not into your house," etc. Which doctrine is the doctrine of rich and reigning grace in the salvation of every vessel of God's mercy.

D. V. S.

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#### EDITORIAL

#### "LIKE A GRAIN OF MUSTARD SEED

*"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matthew 13:31-32)*

Jesus spake many things in parables to great multitudes who came to Him

on that day as He sat by the seaside. The multitudes gathered were so great in number that He went into a ship to speak. Matthew records the parable of the sower. Jesus closed with the words, "Who hath ears to hear, let him hear." Jesus did not explain the parables to the multitudes. The disciples did not understand the heavenly meaning of these earthly things related by Jesus until He explained them. These sayings were shrouded in mystery. He explained them to those to whom, "It is given you to know the mysteries of the kingdom of heaven, but to them it is not given." (V. 11) If you have been given to know the mysteries of the kingdom, you yearn for explanation. If you have wisdom, you shall become wiser. If you have spiritual life, you shall have it more abundantly: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath." (Mat. 13:12)

This could be called the time of the height of the popularity of Jesus' "Favor with man." I am convinced that all other men would have used such occasion to glorify themselves by enticing as many as they could to join them. It is natural with men to think that in numbers there is more power. All who follow this inclination will boast of the numbers they have persuaded to adhere to their pleadings. Power of God must be displayed, not the power of men. God's mighty work must be displayed in such manner that no group of men could take the glory. God's crowning work of His kingdom must be done secretly being hidden from men.

What contrast between the sight of the throngs of people on the seaside, and a grain of mustard seed. Should Jesus have told them that these great multitudes of people which you have just seen is very small compared to the number which now is the kingdom of heaven, it would have sounded more reasonable. What He did tell them in comparing the kingdom to the smallest

of seeds must have been different than they expected.

Mark quotes Jesus: "And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." (Mark 4:30-32) It is remarkable that just *one* grain of mustard seed was sown. One commentator describes the mustard tree berries as much smaller than a grain of black pepper, having strong aromatic smell, and a taste much like that of a garden cresses. If one berry is much smaller than a grain of black pepper, how small would one grain of that berry be? It is so insignificant in size. God sowed the kingdoms of the earth, and one grain of the smallest seed sown is *His kingdom*. The Son of man sows children in His kingdom. (See Matthew 13:37-38) The kingdoms of the earth grow rapidly and dwindle away but God's own kingdom grows slowly and shall ever increase. We read in Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." We hear much of the decline of the Church. We cannot believe it in the face of so much scriptural proof otherwise. There shall be no end to the *increase* of Christ's government and peace in His kingdom because it shall not be left to other men. The *zeal* of the Lord of hosts shall perform this. Read Isaiah 9:6-7. Our zeal to help the Lord in this matter would result to a zeal of ignorance. Our unbelief in the Lord's perfect and complete performance in His secret way, sometimes inspires us to act foolishly by trying to speed up God's will. Abram tried to

hurry God's promise which resulted in the birth of Ishmael. God's secret and extraordinary procedure resulted in the birth of Isaac at the set time of God.

A grain of the seed of the Holy Ghost through due process brought into being a little baby. Eternal life was in this seed. All of God's chosen people were wrapped securely in this seed. This seed became the only begotten Son of God which was born in Bethlehem. God blended Himself for the first time with any of His creation when Mary was conceived with the Holy Ghost. All of His creation can call him *God*, yet none of His creation can call him, *Father*, but through Christ Jesus, the Son of God and the Son of man. Mary was highly blessed among women to give birth to this Son. Eternal Life was in the seed. It grew after it was planted. Mary's flesh did not produce any of this eternal life. She did not design the characteristics of this Son. God curiously and wonderfully wrought this work, as in all other births, that Jesus should come forth as a little babe. It was determined of God that men should see this baby wrapped in swaddling clothes lying in a manger. This was *the sign*. It is yet *the sign* "Unto us a child is born." (See Isaiah 9:6)

There is no proof that Jesus experienced any extraordinary growth from His conception to His crucifixion in the *natural* sense. There was no difference in His natural appearance from ordinary men, because Judas had to point Him out by kissing in order to show which one of the group was He. If Jesus had begun His extraordinary ministry while yet a babe in nature, surely the Scriptures would have pointed it out. We have no record of his talking while a baby. We have no authentic record of His supernatural power being displayed in childhood. (We do have some very interesting stories under the title, *Infancy I* and *Infancy II*, recorded in the apocryphal books of the New Testament. These seem to be imaginative.) It was normal for him to



grow in stature as other men. Luke records: "And Jesus increased in wisdom and stature, and in favour with God and man." Was Jesus as wise when He was born as He was when He was crucified? Mark says He *increased* in these four things noted. There must be a gradual growth in Jesus to typify this Kingdom. It was normal that He should begin His remarkable career after becoming thirty years of age. The record does give us one incident when He was twelve years old proving His divine wisdom and knowledge of the fact that He was then launching upon the divine career: "... Wist ye not that I must be about my Father's business?"

Eighteen years passed from the time that He astonished the doctors with His wise questions and answers before His baptism and public ministry. Why? He was under the law. Eighteen years intervened that must have been well used in fulfillment of the law. He must serve His time under the dominion of the law. When this service was fulfilled, Jesus was ready for baptism. This act of baptism was at the proper moment. This baptism meant something to Jesus. His status was changed. This was the crowning act of the fulfillment of righteousness: "And Jesus answering said unto Him, Suffer it to be so *now*: for thus it becometh us to *fulfill all righteousness*. Then He suffered Him." There had been silence from Heaven concerning Him for thirty years. This silence was broken upon completion of Jesus' baptism. This Voice said, "This is my beloved Son, in whom I am *well pleased*." (See Matt. 3:16-17) Some may think that Jesus began immediately to preach but He must first be led into the wilderness to be tempted of the devil. This temptation must not come immediately but after forty days and forty nights of fasting. After the temptations: "Jesus *began* to preach, and to say; Repent: for the kingdom of heaven is at hand." (Matt. 4:17) He then began choosing His apostles. His command to the two fishermen were: "Follow me, and I will make you fishers

of men." Jesus had served *God* through these thirty years *for* His people. Now, He could be of great service *to* His people. Jesus chose only twelve apostles to whom was given extraordinary powers. He sent them forth preparing a people for the kingdom. Jesus later sent forth the seventy assuring them that: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth the labourers into his harvest." (Luke 10:2) Surely there were those whose growth in the faith were ripe for the labourers. These seventy were not to prepare the people but to preach *Peace* to a prepared people. These seventy were not to gather in the young and unregenerated but to preach the Gospel to those whom the Lord had made ready to receive it.

Peter was the first to be chosen as an Apostle of Jesus during the natural life of Jesus. Peter was the first to be chosen to feed His sheep and lambs after the resurrection of Jesus during His sojourn before His ascension. Peter was the spokesman for the brethren during the time of their "*Wait* for the promise of the Father which ye have heard of me." Peter spoke to about one hundred twenty disciples relative to one who should take the bishoprick of Judas. Peter spoke to the thousands gathered at Jerusalem on the day of Pentecost after such wonderful demonstration of the fulfillment of the Father's promise. Yes, Peter was the first to preach to the Gentiles in the house of Cornelius and to witness the pouring out of the Holy Ghost upon them.

The church at Jerusalem must have been composed of about one hundred and twenty names because that was the record given of those congregated when Peter spoke to them relative to choosing a replacement for Judas. About three thousand souls were added to the church at Jerusalem on the day of Pentecost. This was the gathering of the harvest of the ripe ones into the fold. During this period the Gentiles

began to be received.

Paul of Tarsus, which was over three hundred miles from Jerusalem, was Christ's chosen one to bear the Gospel to the Gentiles especially. We find the first church of note composed chiefly of Gentile converts to be Antioch Church. Paul was a member of this church. The Holy Ghost separated Paul and Barnabas to the work of the ministry which was sanctioned by proper ordination. God knew how to control things so that Paul and Barnabas would "turn to the Gentiles." (Read Acts 13.) Differences in customs and traditions between the Jews and the Gentiles caused a rift between Jerusalem and Antioch Church. They did not isolate themselves from one another because of these differences but met together and agreed on a negotiated peace. Read 15th chapter of Acts. The same Holy Ghost, the same Father, and the same Jesus Christ were believed upon by both Jew and Gentile in both Antioch and Jerusalem congregations, or churches. Even though disputations and dissension abounded there was hope for negotiated peace for they desired fellowship, unity, and understanding. This is true of all children of God who have experienced necessary growth of the faith that was planted in their hearts; — though it was, "As a grain of mustard seed," when first planted.

We wonder why local churches increase in growth, decrease, and finally fade away. God teaches us a lesson. The place of the church is only a candlestick, or candle holder. There is no light in the *holder*. A holder may contain several *candles*, but there is no light in the candle, unless Jesus has lighted it. He lighteth every man that cometh into the world. The world spoken of, of course, is His kingdom. Jesus is the life and light of His kingdom. When Jesus appears the light shines. When He absents Himself, How gross is that darkness! Is the candle always lighted? I have seen candlesticks with many candles but no light. The candle cannot light itself. I have seen natural candle

holders with many candles, yet just a few lighted. The owner can light them, snuff the light out, and re-light them at his will. A church, or church member, is no different from any other organization, or man, unless Jesus, the Life and Light is present. The candlestick may be removed, but not destroyed.

Anytime, or anywhere, that members of a local church become proud of themselves, and feel that they are above other people, it is evident that Jesus is not in the midst. The proud Jews stumbled. They fell. Did their fall disprove the promise of God that His kingdom should grow? Did their stumbling and falling result in the kingdom becoming smaller? NO. God's purpose and will in this matter was to enlarge His kingdom, and to make the Jews aware of the fact that His manifest favor was turned to another people. Let us hear Paul on this question: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy." (Rom. 11:11)

Should we bother the soil in which the seed of Eternal Life is sown? Should we probe a person to see whether or not the faith, "as a grain of mustard seed," is evident? that is, before it is made manifest. No. Should we hear that a certain seed is planted at a certain spot, we would not stir up that soil to see how the seed was progressing. We would let it alone and let nature take its course. We would not be forever probing the spot. The Spirit works secretly in the growth of the faith as a grain of mustard seed. It is secretly hidden in the soil of the person to be manifest in God's appointed time and way. Its growth until the time of harvest depends upon God, Who worketh all things after the counsel of His own will. All things work together for good to them who love God, to them who are the called according to His purpose. Tribulation, distress, persecution, famine, nakedness, peril, sword, death,

life, angels, principalities, powers, things past, things present, things to come, and all other creatures: — *all* are ordained for the good of His people, and for the increase of His kingdom.

This kingdom shall shoot out its branches into all parts of the world. Many saints shall come as heavenly birds being drawn by the sweet odor of prayers, humility, love, and unity. They shall lodge there, eating the manna from Heaven, under the shadow of the ordinances, ministers, and blessings of the church. Saints shall sing praises together as birds chirp and sing. One church may be far distant from another church as the ends of branches are far apart. One group of saints in one church may not even be aware of saints in other churches, but all should be consoled with the fact that all of their feastings are from the same source. When a group is busy with feasting, fellowship one with another, and praising God together, saints do not have time to be concerned with saints in faraway places. Saints may go from church to church as birds flit from branch to branch, yet they are in the same tree and borne by the same roots. As all sap must come from the root, so the enlivening spirit flows to each and every branch from and through the root, Christ Jesus. Some branches may be cut off by the Husbandman. Some branches may be grafted into the tree. This is the work of God and we should realize that a good tree is known by the fruit it bears. A good tree brings forth good fruits. A good live tree may seem dead in the wintertime but when the sap rises in the spring there is manifestation of life. Some churches may seem dead for awhile when Christ turns His back but will enliven when Christ favors it.

Take courage, brethren, for the kingdom of heaven is increasing by the mighty power of God. Isaiah prophesied this growth as God spoke thru him: "They shall not hurt nor destroy in all my holy mountain: *for the earth shall be full of the knowledge of the Lord,*

*as the waters cover the sea.*" (Isaiah 11:9) It is no accident that the Bible is the best seller of any other book in the world. We venture to say that the Bible is in more homes now than it has ever been. It is written in more languages and dialects than any other book. There have been more books written about Jesus Christ by composers than any other person. Christianity has experienced a slow but sure growth. Commentators will tell you of the rapid growth of modern Communism. They compare its growth with Christianity. They would have you believe that there is danger of Communism swallowing all who embrace Christianity. Believe them not. Many Ideologies have sprung up and experienced rapid growth through the centuries, but have just as rapidly declined and died out.

Sometimes we become heart-sick because hope is deferred. We feel as the prophet of old: "Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life." God's answer to him was: "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." (See Rom. 11:3-4) Sometimes we become faint-hearted as Jeremiah: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) Instead of doing us harm, this sickness of heart is used by God to cause us to pray to Him for mercy and deliverance. Was the harvest passed? No. We are gathered into folds here after becoming ripe for the churches. We trust that when we shall be perfectly conformed to the Image of Christ, we shall be gathered into Eternity to enjoy endless life with God and the complete family of God.

May God bless us to be content with our lot, and reconciled to His will.

E. J. L.

VOICES OF THE PAST  
"He being dead yet speaketh"

FELLOWSHIP

Elder H. H. Lefferts

Fellowship between the children of God is of two kinds. There is church fellowship and there is Christian fellowship. Church fellowship exists between members of the church; that is, between baptized believers of the same faith and order. Christian fellowship is wider, and exists between all who are believers in Christ, whether baptized or not.

Fellowship is always between equals. It cannot exist between individuals of different standing or of different experience or condition. There must be equality of condition in order for there to be true fellowship. For instance, fellowship cannot exist between an unbeliever and a believer, because there is a difference of condition between the two which cannot be bridged. Further, there cannot be church fellowship existing between one who has been baptized and is obedient to the ordinances of Christ and one who, though a believer, has never been brought into subjection to his brethren. Here, too, is a difference in condition, and while there may be, and truly is, Christian fellowship existing in this last instance, there cannot be church fellowship.

*This matter of fellowship does not come and go according to our will; it is a fruit of the Holy Spirit, and not to be controlled by the human will.* When one has ever had real fellowship for another it cannot be forfeited.

To make our meaning clearer; if one is a member of the church and becomes guilty of some breach of church order, it may become necessary to set that one aside from the fellowship of the church, but if that one has ever been in the hearts and affections of the church he will still be loved, and for him there will still be Christian fellow-

ship, even though he be cut off from partaking of the privileges and ordinances of the church.

Thinking of the church as the spiritual mother of us all, fellowship is the great, brooding, yearning motherheart that watches over all her children. If they stray from the fold fellowship goes after them, seeking to reclaim them. If they behave themselves unseemly, fellowship seeks their correction, not their destruction.

Mother-love is one of the most beautiful things in all nature. How insistent a mother will cling to an erring child, how longingly goes out her heart after the wanderer, earnestly desiring that he may realize his wrong and come back to her feet for forgiveness.

If spiritual things transcend the natural (and we all believe they do), then how patiently and prayerfully should the fellowship of the church go out after that one who, pursuing wrong, seems blinded to his course. The fellowship of the brethren will long and gently labor with that one to endeavor to show him his wrong; they will pray the Lord to grant him repentance, that thus he may be saved to the church, and not be cast off from it.

Exclusion is an ugly word. The church should not have much use for it. It is never to be employed except as a very last resort to keep the house clean after all efforts at reclamation have availed nothing. *The whole purpose of Christ and his gospel is to save, not to destroy.*

Christ himself sought the lost sheep to restore them to the fold. He himself says he came not to destroy the world, but that the world through him might be saved. No one ever loved the sinner more, or ever served the welfare of sinners more wholeheartedly than the blessed Jesus. He bared his back to the scourgers for sinners, he even gave his cheeks to the spittle of his enemies, that sinners through him should be cleansed from sin, raised from the dead and restored to the glory of the Father which they had with him before the world

began.

The gospel which Jesus sent his apostles to preach is filled with love and mercy and patience, and long-suffering to poor, erring creatures. By no means did the disciples have the patience with men which Jesus himself had. The disciples rebuked mothers for bringing children to Jesus that he might lay his hands on them. But Jesus quickly showed them their shortness of sight when he said to them, "Of such is the kingdom of heaven." Again when the disciples came across a man who was healing in Christ's name they asked Jesus to command the man to stop it. Jesus, however, told them to let the man alone, that he who is not against us is for us.

Thus we shall never while in the flesh be able to comprehend the great heart of Jesus. His love is high enough, deep enough, wide enough, to embrace sinners of every class and condition. Where once he bestows his love he loves unto the end. He never casts away. He does reprove our backslidings, corrects our ignorance, instructs us in righteousness and rebukes our sins. He chastens his children with his fatherly chastisements, but never with the rod of wrath or condemnation.

Following out the great principle of the gospel of Jesus, which owes its vitality to the eternal love of God and his inexhaustible grace, what use can the church have for exclusion? Certainly it is so harsh, and an instrument of such severe discipline, that never should it be employed by any church until every shred of patience has been utterly worn out in seeking the restoration of the erring.

If ever we need the mother-love of the church it is when we are weak and easily yielding to wrong. Should the brethren desert us in that cruel time of our deepest need, where then is the evidence that Christ is in their midst?

By all we have said we do not mean to imply that the church should be slack in keeping its house clean, that it should cease to administer the discipline of the

church to its members as laid down by inspiration. Of course all this must be done, but very many times churches are too quick to condemn a brother for a fault, without due examination into the matter; too quick to exclude without first laboring with the sinner and seeking to reclaim him or to save him to the church.

Fellowship is a precious thing. It is not to be tossed about like a rubber ball, as though it were something to be treated with lightness and insincerity, yet at times we talk of fellowship, and about taking it away from this one or that one, as though it were something that we could handle, like sugar or some other commodity. The Spirit of Christ can alone give us spiritual fellowship for another, and when so given cannot be taken away.

It has been our privilege to have this fellowship with the Lord's people, and we feel that no matter what they might do to us we could not cease to love them. It would be a shame could we not have like confidence that no matter what we might do the fellowship of God's people would still be ours. Nor does such confidence in the fellowship of the church encourage us to want to do wrong. No, but rather spurs us to maintain a good behavior, that we may, in some slight measure at least, be worthy of their love and fellowship.

Salvation is ministered through the fellowship of the brethren to each member of the church. Many things which one might do if one were not in the church, one does refrain from doing because he fears to offend the brethren. This fear is not because one fears exclusion, but fears to hurt the feelings of those one loves.

The more we reflect upon what fellowship means the more should we exercise great care and longsuffering in dealing with transgressions against the order of the church. Too much patience there cannot possibly be, but too much haste there certainly often is.

As to what is the order of the church our people are not unanimous. Various

constructions are put upon certain passages of the New Testament, which leads to variations in church order throughout the country. In view of this variation, whenever any one church is considering a matter of discipline or order, it is well to get the mind of the whole church before taking any radical action; not simply to be guided by the pastor, who is but a man and may err as easily as any, nor simply to be guided by a section of the church, but labor to get the minds and counsel of the whole church, and then in the light of such counsel proceed to act.

Part of a church might not see any given matter in its right light, but the whole church, if left to act with perfect freedom, and without any coercion whatever, will seldom decide any matter wrongly. The Catholics have unbounded confidence in the infallibility of the Pope. We have no confidence in any man, but we do have confidence in the infallibility of the whole church, for the mind of the whole church is Christ himself. He never errs.

(Editorial of Elder Lefferts Feb. 1, 1921. Republished by request.)

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Greensboro Primitive Baptist Church, Guilford County, N. C., a presbytery met September 7, 1969 at 3:30 p. m. for the examination of Brother Leonard Harvey Key, if found qualified in accordance with the written word of God, at the satisfaction and discretion of their judgment, the above mentioned to the full work of the gospel ministry.

The solemnity was begun with song and prayer by Elder H. W. Wray page 154 hymn 381 Hymn and Tune Book. All Elders of our faith and order present constituted the presbytery. Those present were as follows: Elders D. V. Spangler, Kenneth R. Key, Leonard J. Brammer, Ernest F. Oakley, Wallis A. Smith, P. E. Ingram, H. W. Wray, W. Curry King and Donald E. Smith. The deacons of our faith and order were called in council to the presbytery.

The presbytery was organized by electing Elder W. Curry King as Moderator and Elder Donald E. Smith as Clerk. Elder L. J. Brammer was chosen to perform the examina-

tion of the candidate. Deacon Tommy Batts having been duly appointed by Greensboro Church as spokesman for the church delivered Brother Leonard Harvey Key to the presbytery. Examination was made by Elder Leonard J. Brammer using scripture reference Tim. 3:1-7. 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 P. E. Ingram. Elder D. V. Spangler delivered the charge to the candidate. Scripture reference, 1st Peter 5th chapter.

The moderator asked Deacon Tommy Batts if the church approved the work of the presbytery, which was answered in the affirmative.

A Certificate of Ordination was presented to Elder Leonard Harvey Key and the right hand of fellowship and brotherhood given. The ordained Elder was delivered back to the church as an ordained Elder of the Old School Primitive Baptist Church at Greensboro.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder E. F. Oakley.

Elder W. Curry King, Moderator  
Elder Donald E. Smith, Clerk

#### OBITUARIES

##### GREELY REDDEN EGGER

Our precious brother was born November 1, 1919, and died May 13, 1967, thus being forty-seven years, six months and twelve days old.

He was united in marriage to Miss Lillian Moore, it being my pleasure to unite them in holy matrimony before I left Alabama. To this union four children were born, to wit, Mrs. Amanda Pennington, Sulligent, Alabama; Miss Linda Egger, at home; Roger, Sulligent; Chester, Vernon, Alabama; and one grandson, together with our Sister Lillian.

He joined the Primitive Baptist church called New Prospect, near Sulligent, Alabama, on July 22, 1962, and was baptized by the late Elder H. M. Brock. God blessed him with an active mind in regard to the welfare of his kindred in the Lord and it was not long before the brethren detected a lovely gift in him and he was ordained a deacon on October 13, 1962. This office he filled with satisfaction and approval until he was called away.

His family lineage had long been Baptist, but this did not give him a knowledge of God until it was revealed to him. He was the only son of Redden and Amanda (Williams) Egger. He had three half sisters, to wit, Mrs. Mavis Moore, Mrs. Lissie Ross, Mrs. Nora Bell Guyton; four half brothers, Roland, Clauson, M. L.

and Nolen.

His funeral was largely attended by the sorrowing family, brotherhood and community friends. It was conducted by Elders Willie Norris and Claude Hand at New Prospect Church; after which he was laid to rest in the church cemetery, there to sleep in Christ until the resurrection when he shall come from that sleep to life everlasting, soul, body and spirit.

W. D. G.

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REASON CECIL ALBRITTON

Mr. Reason Cecil Albritton departed this life on January 9, 1970 at the age of 50 years. He was born on January 20, 1919. His survivors are four brothers: Arthur Albritton, Downsville, La.; David Albritton, Amarillo, Texas; Henry B. Albritton, Farmerville, La.; Marvin Albritton, Farmerville, La.; and two sisters: Mrs. Lettie Fellows, Dryden, New York; Mrs. Leroy Iles, Kinder, La.

The Brethren at Liberty Hill Church will miss seeing Cecil at the meetings. There were very few meetings that he missed. It is true that a disease affected his health when he was less than two years old. His lot was a life upon this earth of affliction. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3:12)

We believe that Cecil is at rest, and know that he enjoyed the meetings. The last time we all saw him at meeting was on the fourth Sunday in December, 1969.

The funeral services were conducted by the writer, and assisted by Elder David Turner at Liberty Hill Church on January 11, 1970, and his body was laid to rest at the cemetery to await the glorious resurrection.

W. W. Hudson, Jr.

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LEONDAS HENDRIX

We are called upon with sad hearts to record the death of our dearly beloved brother, Deacon Leondas Hendrix, who was born January 7, 1879, and departed the sore travail of this life July 16, 1969. His stay on earth being ninety years, six months and nine days. Brother Leondas united with the Primitive Baptist Church at Pilgrims Rest, near Graceville, Florida, May 20, 1917; and was baptized the same day together with his wife and several others.

His wife, Sister Mamie Hendrix, departed this life many years ago, leaving two lovely children: one son, Buford Hendrix, Jay, Florida, and one daughter, Mrs. Mary Ellen McCoy, Milton, Florida.

By request his funeral was conducted by Earlie B. Hughes and Elder J. A. Tew July 18, 1969. Having in remembrance that Brother Leondas believed in salvation by grace and grace alone, the text used was Isaiah 26:19, "Thy dead men shall live, together with my dead body shall they arise."

Brother Leondas was blessed with a wonderful experience, and above all, a forgiving spirit. The remembrance of this dear brother will never die in the hearts of his dear children, brethren, sisters, and many friends. We sorrow, but not as those who have no hope. We thank God for his goodness and mercies, and for blessing us with such a leader and deacon as Brother Hendrix. May the Lord bless and comfort those who mourn his death.

He was laid to rest in Harmony Church Cemetery by the side of his wife, to await the call of our Lord and Saviour. We believe he will hear the Voice saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In hope of eternal life,  
Earlie B. Hughes and wife

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THOMAS CLEG NASH

Thomas Cleg Nash, age 67, departed this life on January 16, 1970. The survivors are his widow, Mrs. Inez Pepper Nash, of El Dorado, Ark.; four daughters, Mrs. Barney Sullivan and Mrs. George Breazeal, both of El Dorado, Ark.; Mrs. Robert Burke, Hattiesburg, Miss.; Mrs. Rowdell Snowden, Alexandria, La.; three brothers, Needham A. Nash, William E. Nash and Hartsell C. Nash, all of El Dorado; three sisters, Mrs. J. C. Wood, El Dorado, Ark.; Mrs. K. M. Britt, Texarkana, Tex.; and Mrs. J. T. Sturdivant, Columbia, Miss.; eight grandchildren and two great grandchildren.

Brother Nash has been a strong believer for many years. He knew that he was slowly dying with cancer, and he requested a special meeting at Smyrna Church on the 1st Sunday in September. He united with the church that day along with his son-in-law, Brother Barney Sullivan, and his granddaughter, Sister Diane Mattox. They were all baptized by Elder David E. Turner that day.

Elder Turner, the pastor of Smyrna Church, was faithful to visit Brother Nash in his home and in the hospital. But Elder Turner was not able to attend the funeral due to sickness.

The funeral services were conducted by Elder John Lee Smith and the writer. Brother Nash's body was laid to rest in the cemetery in the sure hope of the resurrection of these vile bodies.

W. W. Hudson, Jr.

IN MEMORY OF OUR LOVING MOTHER  
SISTER MATTIE BROWN

It is with sad and lonely hearts that we attempt to write a memorial of our dear mother, Sister Mattie Brown. She was born March 10, 1884 in Duplin County. Death came to her at 4:00 a. m., November 16, 1969 in Duplin General Hospital. She was the oldest child of Owen W. and Menerva Brown.

Her marriage to Berry Horne came on the scene Easter Sunday, 1906. To this union were born six sons and one daughter, with only three living to maturity. After being left a widow for about 1½ years, she was married to Robert D. (Bob) Brown on Easter Sunday, 1918. This union was blessed with three sons and two daughters who are all living to mourn her passing. She gained three sons and one daughter as stepchildren.

She loved the doctrine of Salvation by Grace and offered her body to the church at Cypress Creek on Saturday before the second Sunday in May during Conference. She was received to the church in full fellowship. Baptism was the following morning which was the second Sunday in May, 1934. Baptism was in the Nine Mile Creek near the church by Elder R. W. Gurganus. She was faithful to the church and attended sister churches so long as her health permitted. Her love for the brothers and sisters was very clear to everyone by the love that was shown them in her home. All the family felt it too for they enjoyed being around and helping her with the duties of caring for their company. She was a loving and faithful friend to everyone, a loving wife and a darling and loving mother to her children.

Her health was very poor for several years and she spent the last thirteen weeks and three days of her life in Duplin General Hospital in which she was very sick. During her prolonged illness, she never lost the love she had for the brothers and sisters. After death she remained in Edgerton Funeral Home until 3:30 p. m., Sunday, when her body was taken to the home of her daughter, Mrs. Ervin Simpson. The family was all there together. Her remains were taken from the home to Cypress Creek Church Monday at 1:00 p. m. The funeral was conducted by Elder L. L. Yopp and Mr. Roy Thompson. Burial followed in the Horne Cemetery. The beautiful array of flowers and large congregation at her funeral proved how much she was loved by everyone who knew her.

We all miss her very much but couldn't wish her back in her suffering for we feel that her suffering is over. We see her now as a rose in heaven and feel that our loss is her eternal gain.

Written by two who love her very much as a mother and a sister in Christ.

Her daughter, Anna Simpson  
Daughter-in-law, Arlene Brown

ALBERTA HOUCHINS HATCHER

Sister Alberta Houchins Hatcher, was a daughter of the late William Moses Houchins and Sister Amanda Turner Houchins, born July 8, 1876, and died January 15, 1969.

She was married to George C. Hatcher in 1899, who preceded her in death. Two brothers survive, Walter G. Houchins, Sr., and John W. Houchins, with whom she spent most of her widowhood. Also surviving are several nieces and nephews.

The Lord graciously opened her ears to hear the Gospel proclaimed by Elder Medley as she attended an Association at Jacks Creek Church when about eleven years old. The name, the place and the sweet sound of the Gospel she never forgot. She joined County Line in 1921, a place she loved and attended many years. She enjoyed attending other churches, and the Associations; but as her many afflictions weighed heavy upon her, she expressed often it would be far better if she could pass away quietly, and leave her many afflictions.

A dream gave her some comfort some time before she passed away. In her dream she came to a fence where many people waited to get through a very small white gate. And while she waited with the others at the fence some one came to her and told her how to fold her hands so she would be small enough to pass through the gate; and she passed through leaving many desiring to pass through. She came to a room with a bed spotless white, her mother and grandmother were in the bed, and when she would have said something to her mother, she turned and kissed her grandmother. Awakening from her dream she was unable to know what she had desired to say to her mother.

We at County Line, together with a host of kindred and friends, miss her very much, but we feel our great loss is her great gain.

Noel F. Conner

P. S.: Since I sent the notice of Sister Hatcher's death, my father-in-law, Mr. Walter G. Houchins, Sr., one of her survivors, passed away January 24, 1970. He had five sons, four survive, and four daughters — three survive.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., MAY, 1970

NO. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/70  
IT EXPIRES WITH THIS ISSUE

## A SONG AND A PRAYER (Psa. 25:7; Rev. 5:9)

MORE than a score of years ago,  
I was trav'ling by train;  
I was going to the mountains  
To see my folks again.

'Twas a journey I oft recall,  
O'er a much-traveled road,  
For 'twas a time of rejoicing,  
As my tears freely flowed.

I carried my song book with me,  
And read a very sweet song,  
But was not in a place to sing  
As the train sped along.

"JESUS, thou art the sinner's friend"  
Is the song referred to,  
And it is a prayer to the One  
Who is precious and true.

I read this song repeatedly,  
Weeping for joy indeed;  
May I be remembered by him,  
Who knows my every need.

At different times, I believe,  
I have been lifted up  
By the felt presence of Jesus,  
Who drank the bitter cup.

It behoved him to be made flesh,  
Our nature to assume,  
To suffer to save his people  
From an eternal doom.

How good to have a hope in him,  
As we journey along,  
While looking for him to appear,  
Then to sing a new song.

C. W. Vass  
409 N. Y. Avenue  
Elizabeth City, N. C.

## LETTER OF ELDER RUSTON TO HIS SISTER IN ENGLAND

New York City  
1914

My dear Sister Tilly:

There is a matter that has been troubling me for some time, and I think I should write home about it. I certainly should be glad if I were able to talk with father on the subject. When I was admitted into the church fellowship by baptism a little more than a year ago, there were those who expressed a desire for me to speak sometimes in the meetings, (after having heard me speak in prayer to their comfort.)

The pastor called on me several times, and when I remonstrated he told me it was the desire of the members to hear me. I spoke in my feeble way, hoping I should not be asked again; but later our pastor was asked to speak at other churches, and told me that when he baptized me he believed he was baptizing a servant of the Lord Jesus Christ; that I had been a comfort to him and a help, and hoped I would speak when he was away with the ability that God gives. I spoke, though with much trembling, yet I was told by many that they believed I had been helped. This occurred several times. Recently Elder Durand, the oldest minister of our kind in the U. S. A., was here for the day, and I was asked to speak then. He gave me some words of encouragement and said he believed I was called to preach. Two Sundays ago our pastor was to preach at Philadelphia, and the people there asked that he bring me with him. I went, and was asked to speak morning and evening.

With my speaking I have sometimes

had comfort, but generally I have a feeling that I have no ability and would much rather be a listener. I was hoping that my visit to Philadelphia would finish the matter; instead of that, to my surprise, after service last Sunday there was a meeting and our pastor said that it had been the request of the members that George Ruston be liberated by the church to preach the gospel of Jesus Christ according to the gift that God had bestowed upon him, wherever a door might be open. I was asked to relate my exercise of mind on the matter. I requested that the matter should be dropped indefinitely as it was a surprise, although I had feared it; that I was so young in the church I was sometimes afraid I should go wrong or express myself wrongly on the Scriptures. They would not take my advice in that, and after I related my exercise of mind, they voted on the matter unanimously.

In joining this church which I love as the church of Christ, I am subject to them; and desire to be. I say solemnly that I never sought this, and feel the seriousness of it; but I cannot help but confess that God has been my help and comfort in the past, and I hope He will be my stay in the future, whatever is before me. I have had many expressions of comfort at times from what I have said, but I desire God's commendation. The thoughts of preaching have troubled me for years, and I might have spoken to others of the trial of mind I was under but for that constant fear that I would only bring closer the time I dreaded.

Once while in the Royal College of Art in London, after having been called upon to speak at a student's meeting where I had to condemn the religion of today, and to speak of what I believed to be the truth, I was troubled and hoping to banish the thought from me. I turned to my Bible, and right before me was, "Son of man, I have made thee a watchman," etc. (Ezekiel 3:17) I closed the book in disgust, thinking I would avoid reading the Bible and read other

books dealing in art. I saw the professor and asked him what I should read. To my great surprise, he said, "Read the Bible." He did not care about the Bible, and why should he say that unless there was a deeper cause?

When I returned to America it was a very rough voyage, and my mind was on Psalm 107 for some time. In my cabin were three young men, who, seeing I was religious I suppose, suggested that I ought to go to the service. I said I would go if they agreed to do the same. When we got there there were about ninety people, and no one to take the service. The young men in my berth immediately said I could take the service. I told them I had never done any preaching, and that what I might say might not suit them. They insisted; so I spoke from Psalm 107, praying that God would help me. The words were, "They reel to and fro, and stagger like a drunken man, and are at their wits' end," etc. I spoke for three-quarters of an hour but don't know if any were profited or understood what I said.

I did not talk on these things to any here, wishing rather to hide them. The day I was baptized the pastor spoke from, "The harvest truly is plenteous but the laborers are few," etc. While I received much comfort from the preaching, I was very worried to think that he should have taken that text; and that Sunday evening I took the Bible to read, and before I knew it, I was reading the chapter from Ezekiel, "Son of man," etc. (chapter three) I have tried to avoid this matter. I know the seriousness of it. I have tried to interest myself in art, and forget that; but I cannot. I know in keeping of God's commandments there is great reward, but I know it is a hard road. Any who have had a father like we have had know that it is not an easy path.

Oh, Tilly, it is difficult to go before people with nothing prepared, but simply cry that God will pity me. At Philadelphia at the evening service, the thought that there were four preachers present came to my mind and embar-

rassed me for a moment, but I am thankful that I was able to continue. To liberate or license a man to speak, means that he is subject to the church that sends him out, and they can withdraw that license if he should be unsound. He does not administer baptism or communion until he has given proof of his gift, and is ordained. I am but a child and feel helpless, but I do love my God and His people wherever they are.

With love from  
your affectionate brother,  
George

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ELDER RUSTON  
TO ELDER HUDSON

Dutton, Ontario  
January 20, 1970

Dear Elder and Sister Hudson;

We were glad to hear from you again and to learn that both you and the children are improving. It will take time for their nerves to get over the shock. It is wonderful that you are as well as you are after such a terrible experience. I hope you don't get back to work too soon, and we certainly are thankful that Remona's left arm is so improved, and hope that yours will improve in time. Yes, that was a good subject for you to write on: "Christ hath redeemed us from the curse of the law being made a curse for us." I was so glad to read Sister Hudson's piece in December *Signs* telling of her exercise following the accident. The Lord was there and it is wonderful to have a God near at hand at such a time, and to feel his presence.

We are witnesses of God's truth and we learn that his mercies are new every morning and great is his faithfulness. After reading your article in January *Signs*, "Watch over one another for good," I felt I would like to send a kiss right to Bastrop, La., just for you, and as the thought stayed with me I knew my Lord could do that for me. That expression of the Church in Canticles

(Song of Solomon 1:2) always seems sweet to me: "Let him kiss me with the kisses of his mouth for thy love is better than wine." His love in times past forbids me to think he'll leave me at last in trouble to sink. It is true what you said: "The love of God is what causes us to overlook the faults of our brethren."

May you feel his loving embrace in the days ahead as you have in the days that are past. Love and best wishes from both Esther and me.

Yours in sweet fellowship,  
George Ruston

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"OVERWHELMED"

Kirkland, Tenn.  
April 11, 1899

David L. McNees,

Dear Brother:

Though you are a stranger to me in the flesh, I hope that we are not in the Spirit. I have just read your article from you in the *Signs of the Times*, upon the subject of "What shall we do?" I wish to say to this, my dear brother, that such men as you and those of like precious faith, are very dear to me.

This difference among those called Primitive Baptists is no surprise to me. When I united with them I found but few that were not prejudiced against the truth of predestination. Somehow they had been taught in the past that Elder Gilbert Beebe, of Middletown, N. Y., was a heretic upon this subject. I examined his writings and found them to be the truth as it is in Jesus: God's truth, holy truth, truth that could not be overthrown by all the powers of earth and hell. I had been a Missionary Baptist for about fifteen years, and had preached all the truth that I saw. When it pleased the Lord to show me the truth, as I hope, I was overwhelmed at seeing my own weakness, and I felt that I had been lost to the truth all

these years, and had been teaching for doctrine the commandments of men. I saw that God had hid these things from the wise and prudent, and had revealed them unto babes, and that he had done this because it seemed good in his sight.

I felt myself to be a great sinner, unworthy of the least of all the blessings which God in mercy had bestowed upon me. I saw that the election had obtained it, and the rest were blinded. I saw also that God had mercy upon whom he would have mercy, and whom he would he hardened. I saw that he worked all things, (not some of them, but all,) after the counsel of his own will. There is no warfare in God's revelation—and no contradiction, but all is yea and amen in Christ Jesus. God in his own time and way is going to separate his people who see the truth, from those who do not see it. That will be a happy day for the church, for she is the only one of her mother.

Before I united with the Primitive Baptists I saw the church, and with humility I say it, as the true church, and the only church set off from all other so called churches; and I saw her clear as the sun, fair as the moon, and terrible as an army with banners. I saw the church as safe and as distinct from all the doctrines of men, as the ark of Noah was distinct from the unbelief and sin of the antediluvian world. The church has a revelation of faith. She is saved by grace through faith, and that not of herself, it is the gift of God. It is of faith, that it might be by grace. She walks by faith, and not by sight.

I will close by saying that God is bringing to pass just what I saw would come to pass. I told a brother over ten years ago of the things of which I have spoken, and he will testify to the same.

I am very feeble today, and scarcely able to sit up. I have been afflicted with catarrh of the stomach for thirty years. I felt I wanted to say these things to my brethren in the Lord, for if I know myself, I do love them very much.

I am glad to know there is a church

in Memphis which is contending earnestly for the faith which was once delivered to the saints. I was privileged last fall to be among the people of God in the Bethel and Soldier Creek Associations in western Kentucky, near Fulton and Mayfield. Such love and fellowship I have never seen before: they all saw eye to eye, and spoke the same things. I was with Elder Bartley, of Indiana, for about two weeks. I do not think I could express on paper how much I love this dear brother. His writings in the *Signs* are so full and rich of the marrow of the gospel. I saw many precious brethren. I do feel to thank God for raising up these brethren, and others of like precious faith.

Dear brother, if I never see you, and others of like faith, in this world, I hope to meet you where the wicked cease from troubling, and the weary are at rest.

Yours in hope of a better life,  
J. K. Womack

(This is the letter to which Elder Curry referred in his republished letter in the December, 1969, issue of the *Signs*. We feel that the brethren will be interested in the brief account of the Lord's dealing with Elder Womack in confirming him in the doctrine which was being assailed among the brethren.— J. D. W.)

#### WILL THE BODIES RISE AGAIN?

Corporal death was pronounced upon our first parents in the garden of Eden when they partook of the forbidden fruit. "For in the day that thou eatest thereof thou shalt surely die." I believe that two types of death were under consideration, corporal death as well as spiritual death which was a separation from God. The spiritual death took place that day and corporal death came some nine hundred years later.

There are many scriptural types of the resurrection of Christ's body and of the saints in both the Old and New Testaments: Jonah's deliverance after three days and nights from the whale's belly; the dry bones coming together

and living when God commanded Ezekiel to prophesy unto them; when Jesus "cried with a loud voice, Lazarus, come forth! And he that was dead came forth:" and those coming forth from their graves after Christ's resurrection. If Christ had not risen from the grave, how could all the types that prefigured his resurrection have been satisfied? Men of old lived in great faith of the resurrection of their bodies. Job believed that though he should die and return to dust, yet his body would rise again: he would see God in his flesh, his own flesh and body. "And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:26)

Though David saw and experienced many troubles upon earth as it is the lot of God's people, yet he believed that almighty God who speaks and it is done, would quicken him again (quicken means to make alive, to resuscitate) and bring him up again from the earth. "Thou which hast shewed me great and sore troubles shall quicken me again, and shalt bring me up again from the depths of the earth." (Psalms 71:20) Isaiah speaks of the members of Christ's mystical body as rising again from dust and living in the flesh. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as dew of the herbs, and the earth shall cast out the dead." (Isaiah 26:19) Daniel was given to believe that many would awake at the sound of the trumpet to everlasting life. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection." Many shall awake to shame and everlasting contempt showing that there will be a resurrection of the just and the unjust. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2)

Sins are committed in the body and by the body, and the body will be punished for them unless otherwise re-

deemed by the precious blood of Christ Jesus. If the bodies are redeemed by him, these bodies will forever sing praises of glory to his dear and holy name for having been redeemed from eternal punishment.

"For the husband is the head of the wife, even as Christ is head of the church; and he is the saviour of the body." "For we are the members of his body, of his flesh, and of his bones." (Ephesians 5:23, 30) If the bodies of all the saints comprising the mystical body of Christ (the church), were to be left in the grave, Christ would be a head without a body. Christ would have died in vain if the bodies that are sown were to forever lie in the graves. The grave would be the victor and the sting of death would continue. But thanks be to almighty God who gives us the victory over death and the grave through Jesus Christ our Lord. If the same bodies that were planted were not resurrected, it would not be a resurrection but a creation. It is the same "it" that is sown that riseth, "It is sown, it is raised." Christ and his church are one for the scripture says, "They two shall be one flesh." But the flesh of Christ's mystical body (which is the church) is not and will not be fit to dwell with him in glory until it has been made like his own flesh. Flesh without sin, flesh without corruption, flesh without mortality; the flesh of his bride must be made incorruptible and immortal before it can enter into his kingdom. "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." (I Cor. 15:53, 54) "If children then heirs, heirs of God and joint heirs with Christ."

The apostle Paul establishes as a fact and example the resurrection of Christ and his saints to such a degree that there should be no room for doubt or speculation. Christ being the first fruit of them that slept, his resurrection is a sample and assurance of the saints.

Some during the apostle's day were denying the resurrection of the bodies, but Paul seemed determined to show beyond question that the gospel which he had declared and preached unto them which they had believed and were saved by, unless they had believed in vain, was the doctrine of the resurrection of the dead. This was the good news and glad tidings of the gospel.

"The gospel is the power of God unto salvation." True faith is a fruit of this salvation. "By which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain." (I Cor. 15:2) Many who followed after Jesus while he was here on earth, only followed until certain "tribulation or persecution ariseth because of the word, by and by he is offended." (Matt. 13:21) and they ceased from following. Their following and belief was not mixed with faith, a head knowledge without true faith is all in vain. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." (I Cor. 15:3) This knowledge of the true gospel (as it is in Christ Jesus) which the apostle Paul delivered unto them is not after man. "But I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12) This was the gospel which he had received from a Divine source. "How that Christ died for our sins according to the scriptures." Why did Christ die? It was necessary that the only begotten Son of God should suffer, bleed, and die. Christ was made the Surety of the new covenant and as Surety he had in the eternal covenant engaged to die for lost sinners. To offer a complete sacrifice in order to fulfill God's just and holy law, to put away sin, and to endure the punishment which was due to us, he "was made a curse for us." Our precious Lord died under the law, for death was the penalty of the law which was due his people. He died under the weight of

imputed sin. "He was made sin for us." It was necessary for Christ to die in order for his resurrection and ours. "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." (Rom. 1:4) "As Christ died for our sins according to the scriptures" he was "buried and rose again the third day according to the scriptures." (I Cor. 15:2, 3)

We have many prophecies which speak of his death and the rising of his body. It was not to be left in the grave but came forth as the first fruit of them that sleep. Justice being satisfied, the law being magnified, holiness being fulfilled, the whole debt being completely paid, the way was clear that God raised his dear son from the grave. A truth confirmed to us by many infallible witnesses as we have testimony both from heaven and earth, from heaven we have the testimony of angels, God's holy angels. The angels said, "He is not here: for he is risen, as he said Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead." (Matt. 28:6, 7) Death has lost its prey. The grave could not retain him. We have testimony from God's chosen men, who were eye witnesses of this most holy truth. He was seen by all the apostles and above five hundred brethren at once. Last of all, he was seen of the apostle Paul. We are not sure what time the apostle Paul saw Christ, he could have been referring to the time when he was on his way to Damascus to persecute the Lord's people and was struck down by a light brighter than the noon-day sun or when he was caught up to the third heaven into paradise and heard unspeakable words which it is not lawful for man to utter. He considered himself to be the least of all the apostles because he had persecuted the church of God. His apostleship came not by anything he had done to gain the favor and mercy of God, "Not of works." "But by the grace of God, I am what I am." Just as the apostle laboured

against the church of God before his conversion, he laboured more abundantly than they all after his conversion. Oh, how the grace of God changes a man. He assures us that it was not he, but the grace of God which was with him. He did that which it was ordained of God for him to do "so he preached."

If all the apostles preached that Christ rose from the dead, "how say some among you that there is no resurrection of the dead?" (I Cor. 15:12) Just as sure as Christ is risen, so shall all the saints be raised, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11) If Christ be not risen, then who can call him Christ? A dead Christ ceases to be of any benefit to anyone. Christ remained in the grave the exact length of time the scriptures confirmed that he would, "Destroy this temple and in three days I will raise it again." (John 2:19)

If Christ be not risen, the apostles would all become false preachers and witnesses of God, "Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up if so be the dead rise not." (I Cor. 15:15) All faith would be in vain and ye are all yet in your sins. And "They which are fallen asleep in Christ are perished." (I Cor. 15:18) There would be no hope, no faith, or salvation since all hangs upon Christ as risen from the dead. If Christ be not risen from the dead, how could he now be at the right hand of God making daily intercession for all his people both the dead and living. "For to this end Christ both died, and rose, and revived that he might be Lord of both the dead and living." (Rom. 14:9) His resurrection was attended with the resurrection of many of the saints who had been sleeping in their graves until that time but were awakened, raised, and attended the Lord after his rising.

"If in this life only we have hope in Christ, we are of all men most miserable." (I Cor. 15:19) There seems to be no entering into glory except through suffering nor an entering into the rich experiences of his grace, without trials, tribulations, and afflictions. "We must through much tribulation enter into the kingdom of God." If we have a hope of being conformed to his glorified image hereafter, then it is necessary that we be conformed to his suffering image while he sojourned here below. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2:21) "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." God knows what peculiar trials and afflictions are needful for us. There surely is a necessity for the children of God to suffer in mind and body though these sufferings may differ widely both within and without. Was suffering not so with Christ? Has he not led the way when he said, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) Jesus also said, "I am the way, the truth, and the life. No man cometh unto the Father, but by me." (John 14:6) Is following in the footsteps of Christ and the flock which has gone on before all in vain? No, thanks be to God, our hope extends far beyond this life. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58) We have the sweet assurance that "If we suffer with him, we shall also reign with him."

Christ paid double for all the sins of his people, and what a great price it was. "Ye are bought with a price, wherefore glorify God in your body and in your spirit which are God's." The verb "are" is used in meaning more than one which signified both body and spirit. Christ will not leave the bodies of his saints forever in the grave and

let death and the grave be the conqueror. Christ will not lose the purchase of his blood. If the bodies riseth not, then how can they be made like to the glorious body of Christ? Should we question the power of God both to his son and his saints? Man consists of soul, spirit, and body. The soul and spirit does not die at the time the body dies, for the soul does not die and since the body is the only thing that dies, it therefore is the only thing resurrected (resurrected means to rise again, rising again from the dead, resumption of life again from the dead). The same body must rise again in order that there be a resurrection. "But God giveth it a body as it hath pleased him, and to every seed his own body." (I Cor. 15:38) Seed that is sown even though it dies does not lose its being, its substance; but that same self seed rises up again, it doesn't come up another seed but yet has different qualities even though the same bodies. It is sown a dead seed but is raised a living one, it rises in a far more glorious state. It is true with the bodies of the saints. "*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." Notice that "*it*" refers to the body in every instance. Our vile body must be changed, but if not the same body, it would not be our vile body.

"As we have borne the image of the earthy, we shall also bear the image of the heavenly." The apostle Paul, through the power of the Holy Spirit, has shown that our body as well as our soul must be with Christ in the kingdom of heaven. "All that are in the graves shall come forth." "This corruptible must put on incorruption." "And this mortal shall have put on immortality." How can the saints of God be glorified in body unless the same body comes up from the grave? "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no

hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4:13-18)

In considering the holy truth brought forth by the prophets and the apostles, I can't keep from believing that *the bodies will rise again.*

In hope of mercy,  
(Elder) Joe L. Hamrick  
1010 S. 16th Street  
Harlingen, Texas 78550

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#### COMFORTING TO READ

843 Glendale Ave.  
So. Charleston, W. Va. 25303

Dear Editors:

Enclosed is a check to renew my subscription for another year; the balance to be used as needed.

I feel so thankful to our dear Lord for inspiring the editors down through the years to write and keep the *Signs* so sound in the doctrine that I believe Christ preached while he was here on earth.

How sweet and comforting it is to read the articles written by the dear brethren that are so closely related to the way I feel and believe. They are like crumbs falling from the Master's table.

May the dear Lord keep and bless you for many years to come. Please pray for me when at the throne of grace.

Your sister in Christ, I hope,  
Mrs. Lester Haning



THE LORD LEADS AND  
SUPPLIES HIS PEOPLEA225 Emerson Street  
Winona, Miss. 38967Mrs. Lucille Young  
Memphis, Tenn.

Dear Sister Young:

As the year of our Lord, 1969, is coming to an end, it is a reminder to us of many things. First of these is that we are one year older, and are that much nearer the end of our journey of this pilgrim life. Second, it brings to mind the way the Lord has led us these many years, both in providence and grace. As the cares of life with the infirmities of old age, we feel more than ever our complete dependence upon the Lord for every blessing, both natural and spiritual.

Realizing then our feeble frame, let us turn to the Holy Scriptures, and by divine teaching see how the Lord led his people in olden times. And therefore see if our experiences harmonize with theirs. For whatever was written aforetime was written for our comfort, that we through the scriptures have hope.

Let us view and review in a brief way the Lord's dealings with Joseph and his brethren. For brevity we will not treat upon all their Bible history: however many wonderful things are contained in this portion of God's word which are types and shadows, having their fulfillment in Christ and the gospel church in our day.

"And the famine was sore in the land." (Genesis 43:1) As there are natural famines, even so there are spiritual famines; and God sometimes sends both to fulfill his purpose. The Lord of all glory knows what is good for his people more than they know themselves. Experimentally He can and does bless us with the fat of the land (gospel land). And what is the fat of the land? It is the love and grace of God shed abroad in our hearts by the Holy Ghost; and is made manifest when the Holy Spirit raises us up and makes

us sit together in heavenly place in Christ Jesus. If we were blest to continue in these blessed places, we would become negligent, and cease to look to the Lord from whom these blessings come. So, that we might learn where our strength lies, he sends a famine in the land (of our souls); and as Joseph's brethren through necessity were forced to go down into Egypt to their brother for these natural blessings, even so must spiritual Israel go down on their knees in spirit before their spiritual Joseph (Christ) to receive spiritual blessings.

Now Joseph's brethren carried money in their sacks; but the money was returned. In this world everything has its price — nothing is free. This also means religion and religious things of the world: salaried ministers, foreign missions, and all their different auxiliaries must be supported by money, — they say, to win souls to Christ. But it is not so in the gospel kingdom. "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye buy, and eat; yea, come. Buy wine and milk without money and without price." As the poet says, "Nothing in my hand I bring, simply to thy cross I cling."

Yes, Joseph's brethren carried their treasure in their sacks. All the blessings of natural Israel were temporal or natural, — the blessings of spiritual Israel are inward and spiritual. Paul the Apostle says, "We have this treasure in earthen vessels, that the excellency of the power might be of God and not of us." It takes the power of God to enable one to preach the gospel; it takes the power of God for one to hear the gospel. "He that hath ears, let him hear what the Spirit sayeth unto the churches." No man can hear what the Spirit says without spiritual ears, — and no one will have spiritual ears until God gives them to him.

Now Joseph knew his brethren; but his brethren knew him not. Here is a wonderful statement of truth in the letter, and it has its counterpart in the

Spirit. Dear trembling child of God, do you know your spiritual Joseph? If you should ask a worldly religionist this question, no doubt he would have a ready answer. Then ask him, how do you know him? "Oh, I read about him in the Bible, or I heard my parents speak of him, or I've heard the preacher speak of him." But such a knowledge as this does not satisfy the children of God.

I am sure that if Joseph had not made himself known to them, they would not have known him. Do you, little child of God, know your spiritual Joseph? know Jesus the Saviour? "Oh, I do wish I could positively say that I know him," says a subject of God's grace. Did you ever consider that the very fact that you desire to know him, is evidence itself that you do know him? Our present peace of mind as well as our eternal destiny depends upon our knowing him. Our blessed Saviour said, "No man knows the Father but the Son, and no man knows the Son but the Father, and he to whomsoever He reveals him." So if we know him, it is by the power of God's revelation. To know God from a spiritual standpoint, is to love Him. Why do they love Him? because he first loved them. Dear sister in the Lord, do you know him? do I know him?

From a scriptural and experimental standpoint, knowledge and love, like links in a chain, are so welded together they cannot be separated. Why did Joseph make himself known to his brethren? because he loved them. Why did he love them? because they were his brethren. Now Christ is our elder brother. It is needful that God's people know him — know him as their Saviour. "Thou shalt call his name Jesus, for he shall (not try — no conditions here) save his people (no one else) from their sins." Yes, know him in the pardon and forgiveness of our sins. It is written in the prophets, "All thy children shall be taught of God, and great shall be their peace."

Again, it is written in 8th chapter

of Hebrews, "All shall know me from the least of them to the greatest. And their sins and iniquities I will remember no more." Blessed words are these.

Now Joseph, before the years of famine, stored away in the cities of Egypt this natural food. So God, in his infinite wisdom and love has from the foundation of the world prepared this gospel food for spiritual Israel. The natural food lasted seven years. This seven means a completeness, (see other scriptures for the number seven.) Nor will gospel food fail as long as one of His children remain in this troublesome world, — this food will he receive from the day of birth until the day of his death. It will completely supply his ever spiritual need.

I must close. There is no end to these gospel subjects. I see the whole gospel from the time it was first preached in a manifest sense, as a complete unit, and will not be complete until the end of the world. I realize that in my feeble attempt to set forth my views of these great truths, I have hardly touched upon this portion of the scriptures. Please cast a mantle of charity over this poor letter, and when you are at the throne of grace remember me.

Yours in Christian love,  
Elder Louis Stewart

---

#### POWERFUL OPERATIONS OF GOD'S SPIRIT

4 Maple Lane  
Pennington, N. J. 08534

Dear Editors of the *Signs* :

During the month of March I am reading about the *wind* in the Bible. The powerful operations and motions of God's Spirit, quickening or reviving the heart toward God, are compared to the blowing of the wind. How marvelous is each precept, each comparison set forth for the teaching of those who earnestly search the Scriptures.

I find it interesting — there are thirty-one chapters in Proverbs, one

for each day of this month. This morning, the eleventh day, my attention was drawn to the 29th verse of the 11th chapter: "He that troubleth his own house shall inherit the wind." How true these words continue to live down through the ages, and how the spirit in much unhappiness. But soon spring-time shall hush the wailing winds of winter and spread her glorious beauty on the earth.

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

In one of my earlier experiences the voice of the Saviour came to me on the wind. I was standing by an evergreen tree that seemed to be dying. I was grieved and low in spirit because I had no other tree. A broad shaft of light came down over me and the tree, and I closed my eyes in fear and trembling. Then a comforting voice came from afar on the wind that was ahead of rolling clouds. "I am the light and the life, in me thy spirit shall ever live."

When I opened my eyes I was amazed to see the tree standing ever-so-much taller, and all green and sparkling with sudden beauty and loveliness as it blossomed forth into a glorious light, with a shower of gilded raindrops falling upon it from heaven. All the while the wind, now gentle, stirred the boughs which had become wonderously fresh and fragrant; and also stirred my mind, as it seemed, to picture the church of the living God and a subject of God's grace standing before the church. The church is spoken of as regards the members, as trees of righteousness, and the planting of the Lord, that He might be glorified. The wind blowing on the evergreen tree was a breath of eternal life shown unto me, — its crown of beauty suggestive of a crown of righteousness.

Seeing it in a dying state, I saw myself under the law; but after the shaft of light, God's judgment came, and a voice spoke to me from heaven, — and that was peace and acceptance in the

Lord. The shower of gilded raindrops was the Holy Spirit; and the fragrance . . . How sweet the fragrance of the merit of Jesus!

Just as I saw the tree had grown, so I realized the child of God grows in grace and knowledge of the truth: even though in fear and trembling, one never loses the experience of a sinner who feels unworthy before the sight of God; even as Joseph's brethren felt when they stood before him, and just before deliverance came to them.

There were many other portions of scripture that came to my mind, of which this one seemed most impressive: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven."

Even thus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." (John 3:8)

Sister Mary Hellings

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#### IN MEMORY OF LOVED ONES

Snow Hill, Md.

Dear Elder Spangler:

The enclosed \$50.00 contribution to the *Signs* is in loving memory of Charles H. and Bessie Staton Jarmon, Newark, Del. and Archer C. and Martha Hastings Holloway, Newark, Md. and Elizabeth Jarmon Holloway, Snow Hill, Md. We feel richly blessed to have been in the family circle of these fine devoted Christians, and to have had the benefit of their love and guidance over the years. For these and all other blessings, we are truly and deeply grateful. We thank you Elder Spangler, for the many pleasures you have brought into their lives, — and into ours.

Respectfully yours,  
Wm. H. Holloway  
Helen H. Scheer  
Margaret H. Thorne

P. S.: We hope you and your fine family are in good health and will have a good year in every way in 1970 — and always.

Sincerely,  
William

(We appreciate the above contribution to the *Signs*, and will add it to our Funds. — Editors)

---

### A LOVER OF THE TRUTH

Rt. 1, Box 59A  
Darlington, Md. 21034

Dear Elder Wood:

I would like to express my appreciation and to thank all the editors of the *Signs of the Times*. I feel they are a God-send to a sinner like me.

Some of the writers express my feelings and experiences better than I can. It is such a wonderful blessing to have editors like you who publish nothing but the truth — sound doctrine, and give God all the power and all the glory.

May the Lord bless you to continue with the *Signs* many, many years more. I hope I love all the brothers and sisters everywhere. It is such a pleasure to meet with them.

In sweet fellowship I hope,  
and a lover of the Truth,  
Esther Miller

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### “FOOD FOR HUNGRY, POOR AND NEEDY”

Rt. 1  
West Frankfort, Ill. 62896

Editors of the *Signs of the Times*:

How we here in Southern Illinois enjoy the publication. It is surely food for hungry, poor and needy; and that surely is us. Since our Elder C. M. Weaver's passing we have had a famine of the spoken word. Our testimony will have to be this, (if we are what we hope we are,): The Spirit of Christ has provided a Sanctuary, an Altar and a Sweet

Hope.

Surely the Editorial, Voices of the Past, and “If a man die shall he live again,” was hope to journey through this life, and hope to die by. We thank you all. . .

In brotherly love and hope: Members of Bethel Association of Southern Illinois.

Allie Neal, Clerk

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### NOTICE OF PLEASANT VALLEY ASSOCIATION

15514 South Brentwood  
Channelview, Texas 77530

Dear Elder Wood:

Hope this finds you and your precious wife doing well. It has been almost twelve years since we saw you at Elder Lambert's church in Winnsboro in 1958. You also visited our association here in Houston at that time. You were making a tour of the south, and had also visited Elder E. B. Ault's church in the Rio Grande Valley.

Though we had known you through the medium of the *Signs of the Times*, the experience of seeing you in person in the demonstration of the gospel of our Lord and Saviour Jesus Christ, left a very warm and tender place in our hearts. My soul does magnify the Lord for you dear Elders whom the Lord has placed in our midst to preach the gospel, and bring glad tidings.

We are holding our twenty-fourth annual session of the *Pleasant Valley Association* here in Houston, Texas, with the Shepherd Fold Church, 815 Little York Road, the third Sunday in August and Friday and Saturday before, 1970. If you will publish it in the *Signs of the Times*, we will appreciate it. We invite our friends and brethren, especially the ministers, to meet with us.

For any information please call Jerry Evers, HO 5-0693, or Jimmy Lindsey, GL 2-7231. The Area Code is 713.

In bonds of love,  
Jimmy Lindsey, Clerk

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### BLACK RIVER UNION

The next session of the *Black Creek Union* is appointed to be held, the Lord willing, with Reedy Prong Church, the 5th Sunday and Saturday before in May.

The church is located 12 miles east of Dunn, N. C. Travel No. 55 highway to the 4th hard

surface road, turn left one and one-half miles to the church. Those coming from the east turn right 4 miles west of Newton Grove.

Those who love the doctrine of Salvation by the grace are invited to attend.

C. D. Turner

ORIGINAL WHITE OAK UNION

The next session of the *Original White Oak Union* is appointed to be held with the South-west Church, Onslow County, fifth Saturday and Sunday in May 1970. The church is located about 5 miles west of Jacksonville, North Carolina on Highway 53. All lovers of the truth are invited to visit with us.

L. H. Southerland, Clerk

SOLDIER CREEK UNION

The next *Union Meeting* of the churches of the *Soldier Creek Association* will be held with the New Providence Church in Calloway County, west of Murray, Ky., the fifth Sunday in May and Friday and Saturday before, the Lord willing.

We look forward to seeing our corresponding elders, brethren, sisters and friends — those who love the doctrine of God's sovereign grace.

Elder Paul Poyner, Moderator  
Effie Bowden, Clerk

CONTRIBUTIONS TO THE  
INDIGENT FUND  
(To March 1, 1970)

Mrs. M. L. Lucas, Ala.....	\$12.00
Lydia B. Chafin, Ala.....	1.00
Mrs. J. O. Morrow, Tex.....	3.00
Mrs. J. D. Neely, Ark.....	1.00
Elder R. H. Hale, Tenn.....	2.00
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Mrs. Lillian Smith, N. C.....	1.00
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Helen J. Jones, Calif.....	8.00
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Bertha Evans, Va.....	1.00
Mrs. Fannie Padrick, N. C.....	1.00
In memory of Mr. and Mrs. Lester Perdue, by Nannie Arrington, Va.....	5.00
Elder George Ruston, Can.....	20.00

Danville, Virginia

May, 1970

SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539

Beechwood Lane

Danville, Va. 24541

EDITORIAL

THE CHURCH AT SARDIS

*“And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and*

*they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:1, 6)*

Lovely writers have spent much time in drawing conclusions as to the time state of each of these churches, and have made many literal interpretations concerning the part that this man and that man had in these churches. The most of the writers have taken the many references to allegorical parables and have then gone into the pages of profane history and have woven highly mystical calculations as to the part this earthly king, or that cruel warrior, had in these sacred things.

If I were going to denominate a certain time as belonging to each of these churches I would designate it as being right now. If I had been writing a hundred years ago, I would have said the same then, and if I were writing a thousand years from now I would say the same. I have read carefully all that I could get my hands on regarding these sublime matters, and no two of the commentators agree as to Who and When and Where in regard to this book. If this is a good criterion to go by, it is suggested that many have been reading these messages that did not have an ear to hear. Not having the kind of ear needed, *but still having ears*, they have interpreted what the Spirit has said to the churches with the same *kind* of expounding that they have ears. I plead with my dear kindred in Christ to be patient with me, for I make no profession of knowing more about these things than did they before me. If I have an ear, *a hearing ear*, I will also have an understanding heart; if I do not, then my writing is as useless as that which has gone before me.

Our state as a church is in a pitiful condition if we are not able to see our

present condition in this Sardis church. Too, any ancient church of the past has been “ready to die” if she did not perceive these things in her midst. I do not know anything pertaining to the future. I do not have a desire nor ability to delve into the future with an intention to warn nor to prepare for it. The present is all that we have; the past can not be mended, the future has not been unfolded. If I pray, I beg the Lord to give us a true regard for our present condition, and to seek Him right early for grace to apply our hearts unto wisdom in present matters. And for fear that I be misunderstood in talking about our present condition, let me say that I am not running down the church of today by telling how corrupt her ministers are and how little godly interest there is in her members. I will leave that work to those that are busy telling us what the future holds and what part John Doe plays in that future. What the Lord said to Daniel, suits all of Daniel’s faith; “Go thy way till the end be.”

These momentous matters are spoken to the angel of the church at Sardis. These angels were held in the hand of One that had the seven Spirits of God. John is writing the things shown to him by this Holy One with the seven Spirits. These angels are reminded all along that they are not their own; that they were called, qualified, and sent forth to minister, but that He does not relinquish the handling of them as they take the oversight of the various churches. We may safely say that among these seven angels or servants that conditionalism was unknown among them; He either held them, or He did not.

Is there one Spirit or seven? If I must heed the charge often thrown at me that I spiritualize too much, then by all means let me say that we do have to do with seven Spirits instead of one. If I am permitted to make use of the numeral seven as denoting completeness, like is done in so many instances in the Bible, then I do not hesitate to

say that the church is under one Spirit. We would not do violence to the Bible to say that by the seven Spirits of God, something is to be understood as being equivalent to seven operations of the Holy Spirit. These ways in which divine power is manifested has immediate reference to the work of redemption. Many rich things are called to our attention along this line, such as the Spirit of truth; the Spirit of adoption; the Spirit of promise; the Spirit of glory; the Spirit of grace; the Spirit of faith; the Spirit of sanctification.

It would seem that this message is of special importance to Sardis and us. If Wisdom has builded her house (and she has); if she has hewn out her seven pillars (who would attack that seven as not being symbolical of completeness?); if she has killed her beasts; if she has mingled her wine; if she has furnished her table; if she has sent forth her maidens, and they have cried upon the highest places of the city, then she has opened the door into the city and has commanded the simple to turn therein and eat to the fill of the provisions she has set on her table. This message to the Sardisean church is for the simple children of God. This is not intended to set them forth as being mentally retarded, but as being of that class that know in part and see in part. It is a message of simplicity. There is not any need to complicate the message by introducing things that John did not say while being moved by the Holy Ghost to write.

"I know thy works, that thou hast a name that thou livest, and art dead." What a solemn declaration! What an arresting address is this! This part of the message is enough to cause an examination as to whether we are in the faith; to cause us to ask, Is it I? Yet, there was in this church, as there were in the early churches under Paul, (Gal. 2:4) members that had slipped in unawares among the brethren. The brethren had not been able to see them as imposters, but He that knoweth all things knew their works; He knew that

they had a name to live, but that they were dead. This declaration is not followed by a command to repentance. They are left with the declaration. The announcement is their doom, for they are trusting in their works, and the only effect that such has upon the dead is to cause them much sorrow. (Mat. 19:22)

"Be watchful, and strengthen the things which remain, that are ready to die." These in the first charge are dead; the ones in the second charge are ready to die. These are the weak, the simple, the poor, the afflicted, all of which are not able to fight, but are preserved in Israel as vine dressers. (Jer. 52:16) There is a lot of difference between being dead, and ready to die. The dead know not anything (spiritually), but the living know that death is but a step away, (1 Samuel 20:3), and they know that their sins would condemn them to death, and that they are ready to pass the sentence of death on themselves. (2 Samuel 12:5) Those that were pronounced dead were never alive in Christ; in their relationship to the church they were dead, being still in the same Adam nature that they ever possessed, but those that were ready to die, were not dead. The former did not bring out anything from the Saviour for them; the angel of the church was not commanded to do anything for them. He was commanded to be watchful for those ready to die; to strengthen them that remain. (Pro. 11:30; 2 Cor. 11:27; Heb. 13:17) Let it be remembered that everywhere there are the nominal followers of the Lord; that there always have been, and always will be those that follow until the loaves and fishes give out; that the time is coming, and now is, wherein the dead will go away. That is one side of the picture, but the other side is a lovely one. They will remain. They have nowhere else to go. Jesus has the words of eternal life.

There is, seemingly, not enough time for a minister in his labors. Paul went here and there strengthening the brethren

ren (Acts 14:21, 22; 18:23), and what a lovely thing it is to have it said about a minister that he is a good pastor. He has received this wisdom from above, and he has delivered to the brethren what has been received (I Cor. 15:1, 2; Acts 20:24; Gal. 1:12), and they remain. This is a hearer of the word as well as a doer; he will hold fast, because the command of the king is to do that. (Ezra 5:8; I Thes. 5:21) God commands in sundry manner, but with one object in view, to wit, obedience. There is not in the realm of the Bible a conditional repentance. A thing granted by the Lord to Israel; the gifts and callings of God being without repentance, it follows that repentance is the result of the immediate work of God's Spirit in the churches of Asia, and those of our time as well. But there is an objection to that kind of preaching and writing. This is called machine doctrine, that is, that it puts obedience on a mechanical basis. I did not say that; the prophets and apostles did not say that, *but I will tell you what they did say*. "I will put my spirit within you, and cause you to walk in my statutes," etc. (Ezek. 36:27) In the time of the infantile state of the church (about the same time of these seven churches of Asia), the Lord poured out His Spirit on all flesh, and it accomplished certain ends, to wit, each one thus blessed gladly received the word of the Lord. (Acts 2) The Saviour held in his hand the stars of these churches, and equally so, his words to the individuals were spirit and life.

It would seem that it is enough to remind the people of God today of the same things that were said to these churches. God causes his people to sleep; he causes them to wake up; He causes them to remember, and he causes them to watch. When Gideon led the men of Israel to the water the Lord elected the ones that were to go into battle. Those that raised a handful of water to their mouth and lapped like unto a dog were elected to go. A man is watchful of the enemy as he drinks

like unto this; he also is able to see that the water is clean; that it is free from impurities. But a man that crawls on his belly to drink is rejected, because he can not watch the enemy and he does not know what he is drinking.

If a watchman does not watch, the Lord comes on him as a thief. He does not cast him out of the camps, *but He does come on him suddenly*, and the fruit of his doings shall be as gall in his stomach. These angels (servants) had an ear to hear what the Spirit was saying. The thing said, it being by divine power, had life in it; it produced action. It is true today; it will ever be true. The warning will cause us to take heed (if we have ears); it will give us an incentive to be ready for His appearing.

Many will enter in at the broad way, and as many as enter in there of the Lord's people, it will be a way of destruction. A few will enter in at the strait gate and narrow way. I thought at one time that none went the broad way except the non-elect, but now it appears different. How can we ever apply the few to the elect only, seeing that the same writer tells us of an innumerable (not just a few) host which can not be numbered? We have ever been preaching that God has a people in every nation, kindred, and tongue; if so, there are many of them in the broad way, and I would reckon them as being in the category with the eunuch, needing some man to teach them. (Acts 8:31; Eph. 4:12; I Tim. 3:2; 2 Tim. 2:2, 24, 25) A few will always be found in the church that have not defiled their garments. These are sometimes referred to as being the very elect, but whether that is correct or not, we do know that we have a few that are not spotted by following some idolatry. These special ones are among us today; it will always be that the majority will be sent back from the battle, only a few being given a pitcher, and an ear to hear the trumpet. (Judges 7)

These are worthy. It is vain and trite to be confronted with gainsayers to



where we must always explain where this worthiness comes from; to be brought before those that stumble at the written word and we must explain over and over that this overcoming grace comes from above, and yet it is true; therefore let us repeat again and again that these who are not defiled, who are walking in the presence of the Saviour, who are worthy, who overcome, who are clothed in white raiment, whose name is not blotted out of the book of life, whose name is confessed before the Father and his angels, these, from day unto day, from dispensation to dispensation, have all of these blessings according to the riches of his grace.

May God increase our faith and our vision *and open our ears* to understand the faithfulness of the Lord in dealing with his servants and his churches. Let us faithfully consider that not one of those for whom Christ has died will ever be destroyed by the charges and commands given these churches (and us today), but that He will correct, and instruct and edify, as he chastens and rebukes and reproves. May He have mercy upon us if we say that we have no sin as regards our standing in our present day churches.

W. D. G.

### VOICES OF THE PAST

"He being dead yet speaketh"

Reisterstown, Md., Oct. 16, 1878

Dear Brethren: — A few weeks since I noticed in the *Signs* a request from "A Friend" for my views upon Rom. i. 20: "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." If I knew precisely what questions were in the mind of the writer, I might be able to write more to the point, and in a more condensed manner: or if I knew the name, I would

respond by private letter; but as it is, I will suggest a few thoughts through the *Signs*, and leave the result.

In this wonderful epistle to the Romans, the writer, Paul, seems to have been led to pen down a complete system of gospel truth in regular and systematic order. Accordingly, he first lays down and enlarges upon the doctrine of man's total depravity, embracing the first three chapters; then, in the next three chapters, he argues the doctrine of justification by faith, through the atonement of the Lord Jesus Christ, and shows that since man is totally depraved, and already condemned by a broken law, he cannot be justified by his own works; then, in chapters seventh and eighth, he presents the daily conflicts and deliverances, the hopes and expectations of him who is justified by faith. From chapter ninth to twelfth he answers objections, which men then and now bring against these sublime yet soul humbling truths; and then, to the end of the epistle, speaks in the language of exhortation, and instructs his brethren as to how they ought to walk in the world. Thus we have a complete and perfect model of christian doctrine and christian practice laid down in this epistle. First, sin and its fruits, and then salvation; its method, and the resulting fruits. And here, too, is a good pattern for the minister of the word to follow. Total depravity, man's inability, salvation by grace, and exhorting to a consistent walk, are splendid parts of every gospel sermon.

Now in the course of enlarging upon the doctrine of total depravity, in the first of this epistle, Paul would meet with a variety of objections on all sides, and just such objections as are alleged today. The language of the text is an answer to one of these objections or cavils. Paul had declared that all men are condemned for sin, and that the anger of God had been incurred thereby. From this curse there were none exempt. In this respect the Jew is no better off than the Gentile, and the Gentile has no advantage over the Jew.

But neither Jew nor Gentile were inclined to admit this. The heart of man is deceitful, as well as wicked, and will not let him believe that he is so totally corrupt as he is. Rather than admit this, man has the fearful temerity to arraign the justice of God, and the unblushing effrontery to seek to shield himself under the plea of ignorance on the one hand, or of outward obedience to forms on the other. Man is judged according to what he is. The fountain is corrupt, the tree is evil, the heart is depraved; therefore the works are evil. His works are of the flesh, and show the state he is in. Both Jew and Gentile are the fallen sons of a fallen father. The condition of man is no worse in the sight of God, or in reality, after a long life of sin, than it was when he was born. He was born totally depraved; he is no worse at the end. His evil works are the proof of his depravity.

Two texts, which I will quote, settle forever the condition of the unquickened sinner. "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." — Rom. viii. 7. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." — 1 Cor. ii. 14. This is the doctrine laid down in these first three chapters of Romans by the apostle, and in proof of its truth, he appeals to the fearful abominations which prevailed everywhere in the world. And thus he boldly vindicates the justice of God in condemning the whole world of mankind. But the Jew hates this doctrine. The Pharisee is perfectly willing to believe that the wrath of God abides on the Gentile; "but I," he says, "am a keeper of the law; God has favored me. I am good and holy; surely I shall be saved." But Paul says to the Jew, "Ye shall be judged by the law which has been given you." "The law in which you trust does not justify you; it can only condemn you." "Outward tithing of mint, anise and cum-

min, praying, alms-giving, and reading the scriptures, will not save you. The law is love to God with the whole heart, soul, mind and strength, and to your neighbor as to yourself. Therefore your outward works are barren and unprofitable; you cannot be saved by them."

It has been the case in all ages of the world, that the man who thinks to be saved by his good works, rests in the law. He does not see its spirituality, for if he did, how soon would his boasting be stopped, and he tremble with terror. Paul had this experience, and he knew whereof he spoke. In this manner does the apostle silence the objection of the Jew to his doctrine, that all men are under the curse; that the Jew is no better off than the Gentile. But now the Gentile comes up with his objection, (and this is what Paul meets in the text.) The Gentile says, "It is not just that I should be condemned. No law was ever made known to me; I did not know any better."

Now this is precisely the argument that men use today when assailing the truth of God. The argument is, "If God does not give men a chance to be saved by sending them the gospel, he is unjust to condemn them." Thus the principle of total depravity is entirely ignored. The logical conclusion from this would be, that the more ignorant of the truth men are, the better chance they would have to be saved, a conclusion too monstrous to be entertained for a moment. If men are judged according to the light they have, and, if they have no light at all, must not be condemned: and if men are condemned for not receiving the gospel, and are saved only when they receive it: then it follows that Missionaries are the means of damning seventy-five per cent of the heathen who hear them. For upon the above principles, all the heathen would be saved if left in ignorance; while of those who hear the word, not more than twenty-five per cent profess conversion and are saved. Thus error is always self-condemned. But Paul, in the text, fairly and squarely meets this objec-

tion, and shows that the fault is not in God or his revelation, but in their own carnal hearts. God has revealed enough of himself, but their blind and impenitent hearts could not comprehend him. Men love not the light, but cleave to the darkness, because their deeds are evil. The heathen now have precisely the same revelation in the works of nature that the Gentile had then, but he does not comprehend Him that speaks, because of sin. The man who reads the Bible today has the same revelation that the Jew had; but, like the Jew, he does not comprehend it. The truth is, both Jew and Gentile, both he who reads the Bible and the heathen, must have an unction from the Holy One ere they can understand the word of God, either in nature, in providence, or in the scripture. Much is said about teaching the Bible; but a knowledge of the letter of the word leaves a man just as ignorant of the truth as the Jew was in his day, and no man knew the letter of the word better than he. All human teaching in divine things leaves its subjects just where it found them. We must be born again. The fault is in man.

Now, Paul says the Gentiles are without excuse before God; that is, they have no plea to turn aside the overwhelming tide of God's judgment against them for sin. When a Cornelius is brought to the bar of God's judgment in his experience, he never feels like pleading ignorance to shield him, or as an excuse. He must acknowledge that he is justly condemned. He feels, "I have loved sin and run after it, my heart is depraved, and God is just when he judges me. I am without excuse." The selfrighteous and the worldly man may cavil and find fault at the law of that God who says, "The soul that sins shall die;" but the convicted sinner has not a word to say. The wonder to him is, not that he is condemned, but that there should be salvation for such a guilty wretch. Like Isaiah, he sees God in his temple and hears the seraphim thrice proclaiming his holiness, and is

constrained to say, "I cannot speak, for my lips are unclean, and I have seen the Lord." Or like Job, he says, "Though I wash myself with snow water, and make my hands never so clean, yet thou (God) shalt plunge me in the ditch, and my own clothes shall cause me to be abhorred." Thus neither his righteousness nor ignorance will save him from death.

And, also, let it be noticed that in this connection Paul *is not* talking about salvation or the gospel being *offered* to men, and so they are without excuse, because they have been given a chance to be saved, and have rejected it; but he is showing the state of man under the law, irrespective of the gospel, and before the gospel comes in, and he asserts that man is already condemned, and abides in death. Man is already lost and cursed. The law has doomed him to everlasting destruction, and in it there is no remedy. God is not bound to provide a remedy for any man; and we all must say, If my soul were sent to hell, his righteous law approves it well. No man is or can be condemned for rejecting the gospel, because *all are already condemned by the law*. The fact that men do not love the gospel, but reject it, does not condemn them, but *shows that they are already condemned*, and dead in trespasses and sins. And in the first three chapters of Romans Paul shows conclusively whence man's condemnation arises, and that it is *not of the gospel*. Men are without excuse, because they have sinned against God, and have disobeyed his law; and *not because they have rejected Christ or his gospel*. The condemnation is, that men love darkness rather than light, because their deeds are evil.

But Paul gives, in the text under consideration, the reason why the Gentiles are without excuse. "For the invisible things of him from the creation of the world are clearly seen, even his eternal power and Godhead." The invisible things of God, which from the creation of the world are clearly seen, are "his eternal power and Godhead." The very

first words of the Bible are, "In the beginning God created the heavens and the earth." The heavens and earth, then, testify to the power and supremacy of God. "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no place where their voice is not heard." Such is the testimony of inspiration. God's sovereignty, omnipotence, omnipresence, omniscience and wisdom all appear in the things which his hand has made. How blind, how hardened by sin must man be, when all this makes no impression upon him, and he still lives on regardless of God, neither knowing him nor desiring to know him. Yet such is the state of mankind, and in this state he will die, unless it should please God to call him by his grace, and make him alive from the dead.

Let it be noticed that Paul does not say that the pity, love or mercy of God is here revealed, neither does he say that life and immortality are brought to light here, neither is a way of redemption pointed out; but "his eternal power and Godhead." Only this was revealed, and even this they did not receive. They loved the creature more than the "Creator." They changed the image of the incorruptible God into an image made with men's hands. They did not like to retain God in their knowledge, and so were given up to work all iniquity. And this they did willingly. Men today are not only ignorant of God, but are willingly ignorant. The true born child of gospel grace feels that he is ignorant, but he is not willingly ignorant. Therefore the Gentiles could not say, "We ought not to be condemned, for we did not know any better." If they did not know any better, it was because of their own evil hearts, which hated the ways of God, and loved sin rather than holiness. God had spoken forth his eternal power and sovereignty in every thing that their eyes looked upon. Thus is every mouth stopped, and all the world is brought in

guilty before God. To this rule there is no exception. Human reason cannot lead a man into the truth. "No man by searching can find out God." Human obedience cannot justify a sinner; all human righteousness is as filthy rags. So neither the Jew with his legality, nor the Greek with his wisdom, can climb to heaven. The one is dishonoring to God, the other is foolishness.

The summing up of this sublime argument of the apostle is, that God cannot be charged with foolishness or injustice in his dealings with men, and that man cannot reply against the decree of condemnation passed upon him; for no matter how many revelations God makes, nor how he speaks either to Jew or Gentile, it only serves to throw out into clearer view the blackness and deformity of the heart of man, as light reveals more clearly the darkness amid which it shines. That the Gentiles heeded not God's works around them, which showed his power and Godhead, proved that their hearts were blind and vile; and the clearer light given by Moses and the prophets to the Jews, proved that between them and the Gentiles there was no difference. And so man must admit that he is vile, and has no goodness and no light in him, and that God is just, and that he cannot excuse his sin on any ground whatever before God.

I leave these suggestions for the consideration of my unknown friend, hoping they may not darken understanding as words without knowledge.

As ever, your brother in hope,

F. A. Chick

(The above was written by Elder F. A. Chick October 16, 1878, and published November 15, 1878.)

## OBITUARIES

### DEACON

ANDREW THOMAS DeBRULER, SR.

On November 25, 1969, God saw fit to remove from us our highly respected and beloved brother, Andrew Thomas DeBruler, Sr., who was born on April 12, 1894, making his stay

on earth 75 years.

He was born in Caswell County, N. C., the son of the late Joseph F. and Chestina Oakley DeBruler. His first wife, Bertha Tatum DeBruler, died in November, 1946. He later married Mrs. Elma Long Morton, who survives to mourn his death with the following: two daughters, Mrs. P. N. Thompson of Burlington, N. C. and Mrs. William O. Stephens of Reidsville, N. C.; three sons, Roy and Carl DeBruler of Burlington, N. C. and A. T. DeBruler, Jr. of Kings Mountain, N. C.; one brother, E. J. DeBruler, Burlington, N. C.; one stepdaughter, Mrs. Devoy Hopkins, Burlington, N. C.; one stepson, John I. Morton, Alexandria, Va.; sixteen grandchildren; three great grandchildren and five step grandchildren.

Brother DeBruler asked for a home with the church at McCray at her June, 1937 meeting and was received and baptized by his pastor, the writer of this obituary. The church called for his ordination as deacon the third Sunday in October, 1938. He also served as finance committee for the Upper Country Line Association for 23 years (1938-1961). All these positions were filled with love and loyalty to duty. He loved the cause for which he stood, believing only in salvation by grace, having been taught his own weakness and the need for mercy that God only could give. We thank God for his humble life of service to Him and to His people. May the blessings of our Heavenly Father be upon each of us who mourn his departure, and can say, "not my will but Thine be done."

By one wo loved him dearly.

W. C. King

#### MARY ANN RICE

It is with a sad heart that I try to write of the death of Sister Mary Ann Rice. She was born September 19, 1880 to William J. and Octavie Williams Handy.

Sister Rice died November 6, 1969, she is survived by her husband Allie M. Rice, and two brothers, Grover C. Handy, Danville, Va., Claude S. Handy of Morgantown, W. Va.

Sister Rice joined Dan River Church May 25, 1930 and was baptized the following day. She was devoted to her church, and attended services when she was able. I feel sure Sister Rice is with her Lord and Savior Jesus Christ. The Lord giveth and the Lord taketh away, bless His Holy name.

Written at the request of the church while in conference, Saturday night before the fourth Sunday in November, 1969.

Rosa Cox

#### Rest In Peace

"You are not forgotten loved one  
Nor will you ever be,  
As long as life and memory last  
We will remember thee.

"We miss you now, our hearts are sore  
As time goes by, we miss you more,  
Your loving smile, your gentle face  
No one can fill your vacant place."

(Poem suggested by her husband.)

#### MARY LOUISE HAZEN

The subject of this sketch was born March 18, 1882, and departed this life August 25, 1969. Sister Hazen was the daughter of Mr. Mac Lewis and Marie Goodwin Lewis. She was united in wedlock May 1, 1901, to Mr. J. D. Hazen, who is deceased.

She is survived by one daughter, Mrs. Myrtle H. Williams, of Lake City, Florida. Two sons are deceased: Lamar and Jay Dee Hazen. Surviving also are three grandchildren: Mrs. Betty Dennison, Truby Lamar Hazen, Jr., and Danny Hazen.

In the passing of our beloved sister in Christ, the Old School Baptist church has lost a devoted member whose memory will linger in the hearts of many of God's people pleasantly for many years. She was a member of the Hopewell Primitive Baptist Church, Sarasota, Florida. She traveled extensively over a part of the United States, and was widely known among the Old School Baptists.

The writer knew her many years and esteemed her highly for the truth's sake. She loved sound doctrine and the old hymns of Zion. Many years ago it was my privilege to know both Sister Hazen and her departed husband, and many hours were spent in discussing the word of God, both in their home and in our home in Virginia.

She has left evidence that she has gone home, to be forever with the Lord in whose mercies she trusted. Her funeral was conducted by Elders Donald Hazen and Dorie Thomas. Interment was in the New Hope Cemetery, Brooker, Florida.

It was her request that this sketch of her life and passing be printed in the *Signs of the Times*, of which she was a subscriber, and a believer in the doctrine set forth in its pages.

D. V. Spangler

#### W. C. LEE

Brother Lee died suddenly January 3, 1970, at his home in Newton, Alabama, being 67 years of age; and having lived in the same

house all his life. He was a close friend of the writer, who conducted his funeral at Bethel Baptist Church, Newton, Ala. on January 5, 1970; with interment in the local church cemetery.

Survivors are a brother, John, and a sister, Mrs. Emma Thomas; and several nieces and nephews.

J. J. Collins

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#### MRS. NANCY C. PYNES

Sister Pynes died in Panama City, Florida, February 20, 1970, at the age of seventy. She was a devoted member of Ramah Primitive Baptist Church, Cottonwood, Alabama.

She is survived by two daughters: Mrs. S. C. Levins and Mrs. John M. Smith; two sons: Dewey J. and Louie T. Pynes; three brothers: Elder A. B. Chumney, and Joe and Bryant Chumney. Surviving also are six grandchildren and two great grandchildren.

Funeral services were conducted at Smith Funeral Home Chapel, Panama City, Fla. on February 22 by Elder J. J. Collins, using as a theme, The Resurrection; with interment in Calloway Cemetery.

J. J. Collins

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#### WILLIAM A. COLLINS

Uncle Abram, aged 95, died in a Graceville Hospital January 22, 1970, after a long illness. He was a pioneer citizen of Geneva County, Alabama, but had lived on Rt. 3, Bonifay, Florida, for some thirty years.

The writer held special services for him on the first Sunday in October for many years; and at the last of these he expressed a hope to be at Bethlehem Church once more in life. He was a firm believer in salvation by grace, and had been a member of the church for seventy-five years.

He is survived by two daughters: Mrs. Walter Ard and Mrs. Chester Lowery; seven sons: H. C., Ed, Ben, Howard, N. L., John T. and Charlie B. Collins. Also by three sisters: Rosie, Kate, and Welthie; two brothers: J. J. and A. C. Collins; and by twenty-seven grandchildren, fifty great grandchildren, and three great great grandchildren. He lived a wonderful life.

Funeral services were conducted at Black, Alabama, on January 25th with J. J. Collins, Otha Martin and Ralph Watford officiating.

J. J. Collins

#### FRANK LESLIE LAMBETH

The subject of this sketch was a retired tobacco farmer and warehouseman of the Monticello Community, Guilford County, N. C. He departed this life February 23, 1970, at the age of seventy-eight years.

He is survived by his widow, Mrs. Maggie Lambeth, and two daughters: Mrs. Edith Alexander, of Miami, Fla., and Mrs. Katherine L. Zarker, of Nashville, Tenn.; also by several grandchildren.

Though Brother Lambeth believed in the doctrine of sovereign grace, and the principles of the doctrine of the Primitive Baptist Church, he did not unite with them until the 2nd Sunday in June, 1953. He was baptized by the pastor, Elder J. W. Gilliam, the 2nd Sunday in July, 1953, and was ordained a deacon in December, 1953. He filled this office well until he was called away.

Brother Lambeth was of a quiet, lovable disposition, and delighted in talking on the Word of God — the things he believed. He was loyal to attend his church as long as he was physically able. His faith was adorned with an orderly walk and godly conversation.

He suffered for several years with an incurable disease, but was blessed to bear his sufferings with great patience; and manifested that he was reconciled to his departure. He has left evidence that his departure was to be forever with the Lord.

Funeral services were conducted from the Lambeth-Troxler Funeral Home, Greensboro, N. C. by Elder Kenneth Key and a Methodist minister, and the writer. He was laid to rest in the cemetery at Monticello Church.

D. V. Spangler

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#### HUGH PATRICK SMOTHERS

Our departed brother, Hugh Smothers, of Reidsville, N. C., was born August 8, 1869, and departed this life in October, 1969, at the ripe age of one hundred years, and about two months. He was married to Lou Kennon Roberts, who was called away in 1949.

He is survived by the following children: Mrs. Bruce Hill, Miss Addie Smothers, Mrs. Earl McCollum, T. B. Smothers, all of Reidsville; Mrs. W. J. Lambeth and Reuben D. Smothers, of Brown Summit, N. C.; Mrs. Birch Neal, of Stokesville, N. C.; and Mrs. J. W. Everett and H. P. Smothers, of Greensboro, N. C. Surviving also are twenty-five grandchildren and seventy great grandchildren.

Brother Smothers joined the Macedonia P. B. Church July 23, 1922, and was ordained a deacon January 25, 1925. He was blessed to fill the office well. He later moved his membership to Pleasantville Church; and at the time

of his death, was a member of Monticello Church. Brother Smothers attended services at the Reidsville Church the second Sunday in May (Mother's Day) and saw his son and grandson baptized; and this was the last service he attended.

His one hundredth birthday was celebrated by a host of relatives and friends on August 8th; and he received a birthday card from President Nixon. Our brother was blessed to live an honorable life among his brethren and friends: manifesting his faith by his works. His delight was to assemble with the saints to sing and to hear the gospel preached. We believe he has departed in the triumph of that living faith, to be forever with the Lord.

His funeral was conducted from the home of his daughter, Mrs. Bruce Hill, by his Pastor, D. V. Spangler.

D. V. Spangler

LILLIE BET COLEMAN  
GARRISON MASSEY

Sister Massey, a native of Alamance County, was born November 3, 1889, and expired December 27, 1969, at the age of 80. She is survived by one daughter, Mrs. Nannie Mae Compton of Route 3, Burlington, N. C., nine grandchildren and seven great grandchildren. She was the daughter of the late Jim and Sallie Lowman Coleman and married to J. Lawrence Garrison, who died in 1920, and to Bronna Massey, who died December 29, 1947.

She was a retired bookkeeper for Elmira Mills in Burlington and had served as precinct registrar for vital statistics for several years.

The church fervently feels that the manifestation of Sister Massey's faith paralleled that of Ruth. Ruth 1:16-17, "And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." She united with Bush Arbor Church October 8, 1938. Certainly she lived, lodged, died and was buried with the people that God had given her to love, not ashamed to be called our people or to worship the God that we hope we have been given to worship. In conclusion may I say, that I feel that the death of our dear sister was precious in the sight of the Lord, who loosed her bonds of sorrows and afflictions of this life to await that heavenly call, come ye blessed of the Lord inherit the kingdom prepared for you from the foundation of the world.

The funeral was conducted at Bush Arbor Primitive Baptist Church December 28, 1969,

by Elder Wallis A. Smith and Donald E. Smith. Burial was in the church cemetery underneath a beautiful mound of flowers.

THEREFORE, BE IT RESOLVED, That the church extend her love and sympathy to the bereaved family.

THEREFORE, BE IT RESOLVED, That a copy of this memorial be recorded on the church records, a copy sent to her daughter and a copy to the *Signs of the Times* for publication.

Done by order of the Bush Arbor Primitive Baptist Church in their conference Saturday, March 7, 1970.

Written by Donald E. Smith.

Elder W. Curry King, Moderator  
Deacon Earl S. Rudd, Clerk

WALTER ALLEN ALDRIDGE

We, the church at Bush Arbor, bow in humble submission of Almighty God to the calling from us of our highly esteemed brother, Walter Allen Aldridge.

He was born in Caswell County, N. C. September 16, 1907, and departed this life on December 19, 1969, making his stay on earth 62 years. He was the son of the late Jeff Walter and Hattie Poteat Aldridge, and leaves to mourn his departure his wife, Lizzie Rudd Aldridge, and the following: three daughters, Mrs. Malinda King and Mrs. Ruby Jefferson of Route 1, Yanceyville, and Mrs. Janice Andrews of Graham, N. C.; one son, Loftin S. Aldridge of Route 1, Yanceyville, N. C.; five grandchildren; one great grandchild; and many friends.

Brother Aldridge united with the church at Bush Arbor when a young man. He was a veteran of World War II, a member of American Legion Post #89 at Yanceyville, N. C., a farmer and retired merchant.

He was sick for more than a year, critical for some two months. He often said that he wanted to go home and be with God. He was a most patient sufferer. His funeral was conducted at Bush Arbor Church on Sunday, December 21, and his body laid to rest in the church cemetery to await the coming of our Lord and Saviour, Jesus Christ.

RESOLVED, First, that the Church at Bush Arbor extend our heartfelt sympathy to his wife and children and that His grace may be sufficient for you to say, "not my will but Thine be done." Second, that a copy of this be sent to the *Signs of the Times* for publication, a copy be sent to the family, and a copy be spread on our church record book.

Done by order of Bush Arbor Church in conference at her meeting March 7, 1970.

W. C. King, Moderator  
Earl S. Rudd, Clerk

RESOLUTION OF RESPECT  
FOR SISTER MARY GRIFFIN

Trusting to be led by the divine spirit of our Lord, I will endeavor to pen down a few lines in memory of my dear great aunt and our beloved sister, Sister Mary Magalene Roberson Griffin. Aunt Mary entered this life on May 5, 1886, and was called from our midst on December 1, 1969, thus her sojourn upon this earth was 83 years, 6 months, and 25 days. She was the daughter of the late Jim and Nancy Graves Roberson, and widow of the late John L. Griffin. She was a native of Martin County, N. C., where she spent almost all her life.

Aunt Mary united with the church at Skewarkey the second Saturday in July, 1941, thus holding membership a little over 28 years. It was the writer's privilege, and indeed a privilege, to be blessed to walk closely with our dear sister throughout the latter years of her life. I was blessed to visit her many times, especially during her declining years, and was blessed to hear our beloved sister express in her conversation from time to time her hope in the surety of the precious and sweet promises of God to his unworthy children — a true manifestation of the strong faith that was anchored in her heart and soul, — a gift that comes only from God. She felt to be unworthy and possessed a sincere spirit of humbleness and meekness — truly an evidence of her dependence upon God for his mercy and grace. She was blessed to stand fast in the faith until the end, although due to afflictions she was unable to attend her meetings regularly in the last few years.

Surviving are a brother, Church Roberson of Greenville, several nieces and nephews, great nieces and nephews, and a host of friends who have been most dutiful to her throughout the years.

Her funeral was conducted in the Skewarkey Primitive Baptist Church by her pastor, Elder E. C. Harrison. Interment was in the Skewarkey Church Cemetery beneath an array of beautiful flowers.

Aunt Mary was the last surviving member of five dear sisters who composed the Skewarkey Church when I asked for a home there 11 years ago. Although I hope to be reconciled to the passing of our dear sisters to their haven of rest, there was indeed a consolation and inspiration in their guiding hand that I yearned for from time to time — now there exists an empty spot. May it be the will of our God to bless me to stand fast in the doctrine and order that these and many others stood for at this place these many years, is my prayer in Christ's name.

RESOLVED, That a copy be sent to "*Zion's Landmark*," "*Old Faith Contender*" and "*Signs*

*of the Times*"; a copy be sent to the family; and a copy be placed on the church records.

Done by order of conference the second Saturday in December, 1969.

Written by one who loved her, a great nephew and brother in Christ I hope.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

ANNIE HILL GLENN

Annie Lee Hill Glenn was born in Orange County, North Carolina on February 18, 1890. The daughter of Duncan Hill and Virginia Elizabeth Glenn Hill. She died March 27, 1969. She married James Roger Glenn who preceded her in death. To them were born six children: Mrs. Virginia Elizabeth Addison, Mrs. Lucille Choate, Miss Norma Glenn, Mrs. Annie Lee Mannon, Ervin Glenn, and Jack Glenn, now deceased. In addition to their five surviving children she leaves eight grandchildren, two great grandchildren, and a sister, Lorena Hill Hopson. Her funeral was conducted at Clements Funeral Chapel in Durham, N. C. by Elder Wallis Smith and her body was interred at Maplewood Cemetery.

Sister Glenn was received into the fellowship of Durham Primitive Baptist Church on August 21, 1927. She remained a faithful member of this church through severe afflictions and adversities. She possessed a gentle, loving disposition which had great influence among her children and brethren. For many years she was confined to her home by illness, but the Lord gave her faith and strength to endure the afflictions through which she was called to pass.

She willingly gave her support to her church in every way she could. In 1969, when it became necessary for the Durham Church to move to another location and erect a new building, she said she was thankful that God had enabled her and spared her long enough to contribute to the building of this house. Though she did not live to see its completion her children have since shown many kindnesses to her church. She especially loved the songs of Zion, and one of her favorites was "Approach My Soul the Mercy Seat —" and she was overheard softly singing this hymn while on her bed of affliction.

The Durham Church feels the loss of this quiet, loyal member whose faith was proved by her works and whose chief interest in this world was the Lord and his people, but we acknowledge the sovereignty and love of God — both in the giving and the taking of this lovely jewel of His mercy.

Submitted in love and respect,  
Catherine M. Copley



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., JUNE, 1970

NO. 6

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 6/70  
IT EXPIRES WITH THIS ISSUE

COMFORTED IN  
THEIR CORRESPONDENCE

Rt. 1  
Martin, Tenn.

Mrs. Lucille Young  
Memphis, Tenn.

Dear Sister Young:

I was much comforted in reading your letter. Oh, why do we exchange our groanings to each other? Is it evidence that the Lord is gracious to poor sinners such as I?

Your writings were not strange words at all. When we are made to seek a city whose builder and maker is God, for a small moment all things are beautiful. We have to be brought into the depths of misery before we can beg for mercy. Do we not cling to everything in nature just as long as God allows? No wonder the poet could say, "I am a stranger here below, and what I am 'tis hard to know." I just don't know myself. I have to be cast into the lap of mercy, and the whole disposing thereof is of the Lord. Our heritage here is afflictions, poverty, persecution and hated of all men for Christ's sake — a little flock, and our name cast out as evil; not reckoned among the nations: a peculiar people with doubts, fears and temptations. But the promise is that we shall one day be conquerors through Him that loved us

before time began. He came into this world to suffer, bleed and die for you, and I hope for me.

Peter tells us to give diligence to make our calling and election sure. To whom do we make it sure? Surely not to the great I Am, for he knows our thoughts afar; so it must be to the brethren. When you hear them speak of such heavenly things, doesn't it touch a tender spot? having such confidence in their walk and conversation; for their talk and walk is not of the flesh, for we have no confidence in this old flesh. To me these are the things which are not put under a bushel and hidden when a few of the broken family of God are permitted to meet by the grace and love of the One who showed us our many sins, which, as you said, roll up before us like waves of the mighty deep. But, Oh, how gracious, "Where sin abounds, grace does much more abound."

My trials are many, and my loneliness seems more than I can bear. (Sister Jones lost her dear companion last year.) I think of the blessed Saviour when he went to the garden of Gethsemane alone. Did those disciples think as you and I do sometimes, that they could help Jesus? They could not even stay awake one hour! Did they answer Jesus when he came and asked, "Could you not watch with me one hour?" or were they like Peter when the cock crew, and Jesus looked on him? All Peter could do was to weep bitterly. Are these some of your experiences, Lucille?

It has to be the Lord of glory to keep me, for with sadness I realize that destruction, misery and woe would quickly be my fall. The world would have us believe that trusting in the Lord is easy; but not so, for the flesh

is all guilty. I well remember one night I toiled all night, and just before dawn I was comforted with the words, "I am he that was dead but am alive forever more." All the poor sinner has here for comfort is to be made to stand still and see the salvation of our Lord. He gives us everything, — every good and perfect gift comes from the Father of light. How tender is his mercy that makes us hunger and thirst after his righteousness — and his promise is, You shall be filled. Do you need anything else?

"He gave me a will to accept what he gave,  
Though I was averse to his purpose to save;  
He wrote in his will my repentance and faith,  
And all my enjoyments for life and for death.

My trials and sorrows, my conflicts and cares,  
The spirit of prayer, and the answer of prayers,  
The steps that I tread, and the station I fill,  
My Father determined and wrote in his will."

I hope that I can ever be kept at your feet, feeling that you do not have to look up to see this poor sinner while we have to stay in this low ground of sorrow. May it be the Father's will to keep us in his tender care, ever mindful of us that we go along in peace with one another.

... It was good news that both Brother Richard and Swayne were given liberty to comfort you all last Sunday. Aren't the wills and shalls of our God sound and durable when Jesus is preached? It cures everything, and somebody is prepared to hear it.

In bonds of love,  
Asinath Jones

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### THE BRAZEN SERPENT

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him shall not perish, but have eternal life." (John 3:14, 15)

This portion of scripture and the background of it, contains such a depth of meaning, such a scope of divine truth that it does seem presumptuous for one so unskilled as I even to comment on

it; but it has been much on my mind for several weeks and I can't seem to get rid of it. This morning, sitting here alone, while the snow falls fast and the wind howls outside, I feel constrained to make the effort. Whether I shall write anything worth reading, only the Lord knows.

The subject of my comments was the words of Jesus, and it should be noted at the outset that He spoke of himself as the Son of Man. We know He was and is both the Son of God and the Son of Man, but here it was in consideration of himself as the Son of Man that He spoke.

The text takes us to the Old Testament and to the beautiful and almost innumerable types of our Lord Jesus Christ found there. The reference here is to the wilderness experience of the Israelites, and is recorded in the 21st chapter of Numbers, verses 5 to 9 incl. Here, as on so many occasions, the people, "A mixed multitude," on the journey from Egypt to the promised land, complained bitterly against God and against Moses, saying he had brought them out into the wilderness to die; that there was no bread, no water, "and our souls loatheth this light bread," referring to the manna God had sent from heaven for their sustenance. This "mixed multitude" had so soon forgotten their divine deliverance from Egyptian bondage and all the suffering and oppression it had entailed; so soon they had forgotten their miraculous crossing the Red Sea; so soon they had forgotten the divine protection by day and by night as they journeyed. Oh, how soon we, too, forget the past goodness and mercy of God when faced with what appears to be an insurmountable problem!

The Lord was displeased with their complaints and He sent fiery serpents among them, which bit the people and "many of them died." This brought them to Moses in confession — to Moses a clear type of our Lord Jesus Christ, our great High Priest, our Intercessor; and begged Moses to pray unto the

Lord to take the serpents away. How often it takes a dire calamity, a sudden blow to bring us to a realization of our miserable ingratitude for all God's manifold mercies; to confess to Him and beg for yet more mercy! But our gracious, wise Heavenly Father knows exactly when, where and how to inflict the necessary blow. And Moses prayed! The Lord heard the prayer, and instructed him to make a fiery serpent and set it upon a pole; so Moses made a Serpent of Brass and set it upon a pole, and it came to pass that if the serpent bit a man, when he beheld the Serpent of Brass, he did not die — he lived.

It would seem strange that the very thing that bit them was required to take away the effects of the bites, to draw away the resultant poison, but therein lies the glorious truth hidden from the wise and prudent, but revealed unto babes. We believe the serpent here represents Satan, the perpetrator of sin; the bite represents the deadly effects of sin on all the Adamic race, for all are partakers of sin. But how could beholding the serpent counteract the poison? and why must the serpent Moses made be of brass instead of wood, lead, clay, or any other material? and why must it be set upon a pole? All of these things are highly typical and they point to another pole — a wooden cross on which the Prince of Glory must be crucified.

Wherever brass is mentioned in the Bible, it is typical of judgment, or condemnation. For instance, the brazen altar in the tabernacle was the altar of sacrifice, type of the cross on which Jesus was made a sacrifice for sin; the laver of brass, a vessel holding water for washing the hands and feet of the priests after serving at the altar and before going into the holy place. It is significant that although the sacrifice had been made for sin on the brazen altar, their hands and feet must be cleansed before going into the holy place. What a beautiful picture of the cleansing from the defilement of our

sins. Sin and its devastating effects must be dealt with, condemned, before eternal life, before reconciliation to God is made possible. Beholding a leaden, clay or wooden serpent would have had no life sustaining effect, even in a typical sense, but the *Brazen Serpent*, typifying sin judged (condemned) meant to one who beheld it, complete nulification of any effects of the bite.

Now, to the glorious fulfillment of the type in Christ Jesus, our Lord. He, too, must be lifted up, that any who beheld him there in condemnation for *their* sin, would have eternal life. But wherein does Jesus fulfill the type? He was not the antitype of Satan, for in no sense was Satan ever a type of Christ. Jesus had not inflicted the bite of death upon anyone! To answer this, we must go deeper and ask what, actually, was under condemnation as Jesus hung on the cross. Was it Jesus, himself, the spotless Lamb of God, in whose mouth was found no guile; who when he was reviled, reviled not again; who hated sin with all the intensity of His holy nature, yet prayed for them who despitefully used Him? Was it this Jesus who was under the condemnation of God? I believe not. I believe it was actually sin itself that was under condemnation. But the Apostle Paul tells us in 2 Corinthians 5:21, "For He (God) hath made him (Jesus) to be sin for us, who knew no sin, that we might be made the righteousness of God in Him (Jesus)." How unspeakably lovely is this statement, and how far beyond the realm of human comprehension! But it explains, as far as the human mind — even the regenerated mind, can grasp, how Christ is some mysterious way known only to the mind of deity, was made *to be* sin, therefore able to take upon himself all the vengeance of an offended, holy God; and as we behold Him there, we are forever free from condemnation. Oh, how I love those words "forever free."

In this connection, as I write, something comes to my mind which I never saw before and I don't recall hearing,

and it is very beautiful to me: Paul tells in Romans 8, "God, sending his own Son in the likeness of sinful flesh, and for sin (as an offering for sin) condemned sin in the flesh." I had always interpreted this to mean that it was in our experience, in our "dying daily" that God condemns sin in our flesh; but at this moment I see it in a larger, fuller sense: that it was in the flesh of His beloved Son on the cross that sin was condemned and *put away* by the shedding of His own blood. Of course, there is a sense in which our sins are condemned as we are cleansed from the defilement of sins, but there is a distinction between *sin* and *sins*, and Paul did say sin, and he did say "condemned" (past tense). It is in our sins that the type of the laver of brass comes in. Both blood and water flowed from the side of our dear Redeemer as He poured out his life for our redemption and salvation," — blood for the remission of *sin*; water for cleansing us from the defilement of *sins*.

These things are deep: they are too great for me, but how very lovely is even a glimpse of the hidden truth here and there along our journey! What a wealth of truth and revelation lies hidden in the pages of this Book of Books, the written word! Oh, that He may be pleased to give us seeking minds and hearts, a burning desire to know more of Him who fills every chapter and verse of this greatest of all books; and to search this Book for a glimpse of Him. I echo again and again the lovely words of the hymnist, "Show me the truth concealed, within Thy Word; and in Thy Blood Revealed, I see the Lord."

I think I have not been able to bring out a great deal of the depth and beauty I see in this Scripture, but I've done what I could with what ability was given me. I would not and do not dare to deny that the Lord has graciously shown me many things. To do that would, I believe, be to deny my adorable Saviour just as surely as Peter did when he declared, "I know not this man." Oh, how we need His love, mercy

and grace! I am comforted, strengthened and sustained by the promise "My God shall supply all your need according to His riches in glory by Jesus Christ." This promise was given to me in an immediate answer to a specific prayer in September, 1941, about ten days prior to the call of Salisbury Church, of which I was not at that time a member, to Elder Spangler for her pastor. Now, after nearly thirty years: that He has abundantly fulfilled that promise; that He is today fulfilling it; that I believe He will yet fulfill it, is the solemn testimony, sworn to and sealed before God, published and declared before men of one who, though a sinner and the least of all saints, was beloved of the Father for Christ's sake.

Mildred V. Dykes  
1114 Mt. Hermon Road  
Salisbury, Maryland

#### DID HE DIE IN VAIN?

2605 Layfayette Ave.  
Greensboro, N. C. 27405

Dear Editors:

The time for renewing my subscription to the *Signs of the Times* is past due, for which I am sorry. I am sending my check in the amount of \$7.00 for two years.

I do not know whether I am a child of God or not, but I have a little hope I am. Most of the time this hope seems small, and I seem to have so little evidence that I feel it is mockery for me to claim a hope. The best way I know to express it is, I hope that I have a hope.

"God, so loved the world that he gave his only begotten Son, that whosoever believeth in him should never perish but have everlasting life." Was God offering salvation to everyone who would, of his own accord, believe in him? I say, no. If that were true, no one could be saved, because no one can believe in God unless God first reveals himself to him through His Son Jesus

Christ. This belief is the gift of God and cannot be obtained in any other way. Jesus said, "I am the Way, the Truth, and the Life." If any man would enter in in any other way, the same is a thief and a robber.

Dear Child of God, Jesus died to save you from your sins. Did he die in vain? Of course not! He has already saved everyone that the Father gave him before the beginning of the world.

God the Father and God the Son are one, and possess all the power both in Heaven and in Earth. That being true, where is your power? You do not have any power at all except it be given you from God the Father through his Son Jesus Christ. Even the power to think or to breathe must come from him. O how weak and helpless we are! but thanks be unto His holy name, no one is able to pluck one out of his hands.

May the Lord who is rich and full of grace and truth, be with you all.

A brother in hope,  
J. M. (Jake) Denny

Dallas, Texas

*Signs of the Times,*

Dear Brethren:

My subscription expires in February so am enclosing a check to cover another year. Use the balance in any way.

The January issue is a wonderful beginning for the New Year; all the reading material used is good. Thanks to everyone who has part in publishing this periodical. We are so blest to have it.

In bonds of love to all,  
Pearl Lee

#### COMFORTED BY WRITINGS

Rt. 2, Box 134  
Meadows of Dan, Va.

To

Elder W. D. Griffin,  
c/o *Signs of the Times*

A beloved witness chosen in Christ before the foundation of the world, and called at the appointed time by the Holy Spirit. I would like to greet you in the name of the Lord Jesus Christ, telling you through the *Signs*, how much you have comforted me in your writings in this paper, especially the latest on Revelation 2:18-29.

It is sad to the natural eye to behold these things going on in the professed Old School Baptists, and without the merciful hand of God I would be among it also. But God led me out with a strong arm, laying his rod on my back, supplying his staff to lean on and blessed me to sing the song of Moses and the children of Israel, as recorded in Exodus 15th chapter. Blessed be his dear name forever and ever, for there is no other God like my God.

You spoke of enduring hatred for the things you stand for. My brother, you are not alone. I know it's not popular among some Baptists today, to stand for the truth. But God is the one doing the standing in his witnesses, so I desire to give him all the praise, honor and glory. I have a hope that some bright morning we will be in that number that have not received the mark of the beast, but among the ones you spoke of who have overcome through Jesus Christ, — whom, I believe, I saw die on the tree, and opened a channel of mercy to me. I had a dream not long ago that I was going to be put to death for the things I was standing for; and the blessed part was that I was not afraid.

Now, Elder Griffin, may you be enabled to overcome through the Lord Jesus Christ; to stand and blow the trumpet in Zion, and declare the gospel to His little sheep, — the ones who hear His voice and will not follow after another. And may you say in the end, "I have fought a good fight, and am now ready to be offered." I feel there is a crown laid up for you, and all that love the gospel.

Will you allow me to say, "Your little sister in Christ Jesus," although I feel

to be a poor, wayfaring pilgrim much despised by the world.

Mrs. Lewis (Paulene) Spencer

P. S.: Enclosed is \$10.00, please renew my subscription for two years. Use the other as you see fit.

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“OH, FOR A CLOSER WALK  
WITH HIM!”

Rt. 2, Box 30  
Snyder, Texas 79549

*Signs of the Times,*

Dear Editors:

Enclosed is a check to renew my subscription to the *Signs*: the dearest publication to ever enter the Post Office. They come laden with news of an all-wise, all powerful God, who spoke the world into existence, and created and formed all things therein without the help of puny man. I desire to be thankful, and try in my weak way to worship such a wonderful God. Oh, for a closer walk with Him!

I have a desire to relate a few precious experiences that I feel have been the dealings of the Lord with me. When about fourteen years of age, in a dream I sat at the top of a ladder and viewed heaven with its resplendent beauty, and saw a host of angels singing praises unto God. And, Oh, I desired to join in with them, but felt so unworthy to be seen. I believe I heard Brother John invite me to join them, but I couldn't. If not greatly deceived, I heard the blessed Saviour assure me that I was a child of God, and will one day at his appointed time, join that host to sing praises forever more. Oh, blessed assurance!

Once I attended a dance, and on my way home I had a strange feeling, and was made to realize I had sinned. I said, "Lord if you will forgive me, I won't dance again," — and I haven't. A few years later I started attending moving picture shows, feeling all the time I shouldn't, and was so condemned, and promised, as I did attending the

dance, that if the Lord would forgive me I would not attend again; and I haven't. I had the same experience in attending a football game.

But, dear brethren, I do things daily that are wrong, and have to ask the dear Lord for forgiveness; and we are made to realize that His grace is sufficient to cover all our sins. Chastisements are not pleasant at the time they are administered, but we are taught that without chastisements we are bastards, and not sons. Knowing this is true, we can glory in them. I could relate many more experiences of how the Lord has dealt with me, but will not take up more of your time, as you receive lots of letters to be read that are more inspiring and uplifting.

I have read a great number of back issues of the *Signs* while housed in this winter, and have enjoyed rich spiritual blessings while reading them. I have read so many editorials through the years that I know each writer before I reach the close of the article. I have been blessed to meet each Editor and their wives, except Brother and Sister Ruston; and I long to meet them.

May God richly bless you dear editors to publish the *Signs* many more years to come, and give you wisdom and understanding to continue to write of this ever-loving God that I try, in my weak way, to worship and adore from day to day. And may He bless all the writers, and those who believe in his holy name, is my humble prayer.

A little sister in a sweet hope,  
Mrs. J. P. Madding

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FEELING POOR IN SPIRIT  
IS FOLLOWED BY REJOICING

807 Pope Street  
Memphis, Tenn. 38112

Dear Editors:

Seeing that I am so very poor in spirit, and unable to express myself in suitable words that might be edifying or comforting to God's people, I have

neglected to send in my remittance; so am sending check for two years — the balance to be used as needed.

I am sending two letters which brought me comfort. And as I meditate over the rich words penned in these letters, I am made glad — made to believe that of a truth I do know the joyful sound. And as my mind continues along this line, I'm made again to believe and remember times when my soul was lifted high and rejoiced under the sound of the gospel preached; and I have thought of what the apostle said about the preaching of the gospel: That the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God. He also said that we preach Christ crucified, and to the Jews it was a stumbling block, — but here is what gives me sweet comfort at times, "But unto them which are called, both Jews and Greeks, Christ, the power of God, and the wisdom of God."

So even though my soul is cast down within me, and I feel so poor in spirit, I cannot deny that *I do believe* I have heard the gospel preached in the Spirit, and did rejoice exceedingly, believing it indeed was the power of God and the wisdom of God. This is my comfort this morning. The same apostle said that he reckoned the sufferings of this present time are not worthy to be compared to the things laid up for God's people.

Sometimes my mind falters greatly as I use us, ye, and we, believing they are directed to and include God's children. Unless the hope and feeling is that I am included in these pronouns, there is no comfort. It is only when we find our inner experiences coinciding with the ones we are reading that we are comforted.

As I thought on these things this morning, I have been comforted. How kind and gracious the Lord is to his poor, weak, afflicted children! We complain, murmur, and many times are rebellious; yet in due time He sends the Comforter to remind us of his promise

that, "My loving kindness I will not utterly take from them . . . I will never leave nor forsake them." The waves of trouble may roll high but will not overflow: the flames shall not hurt them; the darkness they may be in does not hide them from Him, nor hinder his comforting Spirit when it pleased Him to send it. He knows there are things they must learn in their troubles that they could not learn anywhere else.

Such wisdom is too much — too high, I cannot attain unto it; but my soul rejoices in it. I thank God for these few hours this morning. Maybe I will go for a few days at least on the strength of it; or perhaps it will vanish mysteriously as it came, and I will be as before. Whichever it be must be right. My mind and heart goes out in prayer to God for all those here among us whose health is poor and troubles and afflictions of many kinds abide. May God in his rich mercy and loving kindness go to the hearts of each one and comfort them with His presence, — supplying their needs as he well knows how.

In humble prayerful hope,  
Mrs. J. E. (Lucille) Young

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#### APPRECIATE THEIR ELDERS

203 Line Street  
Farmerville, La. 71241

Dear Editors:

I see that it is time to renew my subscription for the *Signs of the Times*, which I am glad to do; so please renew for two years, using the rest for the Indigent Fund.

If not deceived, I can truly say I enjoy reading the experiences of some of God's little children. We are not all blessed to have the same kind of experiences, neither are we blessed with the same gifts: some are gifted to preach, some to sing, etc.

The Lord opens the scriptures unto us, giving us understanding. The secret things belong unto the Lord, but re-

vealed things unto His children. I may not be one of God's little ones, but have a little hope sometimes that I am.

I would like to say we are blessed to live where we can go to church every weekend, — Liberty Hill on the 2nd and 4th weekends; Good Hope on the 1st, and Union on the 3rd. If not deceived we have some of the best preachers there are: Elders Hudson, Smith, Turner and Jones. I wonder sometimes if we really appreciate these gifts the Lord has so wonderfully blessed us with.

May the Lord richly bless the Editors and all who have part in publishing the *Signs of the Times*.

Your brother,  
Eugene Patterson

#### THINGS PART OF THE MINISTRY

*“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountain of waters.”*

(Rev. 14:6, 7)

I have had people ask me, What is the gospel? and I wonder if some of our own ministers know why it is preached. I now, if the Lord is willing, go to other scriptures to point out the purpose of the gospel being preached; and also things that are part of the ministry. “As much as in me is, I am ready to preach the gospel to you that are in Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.” (Romans 1:15, 16)

I believe with all my heart, that Jesus Christ is all of our salvation, and every time the gospel is preached, Jesus

is preached effectually to the ones that are given to receive it; and the ones that receive the gospel obey the gospel according to the faith that has been given them. I realize that the gospel is glad tidings, or good news from a far country; but to comfort the Lord's people is not by any means all that is contained in the work of the ministry. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matthew 28:19, 20) We see that teaching is part of the ministry.

“This is a faithful saying, and these things I will that thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto man. But avoid foolish questions, and genealogies, and contentions, and striving about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition reject, knowing that he that is such is subverted and sinneth, being condemned of himself.” (2 Titus 3:8-10)

The things contained in the ministry are: to comfort, instruct, admonish, exhort, and to warn the flock of God. And all of this is the work of the Holy Ghost: God working both to will and to do of his good pleasure. No part of our salvation is conditional. God speaks and it is done, and commands and it stands fast.

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour.” (2 Peter 3:1, 2)

“Wherefore I will not be negligent to put you always in remembrance of these things, though you know them, and be established in the present truth.



Yea I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." (2 Peter 1:12-14)

Here we see that it is needful that the ministry be moved by the Holy Ghost to stir up the pure minds of the brethren in a way of remembrance. I have no patience with a doctrine that is preached and used as an excuse to do wrong. "If we say that we have fellowship with Him (Jesus) and walk in darkness, we lie and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:6, 7) It is good for us to have knowledge to know that we cannot live just any way, and yet feast on the joys of salvation, or have fellowship with God.

"I rejoice greatly that I found of thy children walking in truth, as we have received a commandment from the Father." (2 John 1:4) I agree with John; and the evidence that we know the truth, is that we do walk in truth; and love to do so.

I believe that Satan knows that God has power over all things; and he can quote scripture to the letter; but there is one thing that he cannot do, and this is, he cannot love God, or the people of God. Satan cannot know the joy of salvation; neither can he nor any of his children, know what it is to feel to be the greatest of all sinners. Only those born again can feel their sinful depravity: they are the only ones that ever seek the Lord with all their hearts.

I do hope that what I have written will be of comfort to someone.

Dear Elder Wood, I hope you and Sister Wood are well. You may do with this as you see fit.

Yours in bonds,  
(Elder) James R. Hollandsworth

## CONTAINS MUCH FOOD

1400 East State Line  
Fulton, Ky. 42041

Dear Editors of the *Signs*:

My wife and I both enjoy the writings in the *Signs* so much. We feel it is the true gospel, and contains much food for God's people.

The writers in the dear *Signs* set forth Jesus Christ and him crucified; and that He is the way, the truth, and the life, and that there is no other way in heaven or among the inhabitants of the earth by which we are saved. For it is through the love and mercy of our blessed Saviour Jesus Christ and not of works lest any man should boast; but is truly a gift from our Heavenly Father.

Enclosed you will find \$4.00 for the renewal of our subscription.

Yours in hope,  
Burch P. Moon

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"HE SHALL SAVE HIS PEOPLE"

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1:21)

Was this child born in vain? For today they say he wants to save you if you will just let him, but the Bible does not read this way, it says he *shall* save his people. No maybe or if about it, but he shall save them. To my mind this shall is a promise made before the foundation of the world. Because the word shall means a promise.

To explain the part before the foundation of the world: Eph. 1:4, 5, "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." With predestinate meaning to ordain beforehand by an unchangeable pur-

pose; and the foundation is first part of anything.

We now have shown what He came to do, but did he do it? John 17:12: "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." With this, one can see that not one of his children was lost then or now.

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." After reading this I would like for one to tell me how can I go to Jesus on my own will and be accepted by him, when he has said no man can come to me except by the Father, and also that no man can come unto the Father except by him (Jesus). So I would like to know how a weak man can have the power to refuse to be drawn by the Father, or make the Father draw him.

Yes, I go along with the part that man is saved by good work. But not by good work done by man, but the good work that the Lord works through him. For God works everything here on earth. It is not in man to work his own salvation, for if it were, man never would. Because man's own sinful nature would keep him from it.

Some people today say that man can be saved today but lost tomorrow. This seems hard for me to believe because God referred to his children as sheep and unelect as goats. And by all points of nature, you cannot take a goat and make a sheep out of him or take a sheep and make a goat out of him. So be lost today and saved tomorrow and be lost again the next day, just does not have any proof in the Bible; or natural proof. Eph. 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." Which means that everyone of his children were chosen before the foundation of the world and their names were written in the Lamb's Book of Life. Their Salvation already being worked out before the forming of the world.

In his own language, Jesus referred to the children of God as the elect. Elect meaning those chosen to eternal life by Divine Sovereignty. When one is elected it is not by him but by God. As an example, when one is elected to office here on earth it is not of his power but by the people. And God's election is the same but he is the whole popular vote.

No, Jesus did not come in vain; he fulfilled the scripture when he died upon the cross and arose again. He said it is finished and I believe that everyone of his children's salvation was finished upon his death on the cross. Each and everyone he died for shall be housed in Heaven, and not one of them being lost along the way.

I hope that I am one of those elect and I hope I believe in the truth, but for me to say I know I believe the truth would set me up as a judge of what is wrong and right. If man was able to declare he knew the truth he would also be able to know he was a child of God. Why would one say this? Well, man knows nothing that is not given by the Lord. Job 8:9 says "For we are but of yesterday and know nothing because our days upon earth are a shadow."

Some of our people want to down the other people of the world for their belief. Yet the Old School Baptists say that everything is predestinated. So those people are just fulfilling their appointment here on earth. We believe everyone believes what he believes because he cannot help what he believes.

If saved it is by grace alone,  
James W. McCool

STAUNTON RIVER ASSOCIATION

The *Staunton River Primitive Baptist Association* will convene with Malmaison Church, the Lord willing, Friday before the second Sunday in July and continue three days: July 10, 11, and 12, 1970.

Malmaison Church is located on Highway 726, about 8 miles N. E. of Danville, Va., in Pittsylvania County. Visitors coming from all directions should travel Highway 29, where markers will be placed at the intersection with Highway 726.

All lovers of the truth as set forth by the Primitive or Old School Baptists are cordially invited.

Burnell B. Williams, Clerk

SKEWARKEY UNION

The next session of the *Skewarkey Union* was appointed to be held with the Kehukee Church the 5th Sunday and Saturday before in May, 1970. Elder B. D. Handy was chosen to preach the Introductory Sermon, with Elder E. C. Harrison, alternate.

The church is located about one mile from Scotland Neck, N. C. just off Highway 125. We cordially invite all to come and worship with us.

Elmer B. Peele, Clerk  
Rt. 2  
Williamston, N. C. 27892

APPOINTMENTS FOR  
ELDER W. D. GRIFFIN

Elder W. D. Griffin, of Newark, Delaware, is expected to fill the following appointments:

Durham Primitive Baptist Church, Thursday night, June 4th.

Dan River Church, Friday night, June 5th.

Bush Arbor, Saturday night, June 6th.

Monticello, regular service Sunday, June 7th, at 11 A. M.

Greensboro, for afternoon service, June 7th.

Elder Griffin is well known among our people and esteemed highly as a minister. We hope our people will make a special effort to hear him.

D. V. Spangler

Danville, Virginia June, 1970

SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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Danville, Va. 24541

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

CONTRIBUTIONS TO THE

INDIGENT FUND

(To March 1, 1970)

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Reubin Davis, Va.....	3.00
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### EDITORIAL

#### IS ADMONITION COMPATIBLE WITH GOD'S SOVEREIGNTY?

There is some questioning in the minds of some of our correspondents as to whether admonition (gospel) is part of the doctrine of God our Saviour; whether admonition is compatible with the Sovereignty of God and His working all things after the counsel of His own will.

Our understanding and position is that both are plainly taught in the Scriptures, and we feel there will be no questioning when both are properly understood. Old School Baptists have always taught and believed this, for the Lord preached it and the writers of the Epistles and the servants of God through the ages have continually admonished the brethren. Read Christ's Sermon on the Mount and the 12th chapter of Paul's letter to the Romans, for examples of their preaching.

We would like to consider both of these points, as the Lord may direct, both to let the brethren know how we understand the matter, and to answer some of the questions which have been propounded at various times.

There has never been any question with us as to what the Apostle taught in the 8th chapter of Romans: "And we know that all things work together for good to them that love God, to them who are called according to his pur-

pose." And continued, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" Then he listed every conceivable thing which might be considered to oppose them, but which could not separate them from the love of Christ.

So it is evident that all things are under the control of God; and we are more than conquerors through him that loved us.

To the Ephesians the Apostle wrote, "In whom we have obtained an inheritance, being predestinated according to the purpose of him who *worketh all things* after the counsel of his own will." This, together with all things written by the prophets and Apostles concerning the power and sovereignty of God, leaves us without doubt as to God's sovereignty in the redemption of His people, and as to all things being under his immediate control to accomplish His will. These things we believe implicitly, or we deny there is a God at all.

It is evident that all our pathway in this life is laid out in God's will; that His unseen presence and power leads, directs, controls and protects so that our living and dying are precisely in the bounds of His sovereignty. We believe that all events are in His hands, so that all things are working together to bring His elect people into the world — every one of them; and He, in his own time and way, brings them to the knowledge of the truth, causes them to be born of the Spirit, and gives them sure evidence that He is their God and Saviour; and they are his people. This, we understand, is the purpose He has for all things. It is not the world He is concerned about in its eventuality, but His people who are in the world;

and to their salvation and redemption He directs all his purposes.

Concerning this we will be understood to hold that the church, composed of individual members, is His overall concern; and that no event or circumstance in the time world can possibly prevent their salvation nor their being conformed to the image of His Son; for this is as sure and certain as God himself. To this end He has announced himself: "I will be unto them a God, and they shall be unto me a people."

The Scriptures, being God's word, are an accurate account of God's dealings with his people: How they fell into disobedience and condemnation along with all the Adamic posterity; and how He promised their redemption through the Seed of the Woman. It is shown that not the whole of the Adamic family is included in the redemption, for it is stated by the Apostle in Romans, quoting from Genesis concerning God's word, "In Isaac shall thy seed be called." Which he followed with, "That is, they which are the children of the flesh are not the children of God: but the children of the promise are counted for the seed." (See also the account by the Apostle in the same 9th chapter of Romans concerning Jacob and Esau.)

The Scriptures show that God gave the law at the hands of Moses, and that none could keep it. Yet many seem to hold that God gave this law in order that man, by keeping the law, could redeem himself. But this is contrary to all the facts pertaining to redemption.

We conclude with the Apostle Paul, that the law entered that the offense might abound, since he said that when the commandment came to him, sin revived and he died. So the law was not intended to give life, but rather to show that all are condemned in sin. In Romans 3:20, he wrote, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

It is shown in the Scriptures through many types and shadows, that God *had provided* already for his people's re-

demption. These types were all perfectly fulfilled in the coming of the Son of God into the world, and His keeping the law for those the Father gave him: — God having chosen them in His Son before the world began; so that by his death and resurrection and ascension into heaven, complete reconciliation with the Father was made, and the children were fitted and prepared for their eternal inheritance in heaven; and are now being kept by the power of God through faith unto salvation ready to be revealed in the last time, as the Apostle Peter gives us to understand.

The foregoing being true, we are to consider the purpose of the church in the world, and the preaching of the gospel unto them. When all things are focused to the conclusion, it is for the purpose of comforting the sheep and lambs: the people of God. It is not for the purpose of imparting the Spirit to anyone: it is not for the purpose of making Christians, for God has already taken care of that in his loving them and choosing them, sending forth His Spirit into their hearts, bringing them out of darkness of their natures into the marvelous light of the Son of God: thus revealing unto them that He is their God and that they are His people.

The church, then, is composed of all that the Father gave unto his Son before the foundation of the world; and all of these the Son came into the world and redeemed. The true church is composed of those who have been taught the same things, and are, therefore, all of like precious faith; and to these the writers of the Scriptures addressed their epistles. Many of these are not brought into the visible, organized church in the world to partake of the ordinances. Just why this is true, is hidden with God; but it is evident that all are not, for we know that many have testified of their hope and faith who are without question members of *the Church* without being identified openly with the visible church. Upon their testimony we cannot but have love and

fellowship for them since they have the same witness within that others have.

After his resurrection Jesus said to the eleven, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world. Amen."

The experience of every chosen one gives the reason of the hope which is in him, and is the evidence of God's dealings with him; and evidences his spiritual birth. In these things the Scriptures are confirmed in him as being of God and true; for the Spirit testifies both in the Scriptures and in him. Thus he is familiar with the weaknesses of all of the saints in their experiences, and with their rejoicings when the grace and mercy of God is manifested to them. He knows how weak he is in his flesh, yet he knows there is something in himself which causes him to know and love the truth, and to desire to walk in the truth. These are not ignorant people — though they may be counted as such because they cannot conform to the notions of men in religious matters, for they have been taught something, being subjects of God's revelation of deep matters above and beyond the wisdom of this world. And these things are reflected or shown in their walk and conversation. They are familiar with and love the things which Jesus commanded his disciples to teach, and by the grace of God are made receptive to the admonitions and commands given them through the Holy Spirit. God has written his laws in their hearts and put them in their minds, so that when the Spirit utters the commands and admonitions in them directly or through the servants of the Lord, it is like Jeremiah's "fire shut up in his bones," their every desire is that they be enabled by God's grace to walk in them. **All these things are through the Spirit both in application and effect.**

They are not conditional in any sense, for both the giver, the Spirit, and the ones admonished are in the same hands and under the same power and authority; **so that all things are accomplished according to the will and purpose of God from the beginning.** Thus these things are not Arminian in any sense of the word.

How well I remember that in my early ministry, one of our deacons in questioning me to find out just what I thought on many subjects, said to me, "Brother John, sometimes when you do not feel like preaching, why don't you admonish the brethren?" My reply was that I believed admonition comes from the same source that preaching does. This is what he wanted me to say, for in this reply he fully concurred. This has always been my understanding on the subject, and I have found on several occasions, both in my own experience and in others, that when admonition has been given through the Spirit (without design or studied intention) it has had its effect. All will agree that sometimes while reading the Scriptures something (which can be nothing but the Spirit of God,) makes application of the written word in the heart; or it may be while listening to someone preach; or come suddenly with great power when not thinking of such things. Such is the way God deals with his people. No wonder the apostle wrote, "Without controversy great is the mystery of godliness."

I have many times considered admonition as given by the Saviour and the writers of the Epistles, in its relationship to the purposes of God, and I have been brought to this understanding: **that one will not be benefitted by admonition unless the Spirit of the Lord is with both the one admonishing and the one admonished. In other words, one cannot of himself either admonish or be admonished to the effectual purpose of admonition.**

I remember a brother, long since dead, who had remained away from his meetings, due to some misunderstand-

ing, for about twenty years; but finally came one morning. When I was about finished speaking on the subject which was under consideration, without previous thought or intention, I said that I did not think very well of a person who remained away from his meetings for twenty years, when he lived within easy reach of the meetings. When I had said this, I became concerned as to what I had said, and that a brother was present who was guilty of such; and I felt that I had made matters much worse. But when I stepped out of the pulpit, the brother came to me with extended hand, and said, "You gave me just what I needed this morning." This is the way I believe admonition becomes effective.

If these things are not true, why did the Spirit move the writers to record many commands and admonitions unto the household of faith?

Why did the Apostles set all things in order?

Why did Paul write to Timothy and the brethren that they should know how to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth? (1 Timothy 3:5)

Why did Peter write, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour."? (2 Peter 3:1, 2)

Why did Paul write Titus, "But speak thou the things which become sound doctrine."? Read the entire 2nd chapter of Titus, and note that he said, "For the grace of God that bringeth salvation hath appeared to all men, (all classes of men: male and female, young and old, etc. as in the context,) teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great

God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*. These things speak and exhort, and rebuke with all authority. Let no man despise thee."?

And what did Paul have in mind when he wrote in the 12th chapter of Romans: "I beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, *through the grace given unto me*, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."?

We quote one or two more of the many commands and admonitions, feeling these are sufficient for our purpose. Jude wrote, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Paul wrote to Timothy, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season out of season: reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Timothy 4:1-4)

Whether I have presented these things clearly as I understand the Scriptures to teach, only the readers can know as they read. I believe that what I have endeavored to present, is

what the Scriptures teach, and what our brethren have been advocating through the years. We have not advocated that anyone, by taking thought or exercising their flesh, could cause himself to comply with things which are the fruits of the Spirit alone. He knows that all obedience is wrought in him by the grace of God; and all is perfectly in accord with God's will and purpose.

J. D. W.

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### EDITORIAL

#### PSALMS 68:13

*"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."*

Some time ago we received a good letter from a sister in England, who is a reader of the *Signs of the Times*, asking that we give our views upon the above Scripture, which we will do if God permit.

The Lord often by the mouth of his prophets reminded Israel of her humble beginning, and when she came before her God she was taught to confess, "A Syrian *ready to perish* was my father; and he went down into Egypt, and sojourned there with a few." — Deut. xxvi. 5. The prophet Isaiah saith (chapter fifty-one), "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Thus Israel in our text is referred to as having "lien among the pots." Down in Egypt when a Pharaoh arose that knew not Joseph, Israel was forced into servitude and they afflicted them sore, yet the more they afflicted them the more they multiplied and grew. They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with vigor. (Exodus i. 14.) And the children of Israel sighed by reason of their bond-

age and they cried and their cry came up unto God. Their taskmasters were so cruel that the spirit of the people was broken and their resistance was gone.

What was really a great nation, mightier than the Egyptians, was reduced to a nation of slaves, subject to the Egyptians and ready to perform any menial labor that was required of them. Thus the expression, "Though ye have lien among the pots," means that the Israelites had been common slaves to the Egyptians, living and sleeping among the pots of service. The term "pot" does not signify a vessel of a certain kind, but is applicable to a variety of shapes and kinds, thus jars, pitchers and bowls, cauldrons and kettles were commonly called pots, and Israel in Egypt labored and lay among them, and the Lord tells us in Psalms lxxxi. 6, "I removed his shoulder from the burden: his hands were delivered from the pots." This wonderful deliverance of Israel is set forth in the Psalms from which our text is taken. It was a triumphant deliverance, as set forth in the seventh and eighth verses: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah: the earth shook, the heavens also dropped at the presence of God: even Sinai was moved at the presence of God, the God of Israel."

Thus Israel was brought from among the pots of Egypt to a land promised unto Abraham and his seed, but came not in her own strength, but in the strength of the Lord. When she overcame, she went forth in the strength of the Lord. When she fell she fell because of unbelief: the word did not profit them (that fell), not being mixed with faith in them that heard it. Thus faith was the power that lifted them from among the pots, and that not of themselves, it is the gift of God. They could not stir until "the Lord gave the word." (Verse eleven.) The word was the word of faith that freed them from the bondage of Egypt and carried



them to their inheritance. Thus Israel of old in all her trials, conflicts and deliverances was borne and carried on the wings of love and mercy, spoken of as the wings of a dove. This dove sets forth the Holy Spirit that was with them in all their travel. It can be said that the Jews in the land of Canaan, with their types and shadows, and their temple with its many and varied vessels, were but servants. For Paul saith, Jerusalem which now is, is in bondage with her children. She lay there among the pots of service and with such light that the law gave, which, like the moon, was but a borrowed light, and is a type of the moon, when it shone in the night of Judaism, it gave its silvery reflections of hope to the patient watchers for the gospel day to appear. Faith also is in evidence in her flight to the perfect day of the gospel, faith as of yellow gold that has been tried in the furnace. Thus the feathery or outstanding details of the journey of Israel are set forth by Paul in Hebrews eleven, all acts of faith, which is the pure gold of the kingdom.

All their travel is covered with promises, faithful promises of a better country and a better king, a heavenly land flowing with the milk and honey of the gospel, a heavenly country with a city prepared for them, whose builder and maker was God. We believe Israel then was a type of Israel now, and the land was a type of a better land. The land was promised to Abraham and his seed, yet Abraham never enjoyed any inheritance in it, not so much as to set foot on. He sought a better country, that is, an heavenly. Israel today among the Gentiles, has lien among the pots. Mankind are the pots, all made of clay, of the same lump. (Rom. ix. 21.) All by nature children of wrath, and there they all would lie but for the mercy of God. It is God in covenant love that has set a value on some, so that they are called vessels of mercy, distinguishing them from the vessels of wrath fitted for destruction. God's favor, spoken of as

grace, is that which distinguishes them from their fellow-men. Until grace comes they are slaves to sin and Satan, full of all manner of uncleanness, with self-righteousness and every hateful way. Jesus was the light to lighten the Gentiles, and as Gideon's army of three hundred men took lamps in their pitchers, so we have this treasure in earthen vessels. This treasure is Jesus Christ, the Word made flesh, who dwells among us, and in us. Before we had a knowledge of this we were as pots full of all manner of sin and iniquity, and we had to be emptied from vessel to vessel and our taste and scent changed. The light of truth planted in the heart is one of the first evidences of covenant mercy. It is spoken of as a call by grace. God called Abram alone, and said, Get thee out from thine own people and thy father's house, and grace says to those to whom it is sent, "Come out from among them, and be ye separate, *saith the Lord.*"

With this word from God's mouth applied to the heart of a sinner, he sees where he lies, and has lien from his mother's womb. It is the knowledge that this light gives that is called an experience of grace, thus experience is truly said to be the life of knowledge. The three Hebrew children would have lien with the pots forever had not the Lord given them the word, the Word of Faith, it was that that lifted them high above the multitude about them, to shine down through the ages to come with a glorious brightness of silver and gold that the furnace only could give. It is the Word of faith today, given from the Lord, that lifts the poor from the dust and the beggar from the dunghill. Yet they are often left to mourn, lying among the pots, and vexed at the scorn and contempt of those who dwell at ease, knowing the truth of what Job said: "He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease." — Job xii. 5. While he may not feel that he differs much from a worldling, yet he does, for the world-

ling is a sinner and does not know it, but he knows it and feels it, too, and he could cry with Job, "Why is light given to a man whose way is hid, and whom God hath hedged in?" All this is to hide pride from man and to teach him what is in his heart. To make him sick of the world, himself and sin. Here David cried, Oh that I had wings like a dove, that I might fly away and be at rest. When the Lord speaks the word his soul is lifted on the pinions of love and flies to the clefts of the Rock and there he rests secure, persuaded that nothing can separate us from the love of God which is in Christ Jesus the Lord.

Thus a living experience, which is the result and effect of the word of faith in the heart, carries the soul from the condition of a slave to sin to the freedom of a son of the heavenly Jerusalem, which is the mother of us all. This is set forth in type in the purification of the leper. The priest took two birds, one of the birds was slain and its blood put in an earthen vessel, and the live bird was dipped in the blood of the slain and set free, typifying the church rising as a conqueror through the blood of Christ. When Moses counted the number of the children of Israel, each had to give a half shekel of silver as a ransom for his soul. The rich could give no more, and the poor could not give less, so God's dear family are numbered, and each must have an experience of grace; the poor can have no less, and the rich can have no more, for it is the evidence of the soul's redemption, for it was for us that Jesus was sold for thirty pieces of silver. In the tabernacle of old the boards were socketed together with silver sockets, in the tabernacle that God has pitched, and not man, brethren are knit together in the experience of God's mercy to love and respect his word, for they know that the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times. (Psalms xii. 6.)

Thus Israel today, as on the wings

of a dove, is raised above the earth, ready to wing her flight to her heavenly home.

"Like Noah's dove she flits between  
Rough seas and stormy skies."

Not finding rest here below for the sole of her foot, she soars above the ruins of this earth, standing out like a city set on a hill which cannot be hid, shining to those whose eyes are opened to see it in the glorious brightness of her Lord. How bright, as polished silver or gold, is an experience of grace, how it raises the person far above the kings and princes of this earth, that come to naught, for such, we know, are left to glory in their shame. But a gracious character has passed through the fire and lives. While this vain world will be burned up, he lives and is sustained by God's holy Spirit. God is his purifier. I will, saith he, refine them as silver is refined and purify them as gold is purified. Through this furnace work they are brought, and their testimony, every one of them, will accord with the sound of the silver trumpet which was to be made of one piece, and when one shall examine those glorious wings the feathers of God's love which warms these cold hearts of ours will stand out as yellow gold. Let us consider what this brightness of silver and gold means. It means trials and afflictions, crosses and losses, partaking of the sufferings of Christ. The Lord grant that we as a people shall be purged from worldliness, pride and idolatry, rising above the world, shining as the brightness of the firmament, only feeling to live when on the wing, and our affections set above, desiring above all things that we, as Peter saith, might be diligent, that we may be found of him in peace, without spot, and blameless, mindful of the truth that we were once slaves, but are now sons.

In conclusion, 1 John iii. 2: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall

see him as he is."

(An Editorial by Elder Ruston in the February issue, 1932.)

## VOICES OF THE PAST

"He being dead yet speaketh"

### EVERLASTING PUNISHMENT

The Greek word "*aionios*" is sometimes translated in our New Testaments as "eternal" and sometimes as "everlasting." Hence, the words "eternal" and "everlasting" set forth limitlessness in both the happiness of the redeemed in heaven and of the misery of the wicked in hell. One is not warranted by the Scriptures in saying that the suffering of the finally lost is any less eternal than the happiness of the ultimately saved. In other words, if one believes the blessedness of the Lord's redeemed to be eternal and never-ending, then one must concede, painful though the concession may be, that the misery of the impenitent wicked is equally eternal and never-ending. One of the marked characteristics of the modern world and of our country is the inability of government to cope with lawlessness and to adequately and unflinchingly bring the guilty to justice. One cause for this failure on the part of government, though by no means the only cause, is the fact that many people sympathize with the criminally guilty so that, if caught, justice and punishment are not meted out, or else, if punished, the sentence is light and ineffectual. Too much disposition on the part of a great section of the public to condone crime or law-breaking is responsible, in great measure, for the rising tide of lawlessness on every hand. This policy on the part of the public reflects itself in spiritual circles so that, in recent years, there has been an ever increasing disbelief in an eternal hell and in final and never-ending punishment for the wicked. It has come to be thought by some that since God

is a God of love and mercy, he would not think of such a thing as cruelly burning forever the impenitent in a literal hell. Such a false sentimentalism ignores or forgets the plain teaching of the word of God. It is not what we think God ought to do, it matters not what may be our personal opinion about these things: it matters much what the Scriptures teach about it. We are sure that neither ourselves nor anybody else enjoy the thought of the wicked suffering in hell forever, but whether there is any personal enjoyment or comfort in it to us alters the facts of the case not at all. We get no comfort or enjoyment out of the fact that want and misery and distress are everywhere around us in the world today, but the facts of poverty and need thus prevalent everywhere are not changed a jot by the fact that we get no comfort out of contemplating them.

On this doctrine of the "eternal punishment of the wicked," we want the facts, not guess-work: and for facts one must go to the Scriptures, and particularly to the words of Jesus himself. In the parable of the sheep and goats in Matthew xxv. 31-46, Jesus said concerning those on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Those rejected by the Savior-King are declared to be left under the curse of condemnation and are sent away into a prepared place which is that of everlasting fire, the same to which the devil and his angels are fore-ordained. Here the word "everlasting" is precisely the same as is elsewhere translated "eternal." Hence, the blessedness of the redeemed being eternal, the woes of the lost are equally eternal. Again, in the forty-sixth verse of the same chapter, Jesus said, "These shall go away into everlasting punishment: but the righteous into life eternal." In this passage, the words "eternal" and "everlasting" come from the same Greek word in the original manuscript. To endeavor to discriminate between the meanings of these two words

is not warranted here. In John v. 28, 29, Jesus says, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."

Thus is taught the truth of the resurrection of the Lord's people to immortality, and also is taught the other side of the truth, which is that the unregenerate wicked are also to be raised from their graves unto judgment and that, as the outcome of God's just judgment made publicly known, they shall go away into the punishment declared in Matthew twenty-fifth chapter. Paul, speaking before Felix, as recorded in Acts xxiv. 15, boldly affirmed that there is to be a resurrection both of the just and the unjust. By the "just" in this passage, he could not have meant Jesus, because the resurrection of Jesus had already become an accomplished fact, and there is not again to be another resurrection of Jesus: but Paul meant by the "just" the people of God, those justified before God by the imputed, perfect righteousness of his Son; and by the "unjust" he meant those not divinely taken care of in the finished work of Christ on Calvary. This two-fold resurrection has not taken place yet, but is to take place in the future. It will take place with the elect of God at the fulfillment of 1 Thessalonians iv. 16, 17. It will take place with the non-elect at the fulfillment of Revelation xx. 12-15.

Nor do the Scriptures teach that the eternal punishment of the wicked is merely annihilation. Christ did not die on the cross simply to redeem his people from being annihilated, but to redeem them from endless misery and woe. To say that the wicked shall be simply annihilated or brought to oblivion and nothingness, is to greatly detract from and minimize the glorious work which Christ came to accomplish for his people. Whatever it is that the wicked shall have to suffer eternally, is

exactly what Christ came to save his people from. Therefore, just to that extent to which we sentimentally extenuate the endless misery of the wicked, just by that much do we neglect to exalt Christ and just that much do we cloud the glory of Calvary. The meaning of Calvary is measured by the distance between the bottomless pit and the infinite heaven of glory. Wherever the Scriptures speak of the wicked as being destroyed, they never mean destruction in the sense of annihilation or nothingness. For instance, in Philipians iii. 19, and in 2 Thessalonians i. 9, the word "destruction" far from meaning reduction to oblivion or nothingness, means the eternal ruination of the wicked beyond all possibility or hope of restoration to any vestige of power or influence whatsoever. Punishment is not punishment unless the one punished is conscious of his punishment.

Inasmuch as the blessedness of the redeemed shall be a joy eternal of which they shall never cease to be conscious, it must follow that the misery of the wicked shall be such as they shall not cease to be conscious of, since Scripture language used to express the joys of the former is used with equal force to express the woes of the latter; and spiritual honesty would demand of us that we give the language as equal force in the one instance as in the other. It does not follow however that the wicked have to have eternal life in order to suffer forever, in the same sense that the saved are to have eternal life in order to enjoy God forever. What kind of life the wicked are to have in the midst of the fires of hell, we do not know; and may the grace of God through Christ forbid that we ever shall know. All the fires that we know literally about are fires that eventually go out for lack of something to be consumed by their flames: but that fire that burns in the eternal lake of fire is no earthly fire. It is far worse and more terrible than that: a fire whose flame shall never be quenched, and of

those who shall eternally dwell with that fire, it is said that their worm never dies. In the ninth chapter of Mark, Jesus three times emphasizes the fact that the fires of hell never go out and that the worm of those in that fire never die. What is the "worm" if it is not the gnawing conscience of that one justly condemned by the holy God? I hope I myself have known what it has meant to be convicted of sin. If so, then at that time I knew the "gnawing worm" of an awakened conscience. In that experience I believe I had a taste of what hell means, I knew its fierce flame and its undying worm. But for the grace of God in the blessed Christ toward such a sinner as I then knew I was, and still by nature am, I should forever have remained in that hell of unquenchable fire and should forever have had that gnawing conscience as my eternal companion in the burning lake.

Could anything be more dreadful to think about? The blood of Jesus Christ is all that saved me from that eternal burning. It is all that saves you. It seems irreverent to deny the fact that a burning hell and an undying worm await the unredeemed: irreverent because if there is no such place, then what did Christ die to redeem us from? By so much as we deny the just judgment of God upon the wicked, by just that much do we deny the glorious work of Christ in dying to redeem us therefrom.

What kind of a body the wicked will have to have in order to suffer in hell, I do not, nor does any one know. Since we know of a surety that Christ is able to change the vile bodies of his people into the likeness of his own glorious body so that they shall dwell satisfied with him forever in heaven, is he not just as able to give the wicked the bodily likeness of their master Satan so as to dwell with the latter to suffer forever? We do know that God can do everything, and we do know that God's justice is not as man's perverted sense of justice. Man's laws can be and are

evaded and punishment by them is escaped, but there can be no escape from or evasion of the holy and divine justice of the eternal God. God is assuredly a God of love, but to whom is he a God of love? To them only who are in Christ Jesus. To all and sundry outside of Jesus Christ, God is a burning and consuming fire eternally.

Let us not forget when setting forth the grace and mercy and love of God in Christ to his people, that God is a Perfect Being of inexorable justice and may our hearts be lifted up unto him in adoration and thanksgiving that he from before the foundation of the world, gave us who do believe in him a hiding-place in his Son from that divine wrath which shall one day disclose itself to the eternal discomfort of all those out of Christ.

(Editorial by Elder H. H. Lefferts November, 1932.)

#### ORDINATION OF AN ELDER

Pursuant to the request of The First Primitive Baptist Church of Memphis, Tenn., a presbytery met on May 5, 1968, for the purpose of examining Brother C. S. Young, and if finding him fit and qualified in accordance with the written word of God to their satisfaction and discretion, to ordain him to the full work of the gospel ministry.

All the elders and deacons of our faith and order were requested to sit in the presbytery. Those present were as follows: Elders Paul Poyner, H. G. Brown, and H. R. Prince. Deacons Elmer Prince, J. W. Brown and R. H. Campbell. The presbytery was organized by electing Elder H. G. Brown as Moderator, and Deacon R. H. Campbell as Clerk. Elder Paul Poyner was appointed by the Moderator to deliver the charge to the candidate.

The solemn service was begun with the singing of an hymn in the Goble Hymn Book; and prayer by Elder H. R. Prince.

Brother Campbell having been duly appointed to be the spokesman for the Memphis Church, presented the candidate before the presbytery for examination. The Moderator then proceeded with the questions regarding the qualification of Brother Young. The presbytery, being satisfied with the examination and the answers given by Brother Campbell, requested that the candidate kneel in their midst for the performance of the laying on

of hands. The ordination prayer was delivered by Elder H. R. Prince.

Elder Paul Poyner then delivered the charge to Elder Young, using 1 Timothy, chapter five, for his scriptural reference.

The right hand of fellowship was given to Elder Young by all the members of the presbytery as a token of brotherhood, and wishing him success in the field wherein God had placed him. Elder Young was then delivered back to The First Primitive Baptist Church of Memphis as an ordained minister of the Old School Baptist Church.

The minutes consisting of the work of the presbytery were read for approval, adopted and ordered submitted to the *Signs of the Times* for publication.

Elder H. G. Brown, Moderator  
Richard H. Campbell, Clerk

(Brother Campbell submitted the above minutes soon after the ordination of Brother Young, but they became misplaced among other papers. We regret this, and are publishing them immediately after finding them. We regret this very much and assure all that it was an oversight. — J. D. W.)

## OBITUARIES

### LILY NORVILLE LUPER

Sister Lily Norville Luper was born in Pitt County January 2, 1891 and departed this life January 22, 1970, at the age of 79.

On December 15, 1912 she was married to S. Cooper Luper who survives. In addition to her husband she leaves two daughters, Mrs. Mattie May Williams and Mrs. Lily Sylvia Pollard; one son, Cooper Jackson Luper, all of Rocky Mount, N. C.; four grandchildren and five great grandchildren; one sister, Mrs. W. B. Bridgers, Wilson, N. C.

Sister Luper united with Pleasant Hill Primitive Baptist Church on Saturday before fourth Sunday in October 1921. She loved her church and attended regularly when she could, though poor health hindered her at times the last few years. The Lord enabled her to attend her meeting on Saturday in December before she passed this life in January.

She was a wonderful wife and loving mother, a loving neighbor and a friend to all. To know Sister Luper was to love her. We all will miss her greatly.

We desire to extend to her bereaved family our deepest love and sympathy, hoping that God will comfort and sustain them in their distress.

Her funeral was conducted in Johnson Funeral Home by her beloved pastor, Elder C. N. Bunn and Elder Henry C. Jones, after which she was laid to rest in Pineview Cemetery to wait for her Lord to call her home.

It is RESOLVED, A copy of this be put on the church records; one sent to the family; and a copy to be sent to the *Signs of the Times* for publication.

Done by order of conference.

Fannie Mae Harper

## RESOLUTION OF RESPECT

It has pleased Almighty God to remove from our midst, Sister Libbie Hudson, age 80. Sister Hudson united with Hickory Grove Primitive Baptist Church, July, 1924, by experience and baptism. For several years she was not able to attend on account of ill health.

Sister Hudson was the daughter of Jim Tom and Harriet Weaver Adams, and wife of Retto Hudson who preceded her in death August 11, 1943.

Sister Hudson passed from this life on Sunday, January 4, 1970, in Johnston Memorial Hospital at Smithfield, North Carolina.

She leaves to mourn her loss one son, three daughters, one stepdaughter, 29 grandchildren, 39 great grandchildren in addition to a host of friends and relatives.

The funeral was held Wednesday afternoon at Stone's Creek Advent Christian Church by Elder W. D. Godwin and Mr. Michael Whitley. Burial followed in the Johnston Family Cemetery.

We, the Church, Resolve, that we feel our loss is her eternal gain; That our sincere sympathy goes to her family; That three copies of this Resolution be made, one for the Church, one to be sent to the family and one to be published in the *Signs of the Times*.

Committee,  
Sister Georgia E. Hill  
Sister Gertrude Royal

### IDA JAN BOWERS

Sister Ida Jan Bowers was born to Elizabeth and William Yarborough January 28, 1879, in Leon County, Texas; and passed this life April 19, 1969, after a little more than 90 years' stay in this life.

She was united in marriage to Thomas Wilson Bowers October 24, 1897, in Grosbeck, Texas. To this union were born seven children. Three of the children preceded her in death; and Brother Bowers passed from this life in April, 1951.

Sister Bowers united with Pilgrim Rest Primitive Baptist Church, Lawn, Texas, in 1927. We can say, surely, surely she was one of the most devoted, kind and loving members that we have ever had the pleasure to pastor. She was faithful to attend church at every opportunity her health would permit. She was a firm believer in salvation by the grace of God. The *Signs of the Times* came into her

home over half a century, and she loved the precious truths it stands for.

The last few years of her life were devoted to much reading and writing. She wrote a lengthy history of her early life and the many changes she had witnessed during her life.

She leaves four children to mourn her passing: two sons, Harvey and Rayford, Levelland, Texas; two daughters, Mrs. E. M. Barnes, Gustine, Texas, and Mrs. Buford Badgett, Levelland, Texas; also, eighteen grandchildren, thirty-four great grandchildren and one great great grandchild; and a host of friends who will also miss her sweet, smiling face; but we surely believe our loss to be her eternal gain.

Funeral services were conducted by the writer, and we laid our beloved Mother in Israel to rest in the Levelland City Cemetery by the side of her dear husband, to await the coming of our Lord and Saviour Jesus Christ.

Written in much love and high esteem.

Elder C. M. Haygood

#### LORENA JACKSON HITCH

Miss Lorena Jackson Hitch, age 88, of Portsmouth, Va., died November 3, 1969.

Sister Lorena Hitch attended Primitive Baptist Church in Norfolk, Va. Surviving are a niece, Mayor Ann Kilgore of Hampton; two nephews: A. V. Pearce of Portsmouth and John Wiley of Norfolk; and twelve great nieces and nephews.

Elder C. N. Bunn, her dear Pastor, conducted a very quiet and sweet funeral by reading St. John 14:1, and the beautiful hymn "In Sharon's Lovely Rose." He said, "Behold how Jesus loved her and died for her. We loved her too. She has been taken from the evil to come and she will live in that upper and better kingdom. She's not dead — only sleeping that blessed sleep from which none of His ever wake to weep in the arms of her Savior." At the grave he read St. John 14:27, and the lovely hymn "Rock of Ages." He said, "God doeth all things well and His mercy endureth forever." All the nice expressions he made warmed our hearts.

It is with a sad heart I try to write her obituary. It is hard to give our loved ones up, but the dear Lord loved her best and called her home. He's the keeper of the flowers and her blessed spirit is resting in her Lord and Savior, Jesus Christ. She did not dread to die — she said to me, "Pearl, if this is my time to go, it's just all right." She had a good sweet, lively hope in the sunshine of His love; an all wise, all merciful, and all powerful God. Oh, that marvelous light that shined out of darkness into her heart is under His control. Who can turn it off or on? He gives us grace and faith and it does something for us

and it stays done. The foundation of God standeth sure. The Lord knoweth those that are His.

She reminded us of a rose blooming; fair, soft and musical was her voice, modest in her manner, graceful in her step and gesture. She's where the roses will never fade or die. We believe Jesus planted her in a garden of green, enclosed from the world without, hidden from those who believe not, and of the Lord she will flourish in the Heavenly courts everlastingly. She will sing the Savior's love and Heaven will be her home.

May the dear Lord comfort and sustain all of her loved ones, and especially her sorrowing great niece, Linda Dickens, in their loss of one so near and dear to their hearts.

Her memory will be sweet to me, and it will be to Elder Bunn and every member of the Norfolk Church congregation and to her family, friends, neighbors, and to all who have known her. I do feel that the Lord, the righteous Judge, will give her the fadeless shining white robe of righteousness that was dyed in the blood of the Lamb like His son wore.

Peace and love will reign and she with her blessed Jesus will drink endless pleasures in forever and ever.

Submitted in love,  
Pearl Fickett

#### SISTER ELIZA SIMPSON

In memory of Sister Eliza Simpson. It pleased our Heavenly Father to remove from our midst our dear Sister Simpson on February 6, 1970. She was born February 5, 1893, the daughter of Joel and Nancy Simpson. She joined Springfield Church October 13, 1957, and was a faithful member as long as she was able to attend. She loved her church.

We had the pleasure of her visiting in our home many times, and she enjoyed talking of the goodness and mercy of our Lord. We shall miss her: she always had a smile and kind word for everyone.

She is survived by one brother, David, and two sisters, Mrs. Sallie Barbour and Sister Elmer Simpson, of Pittsville, Va.

Her funeral was held at Springfield Church by her pastor, Elder O. K. Tench and Elder Leonard Brammer, and her body was laid away in Weatherford Church Cemetery to await the second coming of our Lord. Written by

L. R. Willis

#### IDA FLORENCE WATSON BOWEN

On April 3, 1969, God called Mrs. Bowen from our midst. She was born September 24, 1882, and was married to Joe Bowen March 16, 1905; and to this union three sons and two daughters were born. For more than eighty-

six years Mrs. Bowen lived on this earth, spending her entire life in Calhoun County, Arkansas. For many years she attended Old White Water Church, firmly believing in salvation by grace and grace alone.

She lived a quiet life of simplicity, proving herself to be a faithful homemaker, a dear wife to her husband, and a wonderful mother to her children. Her husband was ill for many years, and passed away in 1955. Mrs. Bowen bore her lot well. Several months of her last days were spent in illness and bodily afflictions. By the grace of God she bore her afflictions patiently until God called her away at her home on April 3, 1969.

She leaves to mourn her passing three sons: Virgel, Verner and Joe Bowen, of Tinsman; two daughters: Mrs. Louis Whitehead, of Hampton, and Mrs. Grover Martin, of Thornton; two brothers: Ray and Ross Watson of Tinsman; two sisters: Mrs. Effie Hopper, of Lake Village, and Mrs. O. B. Johnston, of Hampton; also six grandchildren and eleven great grandchildren, and other relatives and friends.

After a brief funeral discourse by the writer, Mrs. Bowen's body was laid to rest in the Watson Cemetery beneath a mound of lovely flowers, to await the resurrection morning when all of God's children will be gathered home to rejoice forever.

May the love of God, the communion of the Holy Spirit, and the grace of Christ be with the beloved family and all who mourn her passing.

Elder W. W. Taylor  
Rt. 2  
Tinsman, Ark. 71767

#### LUDY COMER ROBERTS

Sister Roberts was born March 25, 1895, near Madison, Rockingham County, N. C., and spent her life in this area. Her parents were Cam and Chaney Carter Comer. She was married to A. Glenn Roberts December 5, 1914, and to this union were born eight children.

Sister Roberts was a member of Pleasantville Primitive Baptist Church for more than 40 years. She was faithful to attend her meetings until she took her bed. She was an invalid for six and one-half years, very afflicted and not able to talk. When we visited her, the reconciliation and love of God shined in her countenance. She manifested the peaceful fruits of the Spirit of her Saviour in her walk and life, showing humility, meekness and love, bearing all things that came, affliction, sorrow and trials, as a true soldier of the cross. She cared for an afflicted daughter, Nancy, until she passed at age seventeen; and cared for her mother-in-law as long as she was able.

She and Brother Roberts made their home

with their daughter and son-in-law, Mr. and Mrs. Rufus Knight, after her illness. It is commendable indeed the care she received. Brother Roberts never left her more than a few hours this long time, always there attending to her, manifesting love and care; as did the family. She never wanted for care or comfort.

She passed away October 13, 1969, in Reidsville Hospital. Her funeral was held in the Pleasantville Church House by her Pastor, Elder H. W. Wray, and she was laid to rest in the cemetery there.

Survivors are, her husband; two daughters, Mrs. Rufus Knight, and Mrs. Polly Everrette; five sons, Ray, Reidsville; Ralph, Houma, La.; Kent, Lexington, S. C.; Rex, Lynchburg, Va.; Jerry, Largo, Fla.; nineteen grandchildren and fourteen great grandchildren. Surviving also are three sisters, Mrs. Sallie Jones, Mrs. Lillian Strader and Mrs. Grace Pascal; and two brothers, Governor Comer and Bob Comer.

May the Lord comfort all who mourn her passing, and bless us to be submissive to His will.

Written by request of Pleasantville Church while in conference the first Saturday night in December, 1969, and approved in March, 1970.

Rachel Wray

#### EDD H. CHANDLER, SR.

Brother Chandler departed this life on January 5, 1970. He had been very lonely after the death of his wife on January 28, 1968. Survivors are four sons, Milton Chandler, Waylon Chandler, Edd H. Chandler, Jr., all of Ruston, La., and Lavon Chandler of Greensboro, N. C.; two daughters, Mrs. Lorene Berryman and Mrs. Dan Fallin of Ruston, La.; one brother, Cleve Chandler of Camden, Ark.; 16 grandchildren and 12 great grandchildren.

Brother and Sister Chandler were both firm believers in the doctrine and they were very humble. They were baptized September 3, 1933 into New Hope Church near Spearsville, La. Brother Chandler was ordained deacon May 6, 1951.

The churches in the South Ouachita Association miss both Brother and Sister Chandler, as both of them visited the different churches, and it brings sadness to our hearts because we will not see their faces any more upon this earth. The writer has visited in their homes often and the times we spent together were enjoyable. They loved to talk on the "things of Zion."

The funeral services were conducted by the writer and assisted by Elder John Lee Smith in the Kilpatrick's Funeral Home in Ruston, La., and his body was laid to rest in Douglas Cemetery to await the glorious resurrection.

W. W. Hudson, Jr.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., JULY, 1970

NO. 7

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 7/70  
IT EXPIRES WITH THIS ISSUE

## THE GLORY OF CHRIST

(John 17:24)

Christ is called the Lord of glory,  
Who fills immensity,  
And the saints, glorified with him,  
Shall his own glory see.

Yea, Christ is "the hope of glory,"  
And his very name is sweet;  
Oh, may I greet him in glory,  
Where all the saints shall meet.

May I behold his glory there,  
That of the Holy One,  
The One who is King of glory,  
God's only begot'n Son.

Jesus, now exalted on high,  
Seated at God's right hand.  
Is "as the shadow of a great  
Rock in a weary land."

In a vision, Isaiah saw him  
"Sitting upon a throne;"  
He saw him "high and lifted up,"  
Where his glory is shown.

He's "the rock that is higher than I,"  
On which his church he builds;  
She was chosen in him afore time,  
Before he formed the hills.

He is "the high and lofty One,"  
Who is for ever blest,  
And to the people giv'n to him,  
"There remaineth a rest."

He is "the lily of the valleys,  
The bright and morning star;"  
All glory to him in heaven,  
Where saints and angels are.

C. W. Vass  
409 New York Avenue  
Elizabeth City, N. C.

## EVIDENCES OF GOD'S GRACE

822 W. Harrison  
Lovington, N. M.

Dear Editors:

I am enclosing two articles that our son, David, sent us recently. We enjoyed them and found so much comfort in them that we wanted to share them with all our friends.

Although David felt they were not worthy of publication, he gave his permission. I know you will not accept it if you do not feel it to be sound.

David and his wife, Barbara, live at 8 Central Park, Brownsville, Texas, where they both are teachers in the public schools. He is 23 years old.

Sincerely,  
Walter and Ferne Harrell

(We shared your joy when we read the articles. — J. D. W.)

## UNABLE TO FEND FOR HIMSELF

I am weak. I am feeble. I am as a newborn babe, unable to fend for myself. I have much in the earthly sense; all of which I have only because of the goodness and mercy of our precious Saviour.

I fear that I am a goat. I long to become a member of the flock. I long to hear my Saviour call. I am young in years, but seemingly old at heart. I fear and tremble at the dangers of the world. How I long to see the Saviour. Lord, Lord, when will you come?

So often I have wished to be able to write about the precious Saviour, but all my words are as cold embers, dark and gray with no glowing life. Life that only the guiding hand of the Lord can

add. My reading of the Bible seems futile at times. Yet, sometimes I feel a fullness inside when I read. There is a longing, yearning feeling for something, and the feeling, at times, that I am not alone. John said, "A man can receive nothing, except it be given him from heaven." (John 3:27) The crumbs from the Master's table . . . how I long to receive them.

Thoughts of the Lord are much on my mind these days. It seems to be all I concentrate upon. It occupies my whole mind most of the time. I feel very unworthy to think of the Lord. The Lord has provided me with all my earthly needs. He watches over me. I feel He has a purpose for me. I do not know His will. Lately I have been wanting to write my thoughts. I fear they are feeble, but they are what I feel.

Lately I have been thinking a great deal about the Crucifixion and salvation. Christ died on the cross in order to save His people from their sins. Now this, in my opinion, does not mean that He died to save all people from their sins. It was the children of God, those who were foreordained and predestinated from the beginning of time, who were saved.

Who, then, are children of God? Jesus taught, "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." (John 3:16) Now, if we stop here and read no further, the verse is saying that those who believe on Christ will be saved. Could this mean that all the world could be saved? If we read on, however, we find that "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18)

Now it seems to me that Jesus is saying that those who believed not were condemned, and condemned from the start. Those who do believe will find salvation. Who then believes in Him, and how is it that they do believe?

Now many churches today preach that the decision to believe or not to believe is left up to man. If this were true, would not this then make man able to effect his own salvation and therefore take the power of salvation away from God and put it in the puny hands of man? I cannot and will not follow this line of belief. Man is not even capable of deciding what to wear most of the time. How then can man think that he can achieve anything so magnificent and holy as salvation? Christ pointed out the futility of man alone when He asked, "Which of you by taking thought can add one cubit to his stature?" (Matthew 6:27)

How then is man saved? Jesus said, "I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst." (John 6:35) "No man can come to me except the Father which sent me draw him; and I will raise him up at the last day." (John 6:44) "All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." (John 6:37)

Those who believe, those who are saved, are the children of God. They believe because the Father led them to believe and drew them to Christ. It was the doings of the Father and man had nothing to do with it. Just as man does not bring about his own birth in the flesh, neither does he bring about his own birth in the Spirit. It is God who saves, not man. All glory and praise be to His holy name. Amen.

The book of James is rather startling to one of our belief if it is read rapidly and not thought out thoroughly. James asked, "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" (James 2:14) Now, to a casual reader, this seems to be saying that faith is not sufficient for salvation. And I believe this is right. Paul says we are judged by our works. Now let me ask this, "Is good works enough for salvation?" No, I don't believe it to be so. Can a person have faith in God

except it be given him of God? Therefore in order to have *true* faith of God, and in God, we must be given it of God. James says that every good gift and every perfect gift is given from above; and can there be a better gift than a strong faith that will stand the test of trials and tribulations? In order to be given this faith, I believe that we must be one of the chosen in God. Paul says that the chosen are led in the way of good works according to the pleasure of the Almighty God. Therefore, the way I see it, faith and good works are inseparable, and both can be taken as signs of the bountiful and tender mercies of the Lord and Father. Amen.

Rejoice in your tribulations, for just as an earthly father chastises his children, so does the heavenly Father chastise his children. They are tried in the spirit; and "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to those that love Him." (James 1:12)

May He bless you in His tender mercies and lead you in the paths of righteousness. Sing His praises never ceasing, in sorrow and in happiness, for there is no fault in Him. Praise and honor be to His Holy Name, the only name on earth in which there is truth and life for those that love Him; there is none for those that don't love Him.

David Harrell  
8 Central Park  
Brownsville, Texas

514 Glover Road  
Westview  
Wilmington, Del.

Elder and Sister Griffin,

My dear pastor and wife:

If it is in God's plan, may He give me words to express some of my travels.

My parents were both members of Smith Mill's Church. So you can see that I have been among the Primitive Baptists all my life, although I know

just being among them does not make me one of them. I was around fourteen years old when I felt to be so different from others of my age. I feared that I was not wanted among my friends.

My mother read to my father from the Bible and the *Signs*. Some of the things that she read from the *Signs* made me to slip them out, hidden in magazines, so that I could read them without anyone knowing that I was interested in such wonderful things. It was comforting to know that others were being led the same way that I felt to be. Yet, he had visited them, and made their burdens light. For me I felt to be too unworthy of His help, yet I was made to beg for mercy.

Elder A. B. Francis was pastor of Smith Mill's Church. To me he was a lovely, Christ-like man. I loved him and his dear wife. I missed but few services, although I could not talk much of these divine matters, but it was good to be near those that did have the gift of talking about them. Too, Elder C. W. Vaughn visited in my parent's home often. After filling an appointment on this particular trip, he stopped at our home for the night. As they were talking he turned to me and said, "Agnes, wouldn't you like to be baptized?" What a shock it was to know that anyone knew my feelings. I told him that I hoped to some day, but that there was no hope for me at that time.

A short time before James and I were married, as we rode to the service at Delmar, he said to me, I think that I know what your trouble is about; you should talk to the church. My secret was out on every side; how troubled I was that night only the good Lord knew. In my agony I said, "You do not know anything about me." Just to think that this young man had asked me to marry him and I had consented, and yet he did not know what a sinner I was. How could he know my condition? I had been trying so hard to keep it from everyone, and here my future companion knew it.

Years later the Lord brought Elder

Spangler to the Eastern Shore. With Elder Kerr's passing Snow Hill was without a pastor, but during this time Elder Spangler was called as pastor. My burden to be baptized had not lessened any, and the time drew near for meeting. I found out that the Lord does not need any help in his work. I do not know where to find it, but I know that it reads like unto this: "I looked and there was none to help." I enjoyed planning for the weekend of our services. There were words of encouragement, and I feel even now that the interest they showed to me was comforting. I just did not have the strength to ask for a home that night with those people.

The next day was time for services at Salisbury. Like it is today, the two churches visited back and forth a lot, and the most of us were on hand for the services. At the end of the services Brother Handy Truitt went up front to go before the church and then his dear wife, Sister Maude. I longed to go; no mortal, save those led in like manner, can know the state of my mind. My feet were glued to the floor and I could not go. In the midst of my despair there came a ray of light and hope. It would not be long until service at Snow Hill again, and then maybe the Lord will enable me to go. My burden was so heavy; I could not talk about it, only a continuance of weeping. My father came to see me and we talked of the precious Saviour, and of how that he hoped I would be given strength to follow the Lord in baptism when the others were baptized. All the love and attention could not relieve me; I could only weep and beg the Lord for mercy.

When the day appointed for service came, I carried my mother-in-law, as was our custom. The service was about like usual with everybody seemingly happy and contented with their lot. But how miserable I felt, only the dear Lord knew. At the close of the service Elder Spangler announced an open door of the church. I do not remember what he said, nor what I did, but there I was

on the front seat. I could tell but little of my feelings; only to tell them that I loved them and begged for a home with them. Among those that came and expressed gratitude to God for bringing me home, was our dear departed sister, Ida Holloway. There was a time of great rejoicing and contentment as my church home became so precious to me, but I soon found out that I had doubts and fears still, with a cloud of despair that I had deceived them.

The day of baptism arrived and with it much sweetness and happiness was granted to me. The beautiful gathering at the water with Brother and Sister Truitt going before me, and last it was granted me to follow my precious Jesus into the water and be baptized as was He. It seemed that heaven's light settled around us; that all sorrow and trouble had flown forever. No one, save he or she that has been blessed to deny themselves, take up their cross and follow their Lord, will ever know the happiness I felt when I walked into the meeting house.

Since that happy day I have had much sickness and many heartaches, which our human nature does not ask for, but I hope that I have been blessed to say from the heart, Not my will, but thine be done.

When Elder Spangler was so ill with his heart we were so fearful the dear Lord would take him, but he was spared to come among us again. How little we know of the ways of our God. I feel that his illness changed your way of travelling also. I know what it is to have to walk away from so many precious things. I am sure that for you both there have been many heartaches. I hope we of the Eastern Shore have been given grace to show our appreciation of such a great sacrifice. By the grace of God, may I never cease to praise him for sending you among us. He has blessed you to take the things of God and show them unto us. When you brought me the book I wrote in it that it was a gift from my pastor, and I want to thank both of you for

all the kind deeds that you have done for me and mine. To thank you seems so little, but I am little, helpless and so dependent on the God of all strength. I am also forgetful of mercies for I find myself working so hard to fix things. What a poor helpless being that I am.

May God continue his blessing to each of you in your travels, and the wonderful work he has called you to. If I have said anything amiss please tell me for I do not want to be wrong or offend.

In bonds of love and fellowship,  
Your little sister in hope,  
Agnes Truitt

“HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US.” (First John 3:16)

Deut. 32:3, reads, “Ascribe ye greatness unto our God.” We do not think any scripture ascribes more greatness unto God than the one we have quoted as a topic for this writing, “The LOVE of God” in that He laid down His life for us. The Apostle knew, and so did the Holy Ghost inspiring the writing, that the love of God in its fullness was, and is, far beyond the understanding of the Lord’s people to whom he was writing. Therefore, he gave the manifest action and proof of the love of God; saying, “HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US.” The love of God is perceived in the greatness of His person. God is the greatest of the great, whatever that great may be. Then, He could give no greater than to give Himself for us. God so greatly and graciously LOVED His people, that He gave His only begotten Son — that they should not perish, but should have everlasting life.

Christ Jesus is both God and man. In the essence of the Divine nature He is with God the Father, and is God; the brightness of the Father’s glory and ex-

pressed image of His Person, upholding all things by the word of His power. He is the Rock of Ages, the Alpha and Omega, the Heir, beauty, fullness, glory of heaven and of His people, King of righteousness, peace, and glory; also Lord of lords, and King of kings, in whom dwelleth all the fullness of the Godhead bodily. The scripture not only speaks of the love of God, but declares God is LOVE. And, in this, the love of God is manifest, that He sent His own true Son into the world, that we might live through Him. And in that he LOVED His own, He loved them to the end; meaning He laid down His life for them. In His love and in His pity, He redeemed them from the horrible, deplorable, sad, pitiful condition they were in by nature. But God commendeth His love toward us while we were yet sinners, without strength, dead in sin, by giving His Son who died for us, the ungodly. “HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US.”

This is the greatest manifestation, I think, of the LOVE of God that He, Himself, had to give for and to His poor and afflicted people in this life. He could not give greater than Himself, greater than His only Son, in truth and in love. Heaven possesses no greater than the Possessor of both heaven, earth, and all things. The greatness of the love of God consists in the greatness of that Person, our Lord Jesus Christ, the eternal Son of God, in truth and love. He, Himself bore our sins in His own body on the cross under the curse and wrath of divine justice, who through the eternal Spirit offered Himself without spot to God, the Father. The greatness of the love of God for us is described in the duration of it; also in the effect and manifestation of it experimentally to His people. “The Lord hath appeared of old unto me saying, Yea, I have LOVED thee with an everlasting LOVE; therefore with LOVING-KINDNESS have I drawn thee.”

No one could love without an object to love. The Bride of Christ evidently

is the object of His love. And as likeness begets likeness, and as God is LOVE, they that are born of God are born of love. We love Him because He first loved us. Paul in speaking of the greatness and duration of the love of God to *us* and for *us*, said, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are counted as sheep for the slaughter." To which the Apostle answers, "Nay, In all these things we are more than conquerors through Him that LOVED us, For I am persuaded that neither life, nor death, 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." If the above is not enough to make a poor tried sinner shout and sing "Glory Alleluiah, the Lord God Omnipotent reigns, and that, in perfect, enduring and eternal love to and for His people," it must be because he hasn't tasted the Lord is gracious in love. "Unto Him that loved *us*, and washed *us* from our sins in His own blood, and made *us* kings and priests unto God and His Father; to whom be glory and dominion for ever."

Paul said, "The life I now live in the flesh, I live by the faith of the Son of God, who LOVED me and gave Himself for me. HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US . . . God, who is rich in mercy for His great love wherewith He loved us, even when dead in sin, hath quickened us together with Christ (by grace are ye saved). And hath raised us up and made us sit together in heavenly places in Christ Jesus: that in ages to come He might show the exceeding riches of His grace in His kindness to-ward us in Christ." Thus, His children are made by experience to partake of a great measure of the love of God, by the manifestation

of His love to Them — the *us*.

John said, BELOVED (Beloved of God) if God so LOVED us, we ought also to LOVE one another."

Oh yes, say we, "I love them, but not their ways." Do we love our own ways? Did Jesus love our ways? Or, did He love *us* and in LOVE die for us? He loved us in person and commanded us to love one another — in person, but all in Christ. We love with the same love that Christ loves us. This is the love of God, that we keep His commandments. His commandment is that we love one another. Do we understand it? Let us examine it a little closer. Jesus said, "This is the work of God that ye believe on Him whom God hath sent." Whose work is it? — "God's." Who believes? — "Ye." Likewise, "This is the LOVE of God, that we keep His commandments." Whose love is it? — "God's." Who are to keep his commandments? — "We." What is His commandment? — "That we love one another." Love is the fulfilling of His commandments, and love is of God. His commandments are fulfilled *in* us by His love and *not* by us; it is the LOVE of God *in* us by which we love God and love one another. "Do I love the Lord, or not? Am I His or am I not?"

When Jonathan had heard the words of David to Saul, "The soul of Jonathan was knit with the soul of David, and Jonathan loved David as his own soul." Paul desired for the saints at Colosse that their hearts might be comforted, being knit together in love.

We know only the sovereign love of God can burn up wrath, envy, hatred, tattling and strife in the heart and fill it with love and kindness, tenderness, forbearance and forgiveness, causing us to love God and the *beloved* children of God, in deed and in truth. Christ is altogether lovely and they that love Him, love His people in Him. Whom the Lord loveth, they love Him, and they that are begotten of Him. He chasteneth and scourgeth every son whom He receiveth, which is not joyous, but grievous, but afterward yieldeth

the peaceful fruit of righteousness and love unto them that are exercised thereby. Tribulations worketh patience, patience experience, experience hope, and hope maketh not ashamed; because the LOVE of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

“HEREBY PERCEIVE WE THE LOVE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US.” Jesus said, “No man taketh my life from me, I have power to lay it down and power to take it again.” He didn’t merely lay a body down — He laid His life down, His all, and He took the same life up again that He laid down. He was a wholesome Man, and He rose a wholesome Man. He said, “I am He that liveth and was dead, and behold I am alive forevermore.” He that died unto sin once, now liveth unto God: the Mediator, the Man Christ Jesus, glorified in the very presence of God, the Father; upon the throne of His glory and His kingdom, with all things put under His feet. Greater love hath no man, than to lay down his life for his friend. But God commended His LOVE toward *us* in that while we were sinners, enemies, dead in sin, Christ died for us, redeemed us to God, to an eternal inheritance, to ever be with and like Him, who is our inheritance, being heirs of God and joint heirs with Christ. We shall be like Him, blessed truth! It was Christ that died, poured out His soul unto death, lay in Joseph’s tomb, rose from the dead the third day, and is alive forevermore. “What wondrous LOVE is this, Oh my soul!”

We have no time for a part man doctrine, a part saviour, a part sacrifice, a part death, a part resurrection, a part born again man, a part redeemed, justified, glorified person — or what? Behold what manner of LOVE the Father hath bestowed upon us that we should be called the sons of God, and that when we were by nature children of wrath, even as others. He did all He did for *us* and His Namesake, and is doing all He is doing for *us* and His Namesake,

and all is to the glory of God who works all things for their good, according to the counsel of His own will. Can we fathom the manner and greatness of that love? Nay, but, **HEREBY PERCEIVE WE THE LOVE, THE WILL, THE PURPOSE, THE POWER, THE GOOD PLEASURE OF GOD, BECAUSE HE LAID DOWN HIS LIFE FOR US.**

We wish in closing to quote Hymn No. 10, Lloyd Hymn Book.

“Love divine how sweet the sound,  
May the theme on earth abound;  
May the hearts of saints below,  
With the sacred rapture glow.

Love amazing large and free,  
Love unknown, to think on me;  
Let that love upon me shine,  
Savior, with its beams divine.

Better than earth’s gilded toys,  
Or, an age of carnal joys;  
Better far than Ophir’s gold,  
Love that never can be told.

Better than this life of mine,  
Savior, is Thy love divine;  
Drop the veil, and let me see,  
Rivers of this love in Thee.

While in Mesech’s tent I stay,  
Love divine shall tune my lay;  
When I soar to bliss above,  
Still I’ll praise a Savior’s love.”

John L. Sanders  
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THE VEIL WAS RENT

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Dear Editors of the *Signs*,

Again it is time to renew my subscription. A \$7.00 check is attached for a two year renewal. It would be a missed opportunity if I did not express appreciation for the continuing work and profitable effort in the preparation of this periodical. It is a unique bond that is shared by people of like faith; for which we should be truly thankful.

For some time thoughts concerning how the Holy Spirit dealt with man

under law, the legal dispensation, as compared to grace, have occupied my mind. I do not recall seeing articles on the subject nor hearing it in preaching, but would be pleased to have others' thoughts on the matter.

In the Old Testament, ". . . holy men of God spake as they were moved by the Holy Ghost." (II Peter 1:21) But it does not appear that there is an indwelling of the spirit, nor that ". . . the body is the temple of the Holy Ghost" for those prophets of old. The exercise of the Spirit in the O. T. was not completely external, but neither was it internal (indwelling) in the sense that it was after Pentecost.

For a clear view of what this different working of the Spirit is *now*, as compared to olden times, we can, I believe, turn to the things that are wonderfully and typically foretold in the things set before us in the O. T. We have a typical application of the illuminating of the Spirit in the tabernacle, and its furniture, and the change that took place in the tabernacle as the covenant of grace was brought in.

In the tabernacle we find that the golden candlestick, along with the table of shewbread, was set without the inner veil. (Ex. 26:35) It is this golden candlestick that is of particular interest here, in that it is both typical of Christ and also of the Holy Spirit. It typifies Christ in its purity, and in the fact that it is beaten work, (the suffering of Christ). The Holy Spirit is represented here in the light that proceeds from this lamp, or rather from the seven lamps on the candlestand. This light is caused by the burning of the ". . . pure olive oil beaten for the light, to cause the lamp to burn always." (Ex. 27:20) It is generally assumed, and correctly so, I believe, that the oil represents the Holy Spirit.

It might also be pointed out that the "anointing" with oil, the setting apart of an individual, was an *outward* act, and limited primarily to the legal dispensation. Anointing, in this respect, I believe is limited totally to the legal

dispensation. This shows that those under the legal dispensation, before the offering up of Christ, did not have the blessing of the full "indwelling" of the Holy Spirit.

In the tabernacle we see that the light from the burning oil (the revealing of the spirit) was the only light in the tabernacle. At least from the description of the structure it would appear that no external light could come in, and no other source of light is mentioned. So the light could shine only as far as the inner veil. The veil is also a representation of Christ. (Heb. 10:20) It hung at the entrance to the holy of holies, the place where God said he would meet with his people, above the mercy seat, between the cherubims. So, to meet and commune with God, the high priest must go beyond the veil. We see here that ". . . no man cometh to the Father but by me." (John 14:6)

From both a literal as well as a spiritual sense they were still in darkness. They were walking by law (literal obedience) and not by the light of faith. This is typically shown from the fact that there was no literal means of lighting the holy of holies from within the veil.

All of this was changed when Christ was crucified. The veil was rent. It was torn by an unseen hand from top to bottom. Now the light from the burning oil, proceeding from the candlestick, for the first time shown through the rent veil revealing that area within the holy place — the holy of holies that had before been kept in darkness. This then, is the literal and typical picture of God the Father being revealed by God the Spirit through the sacrifice made by our God and Savior Jesus Christ.

What is foretold here in type, is it not the same that happened on the day of Pentecost? Christ had been crucified and the Comforter did come. Not only did the Spirit come filling "all the house" (the same kind of filling as under the legal dispensation) but in addition, "And they were all filled with the Holy Ghost," (internally quickened by



the Spirit). No longer must they depend on law written on stones, but now the law was written in their heart. Now the things that had before been hidden, were, and still are being revealed by the indwelling Spirit, (light shining into the holy of holies through the rent veil).

We see in I Peter 1:10, 11, that the prophets desired to know more of the things which they were moved to prophesy. In verse 11 the wording reads, “. . . what manner of time the Spirit of Christ which was *in them* did signify . . .” This “in them” could be interpreted to be the same relationship (the indwelling spirit) seen at Pentecost and after, but I do not believe so.

In John 14:26, Christ says, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things . . .” This is indicated to be a new relationship, and not one of the past. Under the relationship of the O. T. even Balaam’s ass replied against him, when used by an angel of the Lord. But this in no way implies that there was any spiritual thing regarding the animal. His internal parts were used by the angel, but there was no “indwelling” of the animal. Neither does the implication of the spiritual dealings with the prophets of old indicate that they had a “spiritual” understanding of what they spoke — not in the sense of the spiritual understanding under grace. Until the spiritual way to God had been opened, through the crucified body of Jesus (the rent veil) the Holy Spirit did only reveal these things outwardly, (the light from the candlestand shining only in the area without the veil).

To go a step further, let us look again at what happened on Pentecost. Once the indwelling of the Holy Spirit was accomplished, His coming into the heart and revealing God, through the sacrifice of Jesus, then comes the wonderful discourse of Peter in Acts 2. He explains the meaning of the words of the prophet Joel; he rehearses the works of Jesus, proving that he is Lord and Christ; and

in verse 21 he declares salvation by grace.

If this is a correct interpretation then the Holy Spirit is an indwelling spirit to those that believe, to those that are called according to his purpose. The body, under grace, is the temple of the Holy Spirit, and the Spirit quickens, comforts, teaches, counsels and reveals those things of God that are needful for each of those of the household of faith.

Sincerely,  
Wayman G. Chapell

SIGNS IS DEAR TO HIM

230 Marilee Row  
Grants Pass, Oregon 97526

Dear Elder Wood:

I am enclosing an obituary of my 92 year old sister, and a check for the Indigent Fund. I hope you can publish this obituary in the best paper on earth, which I have been taking over 22 years; and it seems dearer to me all the time. I never fail to read every word in it each time it comes, and some of the wonderful letters I read several times.

I used to write Elder Dodson. He said he knew my father very well and had preached with him and slept with him. It shouldn't be too long now before I will be going home to meet all of my loved ones, as I will be 88 my next birthday.

May the good Lord bless all of you editors and keep up the good work from now on.

Your brother in sweet hope,  
C. M. Greathouse

DESIRES THAT WE GO NEITHER  
TO THE LEFT OR THE RIGHT

308 A Wyandotte  
Shreveport, La. 71101

Elder and Sister Hudson  
Bastrop, La.

My Dear Ones:

I have been thinking of you all and thought I would scribble a short note tonight. Remona, we certainly missed you at Liberty Hill Sunday. Seems like ages since I last saw you. Do hope you are doing better and have a little relief from your sinuses.

In my feelings, we were blessed to feast upon the crumbs from the Master's table Sunday. If I know my heart, I believe that wonderful doctrine of predestination and a sovereign God that you were blessed to so ably set forth, Brother Woodrow. It was indeed much comfort to me and also strengthening.

Oh! the very longing and desire of my heart and soul is that the Lord will lead, guide, direct and fill you precious Elders with words of wisdom and comfort to feed the little flock, and to continue to stand fast and "earnestly contend for the faith which was once delivered unto the saints." May the Lord lead and guide our wandering feet so that we will (as you so humbly begged in the prayer on Sunday) neither go to the left nor right, but keep us in the right way so that we may humbly, yet boldly contend for this precious doctrine, and not shun any part of it because of fear of any man or men.

Love,  
Mary Davis

---

#### FELT TO BE THE LEAST

Rt. 1, Box 34  
North East, Md. 21901

Dear Elder and Sister Wood:

Hope these lines find you both feeling better. I know you were very tired last Sunday.

Elder Wood, your sermon Sunday was of so much comfort. It seemed we were all drawn so closely together by God's abounding grace. Although I felt to be the least of them all. Surely God was in our midst and enabled you to preach the

power and glory of our God.

I am still feasting on that lovely day. It humbled me very much, and also gave me strength in the Lord, for He put words in your mouth for our comfort. He knows our every need, and our thoughts from afar.

I felt I must write you a few words, and am always so glad to hear from you. I hope we may be blessed to meet at Black Rock the 1st Sunday in June for the all-day meeting. We are looking forward to you coming to spend the night with us soon. The Benjamins send their love and best regards.

"If fellowship with saints below  
Is to our souls so sweet,  
What heavenly raptures shall we know  
When 'round the throne we meet."

With love and sweet fellowship,  
Mrs. David Farmer

---

#### "CANNOT BE MOVED"

Rt. 1, Box 297  
Purlear, N. C. 28665

Dear Editors:

I have been a reader of the *Signs of the Times* over two years, and it has been a feast of fat things to me. I want to say, Many thanks to all the editors and writers to God's humble poor. We are all one for we have one teacher. God said that no man shall teach his neighbor to know the Lord, but all should know him from the least to the greatest.

I have been a Bible reader since very young. I can't do much work anymore, but hope I can keep my eyesight. I feel thankful to the good Lord for giving me understanding when I read, and for blessing me to keep up and going. I was 85 years old April 8, 1970.

It is wonderful to read the "Voices of the Past"; to read the predestinarian doctrine which was preached and written many years before I was born. We have the book by Elder J. D. Cockram, who gave God all the glory. I remember that Elder Wyatt and my father

were persecuted for the doctrine. They were God's servants contending for the faith once delivered to the saints. I believe God's children see alike, for our dear Saviour is our teacher; and He is the way, the truth and the life. Each day He makes me able to ask him for his mercy; which I don't feel worthy to receive; and I can't be moved from what He has taught me. According to nature, my time here isn't long, and I am looking forward to that great city whose maker and builder is God.

I am enclosing \$5.00.

Lessie L. Craven

UPPER COUNTRY LINE ASSOCIATION

The sixty-fourth session of the *Upper Country Line Association* will be held with Big Meadows Church July 18, 19, and 20, 1970; beginning Saturday before the 3rd Sunday at 11 A. M.

The Big Meadows Meeting House is approximately 15 miles south of Graham on Highway 87, and 10 miles north of Pittsboro in Chatham County, N. C. Travel approximately 15 miles south of Graham on Highway 87; cross Cane Creek just inside Chatham County, and take first hard road right. Go about 2 miles, and take left on hard-surface. The place of meeting will be located 1½ miles on the right.

We invite all of our corresponding ministers, brethren and friends of our faith and order to meet with us.

Donald E. Smith, Assn. Clerk

PIGG RIVER ASSOCIATION

The *Pigg River Association* is appointed to be held, the Lord willing, with the Town Creek Church on Friday, Saturday and 1st Sunday in August, 1970.

The Town Creek Meeting House is in Franklin County, Virginia, 3½ miles west from U. S. Route 220. Turn off 220 on State Road 605 at the sign directing to Ferrum, Henry, and Philpott Dam. This sign is about 12½ miles from Martinsville north and the same distance south of Rocky Mount, Virginia.

A cordial invitation is extended to our correspondents and other brethren and friends to meet with us.

John D. Wood, Clerk

Danville, Virginia July, 1970

SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

CONTRIBUTIONS TO THE INDIGENT FUND

(To May 1, 1970)

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Elder Wade Chandler, Ky.....	3.00
Clarence Cox, Mich.....	3.00
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In memory of E. H. Winchell by daughter, Carrie Hodgins, Mich.....	3.00

#### SLATE HILL MEETING

There is an all-day meeting appointed to be held in the Old School Baptist Meeting House at Slate Hill the first Saturday in August (August 1st) 1970.

Brethren and friends, lovers of gospel truth, are invited to meet with us. Lunch will be served.

A. J. Slauson

#### EDITORIAL

#### WHAT WONDROUS LOVE!

*"Beloved, let us love one another: for love is of God; and every one that loveth is born of God. He that loveth not knoweth not God; for GOD IS LOVE." (1st John 4:7-8)*

I cannot refrain from calling upon all those who fear the Lord to give attention while I tell what God has done for my soul. I must tell of the power of His wondrous love. I must tell of the changes it has wrought in my heart and mind. I must hint at the joy, peace, and happiness experienced, — even amidst tribulations. I must tell you that LOVE does not do away with the Ten Commandments and the many other tributary commandments quoted in the Scriptures. The whole *duty* of man is to fear God and keep His commandments. Perfect love casteth out fear and causes one to LOVE God and his fellowman, and all these commandments become a right principle in his heart. I must tell you that this wondrous love changes *duty* into a *privilege*, and *burden* into *desire*. This love is the only thing that can change one's character, will, or life. It is the only thing that will cause one to love his enemies, do good to them who despitefully work, and pray for those who persecute. I must emphasize that LOVE is the Virtue of virtues as well as the Gift of

gifts. It is GOD for God is LOVE!

"What wondrous love is this, O, my soul? What wondrous love is this that caused the Lord of bliss to bear the dreadful curse for my soul? When I was sinking down beneath God's righteous frown, Christ laid aside His crown for my soul." These words of the good old hymn have been flooding my mind and heart for several days. I want to bear this news and sing His praise to the children of men for the wonderful work of LOVE. It is the love of God, "Shed abroad in our hearts which is given us by the Holy Ghost," which causes us to "glory in tribulations also." The commandment of love was that which gave Paul the knowledge of his sins. This commandment killed the proud, mighty, and self-righteous Saul, the great. The commandment of love caused the new person, Paul, the little, to manifest opposite characteristics. This new man, Paul, confessed his sins and ignorance. He trusted no longer in himself but in Christ Jesus. He manifested humility, dependence, and trust. What Wondrous Love is this that changes a persecutor into a worshiper, a self-righteous man into begging for the mercies of God, and supplants the spirit of gentleness which subdues the arrogance already in us! Life void of love is a living death. Though rich in this world's material goods, a man without love is very poor. Though a man may be as a pauper naturally, if he be possessed with Godly love, he is very rich. Augustine said, "Charity is patient in adversities, temperate in prosperity, strong in grievous sufferings, cheerful in good works; most secure in temptation, most expansive in hospitality; most joyous among true brethren, most patient among false ones." What wondrous love is this which is the power of prophecy, the basis of knowledge, the fruit of faith, the riches of the poor, and the life of the dying.

How tender, soft, melodious, and meek must have been the tones of the voice of Jesus as He talked to the arrogant Saul while Saul was on the way

to Damascus with warrants of arrest. It is true that a soft answer turneth away wrath, and that grievous words stir up anger. Jesus did not approach Saul in the dignity of the Creator giving authoritative commands. He approached him with a simple question, "Saul, why persecutest thou me?" Jesus gave an humble answer to Saul's question: "Who art thou, Lord?" He answered, "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks." These words caused Paul to fear and tremble. These words caused Paul to ask, "What wilt thou have me to do." The Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." Paul experienced a drastic change of characteristics. Paul was made willing to do anything that Jesus would have him do. The love of God inspires one to love God and his fellowman. One who possesses this love by gift of the Holy Ghost will not be trying to find excuses for not obeying the commandments of God, but will be diligently trying, and praying for power to do them. While love is on the throne of the soul, one will be so conscious of the depraved condition of his carnal mind that his best falls far short of the requirements of love. While love reigns in the soul, one is patient, kind, generous, humble, courteous, unselfish, sincere, and of good temper.

Many schools of training have been established for the purpose of transforming the will, renewing the mind, teaching morality, and making many rules for proper conduct. NONE of these institutions have succeeded. The wicked will do wickedly. The wicked cannot so polish their wills to reach beyond the realm of wickedness. It requires the baptism of the Holy Ghost, which is regeneration, to make a new person. It requires the "Love of God" shed abroad in the heart which is given us by the Holy Ghost, to transform the will, renew the mind, effectually teach Christianity, and inspire proper conduct in each and every circumstance.

God's School of Love is successful in its operation and objectives. A child of God cannot reach these supernatural objectives in this life but he will forever be doing his best and praying to be empowered to reach the goal.

There have been many ideas suggested relative to the "tribulations" Paul had under consideration in Romans 5:3-5: ". . . We glory in tribulations also; knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; *because* the love of God is shed abroad in our hearts by the Holy Ghost which is given to us." We understand that *tribulation* is derived from the Latin *tribulum*, which was the threshing instrument, or roller, whereby the Roman husbandmen separated the corn from the husks; and "*tribulation*" in its primary significance, was the act of this separation. The love which is of God is the eternal good, or fluid, infused in the soul by the Holy Ghost. This love is the precious substance which shows up the impurities of the best in the minds of natural men. All the "goodness" of carnality appears to be the crust of vanity that needs to be separated from this love which is precious. It is not a pleasant experience to be on the threshing floor.

The purpose of God threshing His people is to separate the precious from the vile in each and every person. Sorrows, adversities, severe afflictions, heartaches, and sundry troubles are all used as "threshing instruments" in the hands of a loving God, to "refine" His people. The greatest of these tribulations that I have experienced is a guilty conscience for having violated the law of Love. I undergo continuous threshings which make me to cry out, O wretched man that I am! I have never complained to God of any cruelty to me. I have felt that I deserved far more punishment, or chastisement, than has ever been administered. What wondrous love is this that causes one to even thank God for these tribulations; yes, even to thank Him for making us to

know how stubborn, unruly and rebellious we are by nature. It is necessary that we be baffled, smitten, and scourged before we can realize how vain we are. The flail in the hands of the Thresher is used to bruise the sheaves and break out the wheat from the straw. Blows of pain, aches, misfortunes, and daily dying are used to divide the flesh and spirit. The breaking off the worldly crust is unpleasant while being experienced but afterward yieldeth the peaceful fruit of righteousness to those who are exercised thereby. We do not have any idea how much chaff there is in our hearts before the threshing. I have more confidence in the person who feels to fail in all of his efforts in meeting the requirements of God's law of love than I do for those who feel they are the loveliest. The love of God causes the boaster to be aware of his boasting, the disobedient to be aware of his disobedience, and the ungrateful to be aware of his ingratitude. Our nature is to boast, disobey God's law, and to be blind to His goodness toward us. This love is the purest of the pure which show up our impurities.

Paul discussed the varied gifts of the Spirit in 1st Corinthians 12. He ended this chapter with, "But covet earnestly the best gifts: and yet show I unto you a more excellent way." He ended the 13th chapter by saying: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Paul proves by contrasting the grace of charity, the great love, with all other gifts, or talents, that void of charity, all is vain. He proves that the way of love is much more to be desired than the way of great accomplishments and display of many talents. We are to: "Follow after charity, and desire spiritual gifts . . ." (1 Cor. 14:1) These gifts are good enough to be desired and coveted; yet, love is that which is to be followed. What wondrous love is this which causes one to prefer being rich in love and weak in faith, rather than being strong in faith, yet void of love. I had much rather hear a short simple

loving sermon than to hear a long eloquent discourse on theology. I had rather hear one urge the necessity of following after love which make peace and unity, than to hear a lecture of one trying to prove that he is strong in the faith. I had rather see the disposition of love in a person that is weak in the faith, than to hear words of great faith from a loveless individual. I admit my weakness in the faith as well as my disobedience to the law of Love. God help me!!

Paul's analysis of *charity* is brief yet reveals so much. Let us quote: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth . . ." (1 Cor. 13:4-8) This wondrous love works patience and longsuffering to the injuries which come from man as well as the afflictions suffered from God. This wondrous love works reconciliation to suffering and submission to God's will. It weans us from our own will and works contentment in our hearts to be content with our lot. The first ingredient of love is *patience*. The second ingredient spoken by Paul is *kindness*. Kindness is anxious not to give offense to any creature. Kindness watches for opportunity to assist anyone to be more comfortable. Christ's life was spent in doing kind things for the poor, halt, maimed, blind, diseased, and sinful. Someone said, "The greatest thing a man can do for his Heavenly Father is to be kind to some of His other children." Persons deserving love most, least need it; persons deserving love least, need it most. Try being kind to your enemies and you will be surprised and pleased with the results. Try a soft answer to the wrathful.

The third ingredient of charity is, "*Envieth not.*" I can think of no word in the English language to use properly

as an antonym to envy. Gladness, happiness, and rejoicing in heart when we see the good fortunes of others, certainly must be the positive way to put it. I suppose that envy is the basest of passions that make men most miserable. It is something that nothing but the love of God can abate. Envy causes us to feel uneasiness in the sight of another's possessions, or happiness. Envy causes us to dislike one because of his fortunes or happiness. It is the most difficult vice to hide. Am I irritated when another is praised? Am I hurt because another can write and preach better than I? God rid us of envy.

The fourth ingredient of charity is *humility*. "Charity vaunteth not itself, is not puffed up." Love certainly crushes pride, makes it detestable, and dethrones it. Pride is the begetter of all wranglings, jars, and discords. We read in Proverbs 13:10, "Only by pride cometh contention." One has to learn through hurt pride that you can't push yourself ahead by patting yourself on the back. Love is the only thing that can teach us this truth. One in possession of this wondrous love learns that he can never get the right "pitch" to sing his own praise. Deeds done and work accomplished thru love need not to be told by the doer. If love prompts an action you will not want to take time to tell about it. You will be interested in the next act. This wondrous love makes you use the time in praying that those without it use in boasting. God grace us to be HUMBLE.

The fifth ingredient of love is *courtesy*. Charity, "Doth not behave itself unseemly." Love begets politeness, good behavior, proper etiquette, cheerfulness, and good manners. This is a banner of love that draws attention from every one with whom you come in contact. One with Love in his heart can act properly in strange places without special training. Courtesy prompted by love is the simple passport which enables one to mingle with any society, and enter even palaces from his own humble cottage. Behavior is a mirror

in which every one shows his true image. If one be filled with love his behavior will be proper in every circumstance. One without love may go through all kinds of training, yet his behavior will be irritable to others. My mother constantly reminded me to behave myself. May the wondrous love of God teach me good behavior.

The sixth ingredient of love is *unselfishness*: "Seeketh not her own." Love will make one willing to give up his own rights. A true lover will regard the rights of others and disregard his own rights. True love puts self in the background. The man void of love, loves himself supremely. Love does not cause one to demand his rights to the extent that it hurts or wounds his brethren or fellowman. Even though one feels that someone is due him an apology, charity will not seek it. If one be wounded without cause, love demands that he take it without a murmur. God grant that we sacrifice contending for our own rights and peculiar convictions which would tend to cause trouble.

The seventh statement concerning love is: "Is not easily provoked." This means *Good Temper* is one of the sterling characteristics of the possessor of this charity. Good temper is evident when a person cannot *lead*, he refuses to *drive*. One does not become fretful and impatient when accomplishments of his efforts are delayed, because delays are inevitable. The best of people have been often provoked to such extent that bad temper was manifest. It is common to hear the expression, "He would be very good if he could control his temper." Ill temper with high moral character means that the possessor is weak in love. Ill temper is the sin of the disposition of a person which is very common and hurtful to his influence. God grant that we be, "Not easily provoked."

We can not do more than hint at some of the characteristics of love in this article. We shall speak of *one thing* this love does which is necessary to bring

into our experience all these characteristics. This is relative to *all things*: "Beareth all things, believeth all things, hopeth all things, endureth all things." (1 Cor. 13:7) We bear all things because we are convinced that, "All things work together for good to them who love God." We know that the wrath of man can do no more against us than we deserve because: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10). We believe, bear, hope, and endure all things because: "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." We have strong consolation that God's purpose for the wicked referred to in Proverbs 16:4, is to use as His sword to render judgment and correction to His people for their good; as well as, to deliver their soul from the wicked. David prayed, "Arise, O Lord, disappoint him, cast him down: deliver my soul from the *wicked, which is thy sword.*" What wondrous love is this that makes us confident in the statement: "For *of him, and through him, and to him, are all things*: to whom be glory forever. Amen." (Romans 11:36) Lovers are aware of the fact that they cannot love too much. Sometimes we are disappointed because our love to our fellowman seems to be without success. However, we believe that God surely will restrain love that is not God-honoring and helpful to our fellowman, just as surely as He restrains wrath and hatred which will not work for our good and His praise. Brethren, there is no danger of too much true love being lavished upon our fellowman and God! Let us rejoice in the Truth. We sorrow when iniquity abounds, — even in our own hearts. May love so flood our souls that we think no evil. When evil thinking comes into our minds, may LOVE arise and say, *No, no, not that!*

We close with the first expression of the text which heads this treatise: "Beloved, Let us love one another, for love is of God." What wondrous love is this,

O my soul? which causes us to see how short we come in meeting these requirements. God has loved us so wondrously, may we pray that we be enabled to love our fellow man and our brethren *just a wee bit*. May our soul taste from time to time, a little bit of the sweetness to such extent that we may sing: WHAT WONDROUS LOVE IS THIS, O MY SOUL?

E. J. L.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

ECCLESIASTES

Solomon, through the inspiration of the Holy Spirit, contributed three books to the Old Testament Scriptures: Ecclesiastes, Proverbs and the Song of Songs. The Song of Solomon sings of love, the love of Christ and his bride for each other; Proverbs gives us the sayings of perfect Wisdom whose value surpasses richest gems and Ophir's gold; Ecclesiastes preaches legalism and unfolds the outlook of man under the law. It is of the latter, we wish now to write; hoping to give a sketch of the book's substance.

The sayings of Ecclesiastes are frequently quoted as being on a par with the writings of the New Testament; such is not the true purpose for which the Holy Ghost caused the book to be written. Taking the Bible from beginning to end, it stands absolutely alone in all literature; and were all books to be destroyed, leaving only the Bible, we should still have in these holy writings all necessary for the thorough furnishing of true believers to every good work. In the Bible, we have recorded by inspiration *things spoken by righteous men*, things said by *wicked men*; we have therein the *actions and words of the devil set down, the careers of false teachers*, as well as the *record of God's dealings with men*, the narrative of the *complete work of the Lord Jesus Christ* and the *operation*



*of the Holy Ghost upon and within the elect.*

The Bible is thus a complete but diversified book, all written by the Spirit, but showing us all sides of life, all kinds and conditions of men, all sorts of teachings, the true and the false. For instance, in the book of Job, we have set down there for our learning: the doings and sayings of Satan, the words of God, the experience of a man of God under sore affliction, the teachings of false doctrine uttered by professed comforters, and the sayings of Elihu against whom the Lord voiced no reproof. Job's three friends did not preach the truth. As we read the things they told Job, we find in their sayings many expressions which sound good and seem good, but 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." If God did not approve their sayings, we certainly must not. However fair and plausible may be the professions of men, if they occasion God's wrath beware. Many preachers say some good things, but if they do not square with God's word, we cannot believe them.

Now coming to Ecclesiastes the Preacher, we find upon careful examination of his preaching that he *does not set forth gospel or grace at all, but only law and condemnation*. Yet, occasionally one will meet with or hear quotations from the book of Ecclesiastes uttered as though this legal preacher is to be regarded equally with Paul, Peter, James, John and even Jesus Christ. This book of the Preacher is short: twelve brief chapters covering but eight pages in our Bibles. In this small compass, the phrases "under the sun" and "under heaven" are repeated thirty-one times; and therein is the keynote to the theme of this legal preacher. He is considering things under the sun, earthly things, and not heavenly things at all. He is voicing the viewpoint of man under law who

knows that there is one God and who knows that he must some day face that God in judgment. There is not one word in all the book referring to the cross of Christ, the death of Christ for his people; not one single word of the resurrection of the dead nor of justification by faith through the shed blood of the Redeemer. The new creation that is in Christ Jesus is not seen at all in Ecclesiastes, not a hint of the gospel of grace.

In short, Ecclesiastes is not a survey of the heavenlies, but wholly of the earthlies. No hope of any future life after death is hinted at until we come to the eleventh chapter; then there is an intimation, and only an intimation, that there may be a future, and we are advised to cast our bread upon the waters in the hope that it shall return to us after many days; but even here not a word of immortality is assured us. The phrases "to the earth," "upon the earth," "of the earth," occur in all ten times. "Vanity of vanities," "all is vanity," "this is vanity," are repeated in all thirty-three times. We are told no less than four times in the book that there is nothing better for a man than that he eat, drink and enjoy his labor.

In view of all these expressions, it is clearly evident that this Preacher's view of life is depressing and discouraging; and all because it is inspiration's record of the viewpoint of a man who is under law, who realizes the emptiness of all things earthly, who sees nothing ahead in the future but that he must meet his God in judgment and can see no way of escape from it: hence, resolves that the best thing man can do is to get out of this life all the best there is in it. No one who has a hope of salvation through our Lord Jesus Christ and who daily lives upon his sustaining grace, will accept this legal estimate for one moment. We know that we do live our lives under grace in hope of the glorious immortality that is to come, that we cannot be satisfied with the joy of our labor here nor be appeased with things which satisfy the

appetite of the natural man. In contrast to this advice of Ecclesiastes to get all the good we can out of this present earthly life, Jesus said that he who seeks to save his life shall lose it and that our lives do not consist in the abundance of the things which we possess. Also in contrast, the inspired apostle counsels us to make no provision for the flesh to satisfy the lusts thereof. Whom are we to believe: Christ and Paul or the legal preacher? This Preacher says, "One generation passeth away, and another generation cometh: but the earth abideth for ever." And so it does appear to man under the sun who looks at only earthly things; but that the earth abides forever is not true to the man of faith who looks above and beyond the earth to the glorious inheritance being reserved for those being reserved unto it. Christ said, "Heaven and earth shall pass away." Peter said, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." Whom shall we believe: Christ and Peter or the legal Preacher?

In chapter three Ecclesiastes sets down what is frequently called by some the doctrine of predestination: but it is such a view of that doctrine as is no comfort to him nor to us. He does not see predestination centered in Christ, he does not see it at all as Paul does, as a golden chain of doctrine reaching from eternity before time, through time, to eternity beyond time. This man under law sees life and death, sorrow and laughter, gain and loss, loving and hating, war and peace, and so forth, as only a weary round of labor and travail from which man cannot escape. See how he sums up this fatalistic view of things in verses nine and ten, "What profit hath he that worketh in that wherein he laboreth? I have seen the travail which God hath given to the sons of men to be exercised in it." He sees the inevitable events of human existence under the sun as a sort of

fatalistic treadmill from which there is no hope of escape, but only a succession of ceaseless labor which God has given to his creatures to be exercised with. How opposite is all this to the joyous and triumphant doctrine of predestination believed by Paul wherein he assures us that all things work together for good to them that love God, to them who are the called according to his purpose; that the foreknown children of God are the ones to be conformed to the image of his Son, that these thus predestinated are effectually called by saving grace, that they are justified and to be glorified. What an infinite difference between predestination as looked upon by man under the law, and that same doctrine as believed and rejoiced in by the man under grace! Which do you prefer? Ecclesiastes or Paul?

Some folks think that when they believe that whatsoever is to be will be, that makes them Old School Baptists. We have had outsiders tell us they were of our faith. When we have asked them for proof, they invariably say because they believe in the sureness of the inevitable. What a sad estimate of our faith is this! Unless one has been made to see himself as a lost sinner justly condemned under God's law, unless one has been brought to repentance and to the belief of the truth as it is in Jesus Christ and has received a hope of eternal life through the merits of God's Son; unless one has been, through the Holy Ghost, baptized into Jesus Christ and has put on Christ by baptism, that one is not a true Old School Baptist, no matter how much he may aver that whatever is to be will be.

We have not the space here to go all through this book and point out the contrasts between man under law and man under grace. It is an interesting study. Just a few more things we will call attention to. In chapter nine, verse eleven, he says that time and chance happeneth to all; and in chapter seven, verse seventeen, he believes a man may die before his time. Thus, like all legal preachers, he is not consistent in his

doctrine of predestination or any other doctrine. In verse three of chapter seven we are advised to go to the house of mourning rather than to the house of feasting. That sounds well, but what reason does he give? It is in order that our hearts may be made better by the sadness of our countenances. What sophistry is this! Like all legalists, he emphasizes the outward appearance and that man is made better thereby. This is the same doctrine preached by the Pharisees in the day of our Lord, and Jesus condemned them as hypocrites and told them that while they were outwardly pious, they were inwardly full of uncleanness. Against this Jesus warns his disciples thus, "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." The truth is that no amount of outward piety will have any righteous or purifying effect upon any man's heart. The regenerating work must come from the inside, not from the outside.

In verses sixteen and seventeen of chapter seven, we are counselled not to be too righteous nor too wicked. Evidently we are advised to adopt moderation in both goodness and wickedness. This is dreadful when we consider that the Preacher assures us that judgment in the presence of God lies ahead of us and that God shall bring every work into judgment with every secret thing, whether it be good, or evil. How does he expect to stand in that judgment when, contrarywise, he tells us to be moderate in both being good and in being bad? Over against this, remember what Christ said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." No middle-of-the-road policy will do if we hope to stand justified before God in that day: we shall have to be clothed in an absolutely perfect righteousness, not in any righteousness that is moderately perfect. It must be the righteousness of Christ or nothing.

Going again to the third chapter, verses nineteen and twenty, we have this legalist's estimate of men and beasts and of the end of them. Death ends all. As dies the beasts, so dies man. How false this is! Yet, let us remember, it is the belief of one who sees only things under the sun, of one who is looking at the earthlies: no view of the hereafter is here, no appreciation whatever of the heavenly places in Christ Jesus. How wonderful the Bible is! Here we find recorded centuries ago things which men today are calling "modernism." The boasted modernism of today is nothing more or less than ancient philosophy revived. Men and beasts are not alike, they do not have the same breath, they are not the same flesh at all. After God had made all the beasts he made man. Nowhere is it said that God breathed into any beast the breath of life. Man alone was inbreathed by the Deity, man alone was made in God's image. Man has a distinction and dignity that no beast ever had.

Science, falsely so-called, tells us men and beasts have derived from the same original one living cell. It is absolutely false. The inspired writer of the letters to the Corinthian brethren tells us, "All is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." Human flesh is not beasts' flesh, nor birds' flesh, nor fishes' flesh. Whom shall we believe: Paul or the legal preacher? All do not go to the same place when they die. Ecclesiastes sees no further than the return of the body to dust and the return of man's spirit to God. He has no view whatsoever of the resurrection of the dead at this hour nor at any time yet to come. Even David in the Psalms knew better than that, for he says that though the wicked are laid in the grave like sheep and death shall feed on them, yet shall the upright have dominion over them in the morning of the resurrection. Beasts, when they die, go neither to hell nor to heaven: but the word assures us that while the wicked are turned into

hell, the souls of the righteous go to be with the Lord to await the resurrection of the body at the last day. None of this does the legalist see.

“That which hath been is now; and that which is to be hath already been: and God requireth that which is past.” No, not at all. If God requires the things that are past, then will he require at our hands the satisfaction for our transgressions. This he will never do. As far as the east is from the west, so far has he removed our transgressions from us through the perfect atonement which Christ made for all his people. Our sins and our iniquities God will remember against his chosen no more forever. He does not require the thing that is past. Again, this Preacher mournfully bewails the fact that there is nothing new under the sun. “Is there any thing whereof it may be said, See, this is new?” Yes, there are infinite new things to them that are in Christ Jesus even while they dwell “under the sun.” To the man under law’s condemnation, to whom the heavens are brass, there is nothing new and only a ceaseless round of weariness and unrequited labor. To the believer under the gospel of grace, old things have passed away and all things are become new. This new creature, recipient of the birth from above, stands in a wholly new kinship with God. He is possessed with a new and lively hope which looks unto and waits for, a new heavens and a new earth in which dwells righteousness. When the virgin Mary conceived by the Holy Ghost and brought forth the Son of the Highest, that was a wholly new thing in the earth “under the sun.” When the church at Jerusalem was baptized in the Holy Ghost and three thousand were added to the church, that was a wholly new thing in the earth. There is a world of new things to the man under grace.

The twelfth chapter of Ecclesiastes is sometimes construed to apply to a young believer in grace. It has no such application. After looking at all things under the sun and taking his view of

things earthly, knowing there is a God and that judgment awaits him in the presence of that God, this Preacher advises the young man to so conduct himself as to be able to meet satisfactorily that judgment when it comes. The twelfth chapter really begins with the ninth verse of the eleventh chapter. His advice to youth is to let his heart cheer him, walk in the ways of thine heart and walk in the sight of thine eyes; only *be careful*, because for all these things God will some day bring this one to judgment. Again, legalism! This is the same kind of religion preached to young people today by legalist: go ahead and have a good time, but be careful, because you will have to pay up for all your naughtiness; hence be innocent in your pleasures and not supercilious in your goodness. What folly! “Remember thy Creator.” Yes, while you are young. Just what the world preaches today. Not a word said about remembering the Redeemer, remembering his mercy and lovingkindness: but only remember the Creator. God’s creatorship and judgship are all this legalist sees.

This Preacher concludes by saying he sought to find out acceptable words, even words of truth. Well, some do make that endeavor and with all their searching never find God, with all their learning never come to the truth. With all this man’s own voluntary searching, he got no further than the law. The words that he found were as goads, and gospel words are not such. A goad is a stick or rod used to prod a dumb animal, such as an ox or an ass, and make it go ahead. Just that was the law. Israel was a stiff-necked and rebellious people and needed always to be goaded by the commandments. Moses, their lawgiver, the “one shepherd” of the Jewish nation under law, was ever reminding them of their duty. The Levites, after Moses, were the masters of the assemblies who freely used the goads on the people, threatening them with judgments in order to subdue them into obedience. Not so at

all are the gracious exhortations of the gospel. These act on our hearts, those goads prodded the flesh. The teachings of grace are inward guides which teach us the denial of our ungodly lusts and draw us to lives of sobriety and godliness. A man of God, from within himself is graciously able to bridle his whole body, for the reason that his body is indwelt by the Holy Ghost which gives him the enabling power to control his body. This is just the opposite of the way beasts are controlled. "We put bits in horses' mouths, that they may obey us; and we turn about their body." — James iii. 3. The believer's body is controlled by inward grace, not by outward prods and goads of a law written on tables of stone.

Now, we come to the conclusion of the whole matter and that will settle it. Ecclesiastes sums up his whole sermon in these words, "Fear God, and keep his commandments: for this is the whole duty of man." If any of us have so far had any doubt about this being a law-preacher, this ought to settle it. He tells us that we must all face God in judgment and that every work and every secret thing will be called forth to the light. To prepare for this, we are to fear God and keep his commandments. This is the counsel of despair. Any sinner who thinks to be judged in the final judgment according to his works is bound to be cast into the lake of fire. This preacher is advising wrongly. The apostles told their people to believe on the Lord Jesus Christ and they should be saved, this preacher says for us to labor to keep the commandments. Which course is the safe one? Shall we seek to be saved by our works or by faith through the Lord Jesus Christ? The fear of God which Ecclesiastes has in mind is not that holy reverential fear which is the hatred of evil and the beginning of wisdom. This fear he talks about is the sort of fear which enslaved the servant who had the one talent, as told in Matthew xxv. 24, 25. "Lord, I knew thee that thou art a hard man, reaping where thou has not sown, and

gathering where thou hast not strawed: and *I was afraid*, and went and hid thy talent in the earth." This man's end was condemnation. The end of any sinner who thinks he can meet God in judgment upon the basis of having kept God's commandments, is condemnation. "Therefore we conclude that a man is justified by faith without the deeds of the law." "By grace are ye saved."

(Editorial by Elder H. H. Lefferts in May, 1932.)

### PREDESTINATION

(By the late Elder P. D. Gold)

A question is somewhat stirred among Baptists concerning the extent of predestination. Some hold that it reaches to every event relating to the affairs of our lives, comprehending all things good and bad, in themselves considered; and these hold that the Lord has unlimited and absolute control over all wicked men and devils, and that no event however wicked in itself transpires contrary to the purpose of God, or defeats his purpose; but that everything, good or bad, is worked according to God's will; "Who works all things after the counsel of his own will." They feel that if any spirit or event is not absolutely under the control of the Lord it might defeat his purpose.

Others hold that the Lord works in his people all their good works, but they make a distinction between the good works that the Lord predestinates to be done in his people, and the evil works which men do who are not led by the Spirit of God.

To my mind it is true that God works in his people both to will and to do of his good pleasure, and ordains peace for them because he has wrought all their works in them. But to my mind it is also true that every event is absolutely under the power of God, whether it be good or evil in itself, and it is absolutely certain before hand that everything will transpire according to the purpose of God, and that men, even

wicked men meaning it for evil, do those things which God determined before to be done, not only what he would do in or by righteous men, but also whatever would be done by wicked men. To purpose that wicked men shall do wicked things, in accordance with their wicked principles, and as manifesting what is in them, God not, however, working in them to do these things, but Satan working in them, yet God using those according to his predestination to his own glory, displays a holy sovereignty beyond the power of mortal man to comprehend, yet it must be true. For he makes the wrath of man to praise him, and then restrains the remainder of wrath. But he *works* in his people both to will and to do according to his own good pleasure. In that sense those whom or all that he foreknew he did predestinate to be conformed to the image of his son.

I see no need for Baptists to dispute here, nor elsewhere. We all believe in the righteous, unlimited and eternal supremacy of God over all, and that he is *in* all his people. God means it all for good, though men mean it for evil.

The Lord cannot do wrong, but all his works praise him, and his saints shall bless him.

If God has shown those deep things to some and not to others, let not the strong despise the weak. My brother, if the Lord has shown you more than he has to others, he will also give you love and meekness enough to bear with others that have not seen so much. If the Lord has not shown these things to you surely you ought to wait patiently and not blame others.

You may all be sure that the Lord will do right.

Elder P. D. Gold  
(In *Landmark* in 1885.)

## OBITUARIES

### M. V. GREATHOUSE

Brother Greathouse died March 10, 1970, at the age of 61. He was a close neighbor of the writer for many years; and was a good

student.

Funeral services were conducted at Hartford Baptist Church March 11th by ministers Kenneth Cook, Eugene Brannon and Elder J. J. Collins. Interment was in Hartford City Cemetery.

He is survived by his wife, Kathryn; two sons, Larry and Gregory; four daughters, Glenda Miller, Bertie Johnson, Geraldine Ward and Teresa Greathouse; one brother, Crawford; and two sisters, Mrs. Vera Bell Thomley and Mrs. Willie Mae Gillman; and many other relatives and countless friends.

J. J. Collins

### MRS. NANCY AUSTIN

Sister Austin died March 19, 1970, at her home Rt. 1, Black, Holmes County, Florida, at the age of 103 years. She had been a member of her beloved church some 90 years, and was a most devoted member, a good citizen; and knew her Bible well. The writer served as her pastor several years.

Funeral services were conducted at New Zion Church, March 21st by Elder J. J. Collins, using as a theme, The Resurrection. Interment was in the adjoining cemetery. She is survived by three sons: Sam, Albert and James Urquhart; two daughters, Mrs. Willie Clark and Mrs. Elvia Grubbs; 24 grandchildren, 61 great grandchildren; and 6 great great grandchildren.

What a wonderful life she lived so devoted to her family, her community, and her church. A vast concourse attended her funeral.

J. J. Collins

### ASA FRANKLIN PILCHARD

Our dear brother, Asa Franklin Pilchard, was born July 5, 1893, and passed away Sunday, January 18, 1969. He was the son of the late Henry and Susan Pilchard. His wife, Mariam Payne, preceded him in death on June 13, 1958. His surviving children are: Mrs. Thelma Burbage and Mark O. Pilchard, Klej Grange, Pocomoke, Maryland; Mrs. Mildred Peacock, Willingbar, N. J.; Franklin Pilchard and Mrs. Dorothy Massey, Arlington Heights, Ill.

Brother Asa, as he was called by the Old Baptists, was a lovely brother in faith. He went before the Snow Hill Church October 5, 1964, and was baptized by his pastor, Elder W. D. Griffin. Our ages differed but our faith was in accord. He loved the Old Baptist faith and attended church when his health permitted. Such a travel in life as this dear one had! He lived through many changes and many ac-

complishments that God afforded man; but in the one thing that mattered there was no change. His God whom he worshipped was the same the day he was born, and the same the day he died. He believed in salvation by grace — that it was a free gift of God, and he had all power and had done a finished work.

His faith was his arm of strength during his illness. In his weary suffering, he manifested a spirit of Christian endurance, sustained by the grace of the giver of every good and perfect gift. During his illness he had a wonderful daughter, Thelma, to lean upon. God had placed her there for Brother Asa's comfort in times of pain and loneliness. She cared for him, and made her home open to his brethren. Her cordial welcome manifested the love of God in her heart, and respect for her father.

His funeral was held January 21, 1969, and he was buried in the family cemetery near Pocomoke, Maryland. His face has been sadly missed by his brethren, but we know, as did he, that this was the will of God. His appointed time had come. May it please his descendants to know that we did love and respect him, and the esteem in our hearts will never be lost. He was a dear brother who preceded us in death but had a hope that someday there would be no parting.

Sister Audrey Davis  
New Church, Va.

#### WILLIAM OLIVER TURNIDGE

William Oliver Turnidge, son of the late Elder James Calvin and Sara Pigg Turnidge, passed away January 23, 1970, at the hospital in Ontario, Oregon, at the age of 88 years, 4 months and 20 days. He had been in failing health for several years, but was semi-active in a retired life until May 7, 1969, when he was entered into the Casa-Loma Convalescent Center in Fayette, Idaho, where he remained until the day of his death, when he was taken to the hospital for special treatment. However he did not respond to this treatment, and the Master called him home that evening.

He leaves a devoted wife, Viola, and five children: Rex L., Portland, Oregon; Raymond C. of Kearns, Utah; Hilda I. Kellis, Spokane, Wash.; Sheldon C. of Bountiful, Utah; and Opal W. Clapp of Meridian, Idaho; also 19 grandchildren and 16 great grandchildren, and several nieces and nephews.

Although Oliver never joined the church, he was a firm believer of Primitive Baptist doctrine, and faithfully accompanied his parents to church and continued to attend when possible after the passing of his parents.

Services were conducted January 26, 1970 at the Northam Jones Funeral Home, Weiser,

Idaho, by Mr. Arthur Coats of Nyssa, Oregon. Interment was in the family plot in Hillcrest Cemetery. He was preceded in death by his first wife, Ruby G., and two brothers and five sisters.

Written by his wife,  
Viola Turnidge

#### DAN PATTERSON

Mr. Dan Patterson departed this life on March 26, 1970, at the age of 55 years. Although he was not a member, he was a firm believer in this doctrine, and attended Liberty Hill Church near Farmerville, La. His mother, Sister Josie Patterson, and his brothers, Deacon Eugene Patterson, Deacon Royce Lee Patterson, and Brother John, Jr. (Buck) Patterson are all members of Liberty Hill Church. Dan is survived by his mother, six brothers, and two sisters, and also his wife.

It was during January that the doctor told Dan that he had leukemia and that he had about two months to live. Naturally all this upset Dan at first, but he wanted to know the truth, and a few days later he was blessed to be braced against all his troubles. God gives his people grace in time of need. Dan was blessed with endurance to the very end. This is a very good lesson for all of us living upon this earth. I visited Dan a number of times since January of this year, and I saw him just five hours before he departed.

Dan's life during his sickness is something to think about, and there is much comfort for us. When we are in trouble, when we are sick, and have heavy trials, etc., what a mercy it is to remember there is a God who is able to give us the strength and grace to bear whatever comes upon us. God will not put more upon us than we can stand.

Dan's funeral services were conducted by the writer at Liberty Hill Church on March 28, 1970, and his body was laid to rest in the cemetery to await the glorious resurrection.

W. W. Hudson, Jr.

#### IN MEMORIAM

With a sad and aching heart, I will try to write a few lines in memory of my sister, Katherine Whiteman, whom I loved very dearly. She was born February 16, 1878 and passed away February 23, 1970, making her stay on earth ninety-two years and seven days. She was the third of eleven children, six girls and five boys, born to the late Isaac R. and Sabina J. Greathouse. All were born in the state of Kentucky. Many people throughout the United States knew our father, who was an ordained Elder in the Primitive Baptist

Church, who preached for over sixty years and wrote many articles for the *Signs of the Times*.

Katherine had much of the care and responsibility of her younger brothers and sisters as they grew up. In 1900 we moved to Ohio where we lived for seven years, then our father, sister Katherine, brother Clarence and myself filed on homestead land in New Mexico. In time, we built up a twenty-thousand acre ranch where we raised cattle for many years.

In 1909 Katherine and Levi Whiteman were married. To them were born three children, Ridgley, now of Buena Park, California, Charles of Lakewood, California, and Mildred, who passed away in 1933 of leukemia.

Katherine and her husband Levi owned and operated a printing shop in Clovis, New Mexico. In this building Katherine and her daughter Mildred had a studio where they taught dancing. They specialized in the Spanish and Indian folk dances. They and their students presented many programs for civic organizations and clubs in the state. They made the beautiful costumes used in these programs.

When her daughter passed away, Katherine did not want to live any longer, and each night would pray for God to take her home before morning. Finally she decided if God wouldn't let her die, he must still have work for her to do on earth. So she again took up teaching children, for she firmly believed that if they were given interesting things to do in ways to use their abundant energy, that they wouldn't get into trouble. This she proved many times, when unruly ones were sent to her. She also sent many gift packages to the crippled children in the Carrie Tingley Hospital at Truth or Consequences, New Mexico, to make their lives more happy.

Words of consolation and a beautiful tribute were spoken by Pastor Walter Hunt. She was taken to Portales for interment near our father and mother. Here she awaits the resurrection of the just when the King of kings and Lord of lords shall come and her body shall be raised, an incorruptible one, fit for heaven. I often think how beautiful Heaven must be, sweet home of those whom Christ had made happy and free. How I do hope, dear Lord, there is a place for me.

Written by her brother, who dearly loved her.

Charlie H. Greathouse

#### MRS. JANICE GIBSON

I desire to leave on record something about my dear afflicted sister, Janice Gibson, who passed from this world at the age of 62 years and a few months, in a hospital in Memphis, Tenn.

She was an humble, sweet sister, and suf-

fered much in her lifetime. I was called to her bedside December 31, 1969, and stayed near her for five weeks. Her suffering was great though she never one time cried out against it. She died March 4, 1970, of cancer of the lung. To each one who visited her, or asked about her, we give thanks to God for the charity shown and the prayers in her behalf; also for the flowers and cards of sympathy.

She spent three weeks with me here in North Carolina several years ago, and we took her with us to hear Elder David Spangler preach at Monticello Primitive Baptist Church. She told me she never heard anyone preach sweeter than he did. Surely she knew the joyful sound. To know her was to love her. She told me during her visit that she was lying on her bed one night suffering with a broken foot, and she was talking to her Lord, and He spoke saying, "You are my child." I said, "Sis, that experience will someday house you in heaven, where there will be no sorrow, pain, or heartaches — all tears will be wiped away."

During her illness and last days, we talked about that experience, and she said, "I have no home here on earth." And I told her, "But you have a beautiful home not of this world, and when you've finished with all this suffering, I am made to believe Jesus will come to carry you to be with him forever." To this tears filled her eyes, and she said, "That's what I am waiting for." What more can we hope for than this kind of testimony from one dying? She gently fell asleep, leaving us sweet memories of her.

She was not a member of a militant church, yet bore evidence of being one of the invisible body of Christ. She leaves a family saddened by her departure: her father and mother, Mr. and Mrs. Richard Harriman, Memphis; two brothers: Marvin R., Los Angeles, and Renard R., Memphis; and two sisters: Mrs. W. J. Vinson, Dallas, Texas, and the writer, Mrs. Fred Cobb, Ruffin, N. C.; and several nieces and nephews. We shall miss her, though our loss, we feel, is her gain.

Her husband preceded her in death about 8 years. Her body was laid beside him in the National Cemetery, near Memphis. Written by her unworthy sister, who misses her and loved her.

Sis, you now have left us saddened  
Here on earth to see no more:  
Someday may you wake in Jesus  
Over on the golden shore.

May we then be gathered together:  
There we're free from pain and sin  
To praise and honor our precious Saviour  
In a world that has no end. Amen.

Mrs. Fred Cobb



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., AUGUST, 1970

NO. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8/70  
IT EXPIRES WITH THIS ISSUE

ENJOYS READING THE *SIGNS*

789 E. Paxton Street  
Danville, Va. 24541

Dear Editors of the *Signs*:

Enclosed you will find \$10.00 for the *Signs* for 1969 and 1970. Use the balance for the Indigent Fund.

I regret that I have not remitted sooner for the *Signs* that continued to come in my mother's name, Sallie B. Hall, who departed this life February 3, 1968. She lived with me twenty years. I feel confident that she is at rest in that heavenly home that God has prepared for his people. I continue to miss her daily, yet I know that my loss is her gain.

Please send the *Signs* in my name, Lillian H. Holt. I enjoy reading the dear *Signs* so much, as I do not get to attend church except the first weekends at Malmaison, my home church; since I am a nurse working night duty.

Oh how I miss the fellowship of the saints, and the gospel preached as I believe it! I find myself so often down in the valley, as one lost and undone; yet I would not exchange the hope I hold in my breast for all the riches of this world. I know that God's grace is sufficient to sustain his little ones.

I find much comfort and feel the closeness of God in my work, as I go

about ministering to His sick children in the middle of the night.

May our Lord enable you dear Editors to continue to stand fast and preach the unsearchable riches of His grace.

A sister in hope of eternal life, yet I feel to be the least if one at all.  
Lillian H. Holt

APPRECIATE THE  
VISITING ELDERS

218 Shad Point Road  
Salisbury, Md. 21801

Dear Brethren:

We feel so very grateful to our Heavenly Father for the charity He puts in the hearts of his ministers, that they are willing to travel many miles to visit us in the Del-Mar-Va area. We have but few Primitive Baptist ministers in the eastern states, so you who have many gifts among you cannot know what a blessing it is to us and our pastors when your Elders come to be with us.

It is seldom that Elder Warren or Elder Griffin get to enjoy another Elder, as they both serve one or two churches each Sunday; and I feel it means so much to them when others visit with us, and they can exchange views and discuss different ideas.

It has been said we are fussy about how an Elder stands, or whether he speaks loud or low — nothing could be farther from the truth. As long as he preached Jesus our all in all, we are thankful to hear him.

Several of our churches have an annual Yearly Meeting, at which time we need a visiting Elder. Now we have

started having an All-day Meeting each fifth Sunday, and hope some of you will consent to be with us. So dear brethren when your pastor asks to be excused that he may visit us, please consider our need and bid him God-speed.

Elder Cecil Turner was with us at our first Fifth Sunday All-day Meeting, and we cannot express how much the visit with him and the dear ones who accompanied him, meant to us. We hope whenever possible you will do as he did, and visit with us a few days, that we may get to know each other better and have more time to praise our Heavenly Father in song and word together.

My heart is so overflowing this morning as I remember the good talk and beautiful singing, that I felt I must tell you all through our family paper, the *Signs of the Times*, what a blessing it is when you visit us.

We are looking forward to the Yearly Meeting of the Salisbury Church when we hope Elder Donald Smith will visit us with friends from his part of the country; and then to the fifth Sunday in May when, if it is God's will, Elder Wallis Smith and Elder Spangler will be with us.

May God enable us to make you all feel so welcome you will want to come back again and again. I wish I were able to express to each of you who have visited the Salisbury Association, how thankful we were and how much your visit meant to us.

In grateful appreciation to Him who does all things well.

Ethel Holloway

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#### MUTUAL COMFORT

308 A Wyandotte  
Shreveport, La. 71101

Dear Remona:  
(Sister W. W. Hudson)

... If I know my heart, I would love to be granted to write a few words of comfort to you concerning your lack

of hearing and feasting upon the written word or the preaching. I feel to have fellowship for you because this has indeed been my experience from time to time. How it seems that times I can only read the letter and there is nothing more there for me.

I seem to be blessed at times with a hearing ear and understanding heart as I sit under the sound of the dear Elders' voices as they are lifted up and blessed to speak words of comfort to the little flock and sing praises unto almighty God. Yet I often find that I am given to feed upon the Holy Manna for those few moments and as soon as I leave the church, all has vanished from me. There are a few occasions when I hope and trust that I have been given to continue with sweet meditations upon certain sweet messages that I have been blessed to hear. Such was the case that 2nd Sunday that I mentioned about when Bro. Woody's sermon touched me so as he was wonderfully blessed to preach the sweet doctrine of predestination and sovereignty of God as he spoke so beautifully about Joseph and his brethren. Somehow that has stuck with me; and also Bro. John Lee's on 5th Sunday when he was richly blessed to declare and proclaim that sovereignty and predestination of God.

Is it not much comfort to know and be given to realize that your experience coincides with David's, a man after God's own heart? Was he always upon the mountain top basking in the sunshine of God's love? Indeed not, for we find that he traveled in the valley and as recorded in the Holy Writ, he felt cast down and forsaken at times. "How long wilt thou forget me, O Lord? for ever? How long wilt thou hide thy face from me?" We hear him again on another occasion when he begs for "the joy of thy salvation" to be restored unto him. This salvation had not been taken from him but the joy he no longer felt. Had he not been traveling in the dark and cold valley, he could never have known of the mountain top. "The Lord is my shepherd, I shall not want." "The

Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life . . ." Could he ever have known of the sweetness and beauty of the "light" had he not first experienced darkness? One who has traveled in the valley indeed feels a need for guidance, protection, food and strength — a need for the shepherd. Does not this sweet evidence strengthen your faith and hope?

You mentioned Sister Ruston's letter that was in the *Signs*. I too enjoyed it and thought it such a sweet experimental letter. My dear, you say that you worry about your sins and shortcomings not causing more concern to you as you feel they ought. You are doing nothing more than expressing a concern over them when you make that statement. At times my sins are before me and seemingly have me rolled in and there is such great concern, but at other times the concern is not so great. I don't know if your experience is like this or not.

I am glad that you have been blessed to read a lot in the *Signs* lately. I very well recall the article by Elder Lefferts on "Restitution" and how much I enjoyed it. I had never before heard an explanation concerning the "valley of dry bones" either, and enjoyed reading it. Bro. John Lee preached on the restitution about the first Sunday in March, if not mistaken about the date. Bro. Jones preached first and then Bro. John Lee followed and he was really exercised during the short while he stood. He continued to preach to those standing around while we were having lunch. I enjoyed listening to him so much. So seldom that we have that chance when he is not in the stand preaching.

I could not help but think of Bro. Woody's appointment at Bush Arbor last night and at Dan River tonight. Do hope he had a nice trip and hope and pray he will be blessed with good liberty to comfort the little flock up there at the various churches as I feel he has been blessed to do at home. . . .

Love,  
Mary Davis

FROM ELDER SLAUSON

46 Cedar Street  
Kingston, N. Y.

Elder and Sister Wood,

Dearly beloved in Christ:

I hope you dear people are enjoying the blessed gift from God of good health, and above all the nearness and closeness of your dear Heavenly Father living in you and walking beside you, that the old man of the flesh is put in the background, and that you are enabled through the Spirit to mortify the deeds of the body; that you can feel that for you to live is Christ — that Christ being so near you that you can feel it as a warmth of heavenly bliss. What better or more can I wish you than this!

As for myself, God has given me a wonderful winter, with only one cold during the long, cold winter. There have been but few days that I haven't been out on the street for a walk, and most of the time twice a day. "Like one alone I seem to be, O, is there anyone like me?" To give you a picture of myself: I am a poor, helpless, lonely praying sinner, at home and on the street and in the closet of my poor heart, when and where none but God knows. But, dear ones, my faith tells me that our God knows all about it, and sometimes I do feel that His rod and His staff comfort me; that His rod or His correcting counsel and His staff of love and saving grace, gives me strength and courage to press toward the mark for the prize of the high calling of God in Christ Jesus.

Jesus said that, "In the world ye shall have tribulations, but be of good cheer, I have overcome the world." Dear ones, how glad I am that Jesus has overcome the world. I feel He has overcome it for me, for I feel that the world is put under my feet, so to speak. Though

I am in the world, I am not of the world. Jesus said, "I pray not for the world, but for them which thou hast given me; for they are thine."

I live in Kingston, a city of three thousand population. I have lived here over 38 years, and a very few that I know understand the language of salvation being all of the will, and way, and power of the saving grace of God; that God will have mercy on whom he will have mercy, and there is nothing the poor sinner can do about it. God said, "I will put my laws in their hearts, and in their minds will I write them," and when this is done, then something has been accomplished. "It is the work of God that ye believe on him whom He hath sent." Jesus said that, "None can come unto me except the Father who sent me, draw him; and he that cometh unto me I will in no wise cast out."

As we understand it, the creature is brought into the kingdom of God, or to God, or to know God, by a power that he cannot resist; and he is made to hate his own ways or the ways of his flesh. Where he was blind and deaf to those things, now being born of the Spirit, he can see and know just how wretched and miserable and vile this old man Adam is. But thanks be to God, when the stronger than he comes (Christ) the strong man (Adam) is bound. So the creature is now brought into subjection — Christ now living in this man; and God's love and law is ruling and guiding and directing this little child of God so that he is wanting and desiring to live a godly life. He is married to another, even to Christ, and is rooted and grounded in the love of God. Love is most powerful and the strongest tie we can think of. "He that loveth not knoweth not God, for God is love.

Beloved ones, this love has kept me and bound my soul fast for the past sixty years. O, I pray God to give me more and more of His great love, and land me on the Heavenly Shore; that I can feel some assurance of seeing Jesus as He is and be like him. It seems too

good to be true for poor me. If it is true, it will be because Jesus suffered for me. There is nothing in me to merit esteem or give the creature delight.

I am now in my 88th year. I breathe after the blessed Lord's love and saving grace, help and mercy, each day that I live. When you are impressed to pray for the poor in spirit and needy, remember me. Much love to you both.

Brother Amasa Slauson

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730 Kennedy  
Duncanville, Texas 75116

Dear Elder Spangler:

Enclosed please find a check for the renewal of my subscription to the *Signs*.

I especially enjoyed and appreciated the weighty truths brought out in the writings of Elder Boccock and Elder Lambert in the April issue. These two writings were of much comfort and encouragement.

Enclosed also are some thoughts I have had on the subject of afflictions. You may use this effort at writing on that subject as you see fit.

The grace of our Lord Jesus Christ be with you all. (Col. 4:23)

In hope of eternal life,  
Carey C. Morris

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#### "THE AFFLICTED PEOPLE"

730 Kennedy  
Duncanville, Texas 75116

*"For thou wilt save the afflicted people; but will bring down high looks."*  
(Psa. 18:27)

According to the dictionary the word "afflict" means to cast down, to strike down, to overthrow, to trouble grievously. "Afflict implies not only the infliction of pain or suffering but also acute annoyance, embarrassment or the like," says Webster.

The Lord's purchased people are an afflicted people. This is so character-

istically true of them that the psalmist calls them "the afflicted people." There are many kinds of affliction, some from outside ourselves, such as persecution and violence done by others; and some from within, such as worry, fears and doubts, or a troubled conscience. There are bodily afflictions such as the loss of sight, hearing, or the loss of a limb. We sometimes speak of those poor individuals who do not have their natural senses as being mentally afflicted. Far worse and more fearful than any natural affliction, no doubt, is spiritual affliction which seems to threaten to destroy body, soul, and spirit eternally.

A person can endure many natural afflictions when he is supported by the hope of a better eternity, but when his hopes are blasted by spiritual torments about indwelling unconquered sins, and it is made to appear that he has no grace but has been deceived all along — this is an affliction that far surpasses natural afflictions. The verse

"Oft the united powers of Hell  
My soul have sore annoyed;  
And yet I live this truth to tell,  
*Cast down* but not destroyed."

is speaking of these afflictions of the soul.

Afflictions come from many directions, but as they are all at the wise disposal of our Sovereign God, they are part of the "all things" that work together for good to them that love God, to them who are the called according to His purpose. (Rom. 8:28)

Hear the afflictions the apostle Paul suffered. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings

often, in cold and nakedness." (II Cor. 11:24-27) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." (II Cor. 4:8-9)

Cast down, Paul says; the very term that defines affliction. Again hear his writing from the prison in Rome to Timothy: "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, *afflictions*, which came unto me at Antioch . . ." These were all primarily afflictions of the outward man. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light *affliction*, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:16-17) But the inward man suffered also: ". . . we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." (II Cor. 7:5-6)

Though hatred, misunderstanding and persecution assail from without, and fears and doubts from within, this is no reason to think that the Lord will not deliver the afflicted one. Indeed, these very afflictions are evidence and encouragement that the Lord Jesus Christ has undertaken in the tormented one's behalf, as Psalm 22:24 indicates: "For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him, He heard." The afflicted ones are to be brought down, and are being brought down in their experiences, down to the footstool of their Lord, their only source of comfort. Their afflictions, whether in body, soul or spirit, are the very means in the hand of the Lord to bring them down (not that He is limited in any way to the use of means). By His providence they are made to cry to Him as the giver of every good and perfect gift, and their cry is not despised or un-

answered.

“For He hath *not* despised nor abhorred the affliction of the afflicted, neither hath He hid His face from him; but when he cried unto Him, He heard.” This text is found in a psalm that prophesies of the agonies and death of our Saviour, and applies to Jesus Christ in His affliction, suffering for His people, purchasing all spiritual blessings for them. These blessings include the answer to their cries in their affliction; therefore the text has a twofold application: to Christ, and also to His people. In His life and death He wrought out a perfect righteousness for His elect, which He administers in His resurrection and intercession for them. Though they suffer terrible afflictions from time to time, yet because of His imputed and imparted righteousness His elect can be designated as righteous. This calls to mind another twofold text, applying to the Lord Jesus Christ and also to His children: “Many are the afflictions of the righteous; but the Lord delivereth him out of them all.” (Psalm 34:19) Jesus Christ is THE Righteous (I John 2:1) who is now delivered out of all the afflictions through which He once passed. “For Christ also hath *once suffered* for sins, the just for the unjust, that He might bring us to God . . .” (I Pet. 3:18) In this suffering and bringing us to God, it must needs be that those clothed in His righteousness and therefore called “the righteous” ultimately *must* be delivered out of all their afflictions also. This is true for many reasons, but to name no other, look to the fact that Christ is the head over all to the body, His church, and the body must go where the head goes. Can the Head be eternally glorified and any part of His body be eternally afflicted? Absolutely not! Consider further the covenant union of Christ and His bride in the hour of affliction. “In *all* their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them and carried them all the days of old.” (Isa. 63:9)

What affliction have you felt that was not borne by that man of sorrows who was so acquainted with grief? The one who was stricken, smitten of God, and *afflicted*? He was oppressed and He was *afflicted*, yet He opened not His mouth. Why? The text tells us, He bare them (His Children) *all* the days of old. Indeed, when did He NOT carry them and bear them, since they had been IN Him from before the foundation of the world? Even as Aaron the high priest bore the names of the tribes of Israel engraved on onyx stones upon his shoulders, and upon his heart engraved on the twelve precious stones of his breastplate, so our great high priest Jesus Christ has forever borne His people upon His mighty shoulders and upon His heart in eternal covenant union with them. This being the case, in the fulness of time He bore them and their sins alone into the presence of His Father to receive that just and holy affliction which was so completely due — *not* to that Holy One, but due to His people. As His death removed the sting of death for His people, so His suffering afflictions removed the sting of afflictions for His people. Jeremiah gives us the words in prophecy of what suffering must have poured through the soul of the Lamb of God.

In Lamentations 1:12 and 15 it is recorded: “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 . . . The Lord hath trodden under foot all my mighty men in the midst of me: He hath called an assembly against me to crush my young men; the Lord hath trodden the virgin, the daughter of Judah, as in a winepress.” As Almighty God judged the sins of His people upon the Son of man, it pleased the Lord to bruise Him. (Isa. 53:10) The elect were “in the midst” of Him: therefore Jesus must be trodden under the foot of God. His young men were (and are) in Him; so the assembled wicked (who are God’s

sword, Psalm 17:13) must crush Him as the hand and council of God had determined before (or predestinated, in the original) to be done (Acts 4:28), thereby bringing in eternal redemption for the ransomed ones.

Now, consider these afflicted ones, of whom Zephaniah (3:12) speaks: "I will also leave in the midst of thee an afflicted and poor people, and they *shall* trust in the name of the Lord." Truly their very afflictions are blessings in disguise, and they work "for us a far more exceeding and eternal weight of glory." (II Cor. 4:17) The one who inherits *this* lot is taught by the Lord in his everyday experience to trust in the name of the Lord. They can truthfully say, "It is good for me that I have been afflicted; that I might learn Thy statutes." (Psa. 119:71) They can sing in their afflictions such songs as this world can neither understand nor appreciate:

"O Zion, afflicted with wave upon wave,  
Whom no can can comfort, whom no man can  
save . . .  
From all their *afflictions*, (Christ's) glory  
shall spring,  
And the deeper their sorrows, the louder  
they'll sing."

And,

"Poor and *afflicted*, Lord, are thine,  
Among the great unfit to shine;  
But though the world may think it strange,  
They would not with the world exchange."

Down to the verge of death His people sing His praises, hoping and expecting to sing His honor throughout eternity.

"When by *affliction* sharply tried,  
I view the gaping tomb,  
Although I dread death's chilling tide,  
Yet still I sigh for home."

To be afflicted will increase the patience and faith of the child of God. It is tribulation that worketh patience, and patiently he or she can wait upon the Lord and say with David, "Thou wilt save the afflicted people." "The Lord hath comforted His people, and will have mercy upon His afflicted." (Isaiah 49:13)

May the Lord bless these observations and comments to His own honor and glory, and to the comfort of the hearts of the afflicted in Zion.

In that blessed hope,  
Carey C. Morris

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### SALVATION BY GRACE

I think that in writing about predestination it is also important to include salvation by grace. To me the two topics are inseparable; predestination being the beginning and salvation the end.

In reference to predestination, I have heard many people say that they could not believe in a God who would save one person and yet condemn another from the beginning of time. (See note.) I think the Apostle Paul answered this in his letter to the Romans. (Rom. 9:9-16)

We have seen then that God does distinguish among the peoples of the earth, and some are saved while others are not. This salvation also does not come by works, nor does it come by the will of man. We will turn to the Apostle Paul again to demonstrate this. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any should boast." Most people today believe, or profess to believe that salvation is up to the person to accept or reject as he sees fit. If this were true, then salvation would be offered to all people, would it not? In that case everybody would be eligible for salvation; however, I have shown at the beginning that not all people are loved of God and therefore not all people are eligible for salvation. At this point they usually intercede with the statement that only those who live good lives and do good works will be saved. We have already pointed out in the 9th chapter of Romans, that it is not of works, but by grace that we are saved. I am not deriding good works. I think good works are an essential part of every

Christian's life. The Apostle Paul writes, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10) Therefore, if we say that it is the good works that lead to salvation, then we are getting the cart before the horse. As I understand then, we are first saved by grace and then led into the good works that God has before ordained that we would do.

By using the Apostle Paul as an example, let me illustrate what I have been trying to point out. Saul of Tarsus was not by any means a man of good works. At least not from the point of view of the Christians. He was persecuting them, whipping them in the tabernacles, and throwing them into prison. In persecuting the children of God, he was also persecuting the Lord. Paul was on his way to Damascus to persecute more Christians when a bright light surrounded him and the voice of the Lord spoke to him. Paul fell to his knees and was blinded. Jesus said that a man cannot enter the Kingdom of Heaven unless he be born of the water and of the Spirit. This was Paul's birth of the Spirit, or conversion. Now did Paul, by doing good works entice the Lord to speak to him and convert him? Was Paul given the chance to think it over and decide if this was what he really wanted? Was Paul ordained to fulfill the purpose of the Lord? Was he saved? The Lord told Annanias, "Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." (Acts 9:15) I ask you, did Paul perform good works and walk in the way of the Lord after his conversion? Paul wrote that man will be judged according to his works. I believe that this is just another example of the care of the Good Shepherd for his sheep. They are led in the way of the Lord and unto good works.

I believe also that a person must repent of his sins before he can be saved. This is very confusing to many people.

Christ said, ". . . except ye repent, ye shall all likewise perish." (Luke 13:3) If a man is already saved by grace from the beginning of the world, then why should he have to repent? In my opinion, repentance and birth of the Spirit are closely related. The Apostle Paul tells us that the children of God are led to repentance. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth to repentance?" (Romans 2:4) I am not saying that the way of the Lord is always easy for His children. Paul did not lead an easy life at all. Sometimes this conversion comes through many trials and tribulations with much suffering. I think the Lord tries His children in the Spirit, but His is the only true salvation. Our prayers do not go unheeded. The Spirit hears our pleas for mercy, and intercedes for us with groanings that cannot be uttered. He is the Shepherd and His sheep follow His voice. He will raise them up in the last day to live with Him in Paradise. All praise and glory be to His Holy Name. Amen.

Now I began at the beginning of this paper to talk about the relationship between salvation by grace and predestination. I would like, God willing, to continue on at this point to write on predestination. I am going to refer to the writings of the Apostle Paul now in my discussion of predestination. Now there are two instances that I would like to write from the Bible and quote the scriptures exactly as they are written in order to make the meaning more plain. (He quotes Romans 8:28-31 and Eph. 1:4-11; which read.)

It seems to me that Paul could not have spoken much plainer on the subject of predestination. He refers to God as ". . . him who worketh all things after the counsel of his own will." Now to me *all things* means just that. All things are done according to the will of God. All things to my way of thinking, leaves out nothing. He works salvation, our lives, the lives of all, according to His will and purpose. How



can we therefore live or die or anything else except it be by the will of Him who directs us? I have tried to write a paper dealing with the two subjects of salvation and predestination. I feel the attempt has been weak at best. I hope the Lord will bless me to see the light if what I have written is not the truth. I want to believe in the true and living God, and if I truly believe, all the credit is His, not mine, for I am but a lowly sinner with no hope for salvation except it be by the tender mercies of the Father. I believe what I have written is the truth. My hope is in the Lord and Saviour Jesus Christ, for without Him there is nothing. Amen.

David Harrell  
8 Central Park  
Brownsville, Texas

(Note: Those who say this do not know that *all* are condemned in sin because of the transgression, but that *all the Lord's people* are redeemed from their condemnation by God's grace. — J. D. W.)

### THE FALL OF MAN

Rt. 2, Box 423  
Boones Mill, Va. 24065

Dear Brethren:

Wisdom in God is not older than his knowledge. Those who suppose God learns of their deeds in time worship an idol deficient in knowledge.

Did not God know when He placed Adam where he would be subject to vanity, that he would transgress? If not, where is His wisdom? Did God lack the power, and did God lack the wisdom to make a man that would not yield to temptation? If so, where is the perfection of His wisdom and power? If it had been God's will to keep Adam from falling, then Adam could not have fallen. We who believe in the predestination of all things, do therefore believe the fall of man was predestinated. Only a fool (and a very evil one at that) will deny that God's wisdom and power would have had Adam different from the way he was if God had wanted him

different.

Now God has never wanted anything, and therefore did not want Adam's fall different. He brought it all to pass, and it all came to pass according to God's purpose. Those who advocate that God was disappointed and his purpose thwarted by the fall of man, cannot possibly believe that God is able to take a fallen wretch and make him incorruptible.

Either the introduction of sin into the world was all according to God's purpose, or else there is no eternal wisdom which determined the coming and sufferings of Jesus Christ. My brethren believe that redemption owes its existence to an everlasting covenant ordered in all things and sure. God knew that man would sin as well as he knew how he would save his people from their sins.

If God had rather that Adam had not sinned, then there is not a created thing as God would originally have rather had it, because all creatures are in some way affected by sin. Not one act of Jesus Christ the Saviour of sinners would be as God originally would have had it. Indeed it is true that one eternal song of redemption praising God for salvation from sin will not be as God willed it, if He had rather man had never sinned. The lie that Adam was able to stand but liable to fall is water in the sea of infidelity; and Articles of Faith deny themselves and follow truth where they state, "The scriptures are the only rule of faith."

The Lord promised Adam's fall, and it is clearly set forth in Genesis 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, **and every tree**, in the which is the fruit of a tree yielding seed; to you it shall be for meat." This is Bible proof that Adam man was originally intended to eat of every tree and dwell upon all the face of the earth. Look at Acts 17:24-26, "God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands, neither is

worshipped with men's hands, as though he needed anything, seeing He giveth to all life and breath and all things: and hath made of one blood all nations of men **for to dwell on all the face of the earth** and hath determined the times before appointed and the bounds of their habitation."

God has never been governed in his actions by anything except his own will.

Look at Revelation, we read: "Thou hast made all things for thyself and for thy pleasure they are (now exist) and were created." From this I offer proof that all things were created for God's pleasure, and they **are still existing** for the same purpose. In his wonderful doings God is guided by His Wisdom, and, consulting only his own will as he worketh all things after the counsel of His will. In unfallen Adam wisdom and power are manifest, but love, mercy, justice, wrath, and salvation from sin must remain unknown as long as man is innocent. How can mercy be bestowed on one who is not a sinner? How could Atonement be needed without a transgressor?

Unless we are blessed to believe that the fall of man was embraced in the predestination of all things, then salvation from sin must be held as unforeseen and undesirable. The design and intent of this article is not so much to prove that the fall was purposed, as to remind my precious brethren that, "except a corn of wheat fall into the ground and die, it abideth alone." If Adam had not sinned he would have abided alone. Jesus is the "corn of wheat" in the church of God. If Jesus had not died he would have abode alone. Remember Satan did not afflict Job until after God called his attention to Job, — even Satan was plainly shown that Job did not do good to gain blessings, but rather served God "for nought." God is the good Tree of Life and cannot bring forth corrupt fruit, yet He has a purpose in Satan; and His purpose is most wise, pure and holy. God meant it for good, while Satan and all the wicked just work out

their nature, and they mean it for evil, and are therefore guilty. As Judas was moved by the love of money to betray Christ, so were the wicked moved by their envy and hate to take and crucify the Lord. They did just what they wanted to do, and therefore their acts were voluntary. The earthly Adam was never able as an inmate of Eden, or an exile from Eden, to either fight the battle or gain the victory.

Gospel order stands in the power of God and has never rested in the hands of a creature. Every single conditional of all shades and grades are strangers to the gospel, and gospel order is known only to them that are sanctified by God the Father, preserved in Jesus Christ, and called, — from first to last God works it all after the counsel of Him who is Lord both of the living and the dead. The resurrection of the dead and the God of Promise brought cheer to Adam and Eve's hearts on the island of time, when straightway after the fall the announcement was made that the seed of the woman should bruise the head of the serpent. From the dark cloud of Sinai the Lord thundered forth his hatred of sin, and wrote his curse in flames of fire upon the face of heaven. Yet it was revealed, seen, and declared that One would come from Edom, with dyed garments from Bozrah, who unaided and unassisted would save his people with his own almighty arm. "Mighty to save" was the inscription displayed on the banner of His Majesty — riding the chariot of his grace, conquering and to conquer.

Who will deny these things except those who are so ignorant as to know nothing of the Truth? The glorious design of His wonderful doings is stamped on all things; and spell, His kingdom cannot fail.

In bonds,  
J. L. Bocock

WOULD BE HAPPY  
TO RECEIVE LETTERS

Rt. 2  
Goshen, Ala. 36035

Dear Elder Spangler:

Enclosed is a check to cover two year's subscription to the *Signs* for my grandmother, Mrs. J. L. (Mary) Folmar, who is, and has been for the past twenty months in the Nursing Home in Luverne, Alabama. Will you please continue sending the publication to her son's address: E. O. Folmar, Rt. 2, Goshen, Ala. 36035.

My grandmother often thanks the Lord, whom I have never known her to be ashamed of, for all those who have to do with the publication and selfless distribution of the *Signs of the Times*; and she expresses her love for all who love the Truth which it contains.

If any should feel to write her, the address is Mrs. J. L. Folmar, c/o The Luverne Nursing Home, Luverne, Ala. 36409. I am sure she would be happy to receive letters from any of her faith. Do as you see fit with the balance of the check.

Yours in Christ, I hope,  
Ann Folmar

Rt. 1  
Brown's Summit, N. C.

Dear Editors:

I am late in renewing my subscription, so am enclosing \$5.00 for one year's renewal, with the extra for the Indigent Fund. I would hate to miss a copy.

I enjoy the *Signs* very much and read many articles over many times. My age and health does not allow me to attend church as often as I would like to, so I get lots of enjoyment reading the *Signs*.

Yours in hope,  
Mrs. D. S. Chrismon

EXPERIENCE

Rt. 2, Box 10  
Star City, Ark. 71667

Dear Editors:

I am enclosing a letter from our beloved pastor, Elder J. L. Sanders; and I would also like to write a few lines, the Lord willing.

Having been reared in a Primitive Baptist home, I have been among these lovely people all my natural life. In the years that I went to church with my parents, it seemed that I had no doubt of the Old Baptists being the true church of Christ. I did go to other denominations a few times, but I never really enjoyed being there, and always felt out of place.

If I know anything about a hearing ear, I heard my first sermon back in 1934 at an association near home. The first preacher was Elder Jonny Everette, who was well known in Arkansas, west Texas and Louisiana. There was something about his manner and delivery that left no doubt he was speaking under the power of God. I was a young, single girl then, and I seemed to enjoy his sermon. After our marriage, my husband and I always attended meetings regularly. There were times when I seemed to be very burdened, and would try to read the Bible; though it seemed to be a sealed book, and I had a fear of not having any understanding at all.

After the death of my parents I subscribed to the *Signs*, for I did not want to be without them. It seemed I could hardly wait from one month to the next. After it was too late, I regretted I had not taken time to read the *Signs* to my parents after they became unable to read them. It seemed I was always too busy with my own family and helping care for my parents.

Through the years I have been so doubtful of myself:

"When I experience call to mind  
My understanding is so blind:  
All feeling sense seems to be gone,

Which makes me fear that I am wrong."

But there were no doubts of what I hope to believe, if not deceived. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God." Without the grace of God we would be without hope. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Without the grace of God we could not walk — only stumble in the road to destruction. If we are kept, it is through His goodness and mercy.

My burden seemed to be getting heavier; but a small voice seemed to say, "The time is not yet," and I began to wonder if that time would come, or if I would be given a mind to know the time. After an illness last spring, when I was in the hospital over four weeks, I missed the annual May Meeting at Providence Church. I had wanted to be there so badly, I begged the doctor to release me. I thought if I was at home I would be able to go — not realizing how seriously ill I had been. The thought never occurred to me that I would not get well, and it was a few weeks later that I found out that my family and doctor had almost given up hope for several days. I know it was through the goodness and mercy of God that I did recover, though I lost the sight of one eye.

I hope the Lord has given me an eye of faith that will mean more to me than the natural eye. My recovery was slow but I was able to go to meetings here at home and nearby churches. I hope to be thankful for that.

I became more burdened as the months passed, and I tried to get some comfort from reading the Bible and the *Signs*. At times it seemed to help and I got a little comfort. "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven." I know that I am very poor within myself. "Blessed are they that mourn, for they shall be comforted." If not deceived I have been comforted. I was so afraid I was deceived.

I was fearful of mentioning my troubles to anyone. After traveling in this valley for several months, it seemed there was no way out, — I could only cry, Lord, help me.

When it seemed I could go on no longer, I wrote Elder Sanders, pastor of Providence Church, and told him something of my troubles. I had thought several times that if I did ever ask for a home in the church, I wanted it to be here at Providence; but that was not God's will. Our meeting, this year, the first Sunday in May, was at our sister church near Warren (Antioch). Until the last minute after the opportunity for membership was given, I did not know whether I could take that step or not — I knew I needed the Lord's help. I was given the mind to go, and was received and baptized that afternoon near my home, with my membership at Providence. I requested Elder Sanders and Elder Freeman (also of Alabama) to baptize me. It seemed that when I came up out of the water, my burden had been lifted, and I felt a great relief. I realize that I need the Lord's saving grace and care to keep me in the faith, for I know that within myself I am very weak.

I only meant to write a few lines, and I feel I have been too lengthy, but what I have written is from my heart, if I know anything.

In bonds of love,  
Veola Donaldson  
(Mrs. Havis Donaldson)

---

1017 Madison Street  
Reidsville, N. C. 27320

Dear Elder Spangler:

Please renew my subscription for two years. I am a little late, so I thank you for not stopping the paper.

I want to continue to get the paper as long as I live for I believe it sets forth the truth, which is salvation by grace alone; also the name of Jesus is named above every name.

With love and hope of eternal life,

R. Allen Carroll

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EXPERIENCE

Rt. 2

Marion, La. 71260

Dear Editors of the *Signs*:

I enjoy reading the *Signs*. Just to know the experiences others have gives me strength to read them.

I enclose a letter from one of our sisters in Tucson, Ariz. telling of her experiences. Would you please print it in the *Signs of the Times*.

I copied her letter as she was sick when she wrote it, and is very old.

Ada Pilgreen

---

121 South Olsen  
Tucson, Ariz.

Dear Ada:

I can't sleep so will write you something of what makes me believe as I do.

I was made by a higher power than myself. When I was very young, I thought I could be good and save myself. So I joined the Missionary Church and thought I was doing right, but still felt alone and trembled. I went on like this until I was married and, as you know, my husband, John, believed Primitive Baptist doctrine, and made fun of my church, so that it hurt me. I went on that way for some time.

I got to reading one of the Baptist papers, and learned what the preachers meant when they said, "dead sinners." I thought they were crazy people and that the ugliest people in the world belonged to that church. But, oh, I was shown what good people the Primitive Baptists were.

The good Lord showed me how little I was, and I fell on my knees and begged for mercy. When I noticed what I was doing, the ants were crawling around

me. I mashed one; and it came to me that it was not more harm for God to crush me than for me to crush the ant — because I was nothing and less than nothing. We have to become as little children: I was as little as the ants which crawled upon the earth.

I was made to see that God could not sin: He is holy and just in all things. I said, "Lord if you were on the earth and I could see you, I would know there was a true and living God." Then these words were spoken to me, "Heaven is my throne and the earth is my footstool." At that time I did not know it was scripture; and I fell on my knees and worshipped Him at his feet. It seemed that I washed his feet with my tears and wiped them with my hair.

It went on like this for 20 years. I wanted to join the church, but felt I was too mean, for they were such good people. What I once hated, I now loved. I joined the church and was baptized; and it was the happiest day of my life. It seemed the heaven came down on me.

Dear Ada, these are some of what make me believe what I do. I love my brothers and sisters so much. That is all the hope I have sometimes. I have been very sick.

One who loves you,  
Edir Day

---

SKEWARKEY UNION

The next session of the *Skewarkey Union* was appointed to be held with Lawrence's Church, Edgecombe County, N. C. the 5th Sunday in August and Saturday before, 1970. Elder B. D. Handy was chosen to preach the Introductory Sermon, with Elder I. S. Conner, alternate.

The meeting house is located one mile northeast of Lawrence's on Highway 258. We cordially invite all to come and worship with us.

Elmer B. Peele, Clerk

## BLACK CREEK UNION

The next session of the *Black Creek Union* will be held, the Lord willing, with the church at Sandy Grove, Nash County, N. C., the fifth Sunday and Saturday before in August, 1970.

The church is located on N. C. Highway 97 about one mile west of Spring Hope, N. C. We invite all who have a mind to attend.

Eli T. Smith, Clerk

## YEARLY MEETING AT FLAT SWAMP

The *Yearly Meeting* of the *Flat Swamp Church* will be held, the Lord willing, Friday, Saturday and Sunday, September 4, 5, and 6, 1970. The Meeting House is located 3 miles west of Robersonville, N. C.

Brethren and friends are invited to meet with us.

J. T. Prescott, Pastor

## ORIGINAL WHITE OAK UNION

The next session of the *Original White Oak Union* is appointed to be held with Cypress Creek Church, Duplin County, North Carolina, the fifth Saturday and Sunday in August, 1970.

All lovers of the truth are invited to come and worship with us.

L. H. Southerland, Clerk

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INDIGENT FUND  
(To June 1, 1970)

Wm. O. Hall, Wash.....	\$ 2.50
Mrs. James di Zerega, Va.....	3.00
Joe McKenzie, Can.....	3.00
Elder Louis Stewart, Miss.....	1.00
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Danville, Virginia

August, 1970

## SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years

*Published each month by*

## SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

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R. F. D. 1, Box 539      Beechwood Lane  
Danville, Va. 24541

THREE-DAY MEETING  
AT MOSSYROCK, WASHINGTON

The Bethel Primitive Baptist Church of Predestinarian Faith expect to hold their annual Three-day Meeting at Mossyrock, Washington, the third Sunday in August, 1970, and Friday and Saturday before — August 14, 15, and 16, 1970.

Elder D. V. Spangler, one of the editors of the *Signs of the Times*, expects, (D. V.) to attend the services, together with the pastor, Elder Ernest Attebery.

A cordial invitation is extended to all who may be able to attend.

## CONTENTNEA UNION

The next session of the *Contentnea Union* is to be held, the Lord willing, with Lower Town Creek Church, Edgecombe County, N. C., the fifth Saturday and Sunday in August.

The Church is just off Highway 43 between Rocky Mount and Pinetops, N. C.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk  
Rt. 3  
Tarboro, N. C.

### EDITORIAL

*“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works: behold I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.”*

(Rev. 3:7, 13)

I hope, dear brethren, that I am blessed to say humbly that these things are too great for me. I would rather be cast into the sea with a millstone around my neck than to mislead one of the Lord's humble followers. I beg each of you to examine closely what I say; if it will not lay parallel with the written word, cast it from you. My desire is that you remember who is speaking

to these churches. It is not John, as the man, John; it is not any of us poor angels or messengers. It is the Lord Jesus Christ. Methinks, however, that it behooves every minister among us to look into these things and to visualize himself as the angel being spoken to. I hope that each of my readers have the weight and significance of these things impressed upon their minds, for, undoubtedly, they are all matters that concern us today — in fact, if we are men of God, all Scripture is given for correction, instruction and indoctrination.

It is to be hoped that the announcement of who is talking will not be lost upon us, and if we have ears to hear I am sure that it will not be. We have to do with One that is holy in all things. Holiness becomes the house of the Lord (Psa. 93:5), and if there is not a desire to walk in holiness before the Lord, we have missed the calling which characterizes the children of God. Let us ever remember that preaching the fundamental doctrines of God our Saviour does not induce people to licentiousness, rather it induces them to be in behaviour as becometh holiness. (Titus 2)

Our Speaker is also true. His judgments, it is acknowledged, are unsearchable (Rom. 11:33), but they are also true and righteous altogether. (Psa. 19:9) He is truth, and it is in this Truth that freedom is found. (John 8:32)

We also have to do with One that has the key of David. What an amazing matter it is that God has interwoven the name of David in the life of Christ and His brethren. It is not easily understood how any one could lay the blame for their sins on God. He is of purer eyes than to behold evil, and canst not look on iniquity (Hab. 1:13), and as far as I remember God never has approved of sin, but has always reprov'd it; as far as I remember not one of the children of God in the Bible have justifiably claimed exemption from the penalty of sin because that “God has made me thus and so.” Yet, how precious is

the doctrine of God's saving grace. That salvation has had to do with sinners. It is not with the thought of minimizing the sinfulness of sin, nor to treat lightly the consequences of sin, nor is it to say that God puts a premium on sin, but it does seem that the greater the sinner the greater the measure of grace. This is evident in the cases of both David and Paul.

The type is beautiful which shows us Christ as being the Son of David, and yet that David calls Him Lord. In the matter of this key; who is speaking to the angel at Philadelphia, and who it is that possesses this key, we will not have any unbrotherly disagreement, for I do hope that I have a higher calling than to be continually raising issues over divine things, and I refuse to be drawn into them. I do know that it is too high and lofty for me, and it behooves me to tread softly in the presence of such a Majesty, and to deal gently with the humble train of followers of such a Sovereign. I would not use the scalpel in the counsel room of the Almighty and dissect the Holy One of Israel to suit my fancy. I would preach and believe that God is the Saviour; that this eternal Logos Word was made flesh; that He was put to death in the body and justified in the Spirit. This I would do, but have experienced that I can not, therefore, if blessed to come to Him that opens (remember He opens first), I would beg Him to open to me the storehouse of love that I might testify to this opening of the heaven and revealing Jesus to me; of His opening the door of the church for a poor vagabond in the earth to rest in; of His opening to me the sacred volume that I might, as I humbly hope, expound the Scriptures to the consolation of the children of God; of His opening to me an open door among the saints of God in His vineyard; to give me a bright and shining hope that He will open my grave and bring me forth in the likeness of Christ; that in that great and glorious day heaven will be opened to me there to forever sing

His praise. Likewise I would adore His lovely name that has shut and sealed to me and from me the ways of death; that has enabled me to be shut out from the counsels of the ungodly; that has shut every door in my face of the institutions of men so that I have not attended any convention of men that has had religion or politics as its theme.

The Bible has not favored us with the doctrine of election and then condemned it; the Speaker to these angels did not send forth sweet and bitter things out of the same fulness. The door was not set before them because that they had strength to open it, that is, a conditional door that they could open if they would, or leave closed and suffer loss. The door was set before them; it is a given door. God favors his own work; he desires it and performs that which he desires (Job 14:15; 23:13; Phil. 2:13; Heb. 13:21), and he does not open the door and then give the glory of opening it to another. This is a division of the glory and this is one thing that God will not do.

What is said about this church is said about the flock at all times. The church is builded on the Rock and the gates of hell shall not prevail against it. The works of each one, individually and collectively, are known to him with whom we have to do. These precious things are in the churches today, and how lovely to behold the Strength of Israel as it is made manifest; to see that those moved by the love of God are keeping themselves unspotted; that idols are not making the profession of the children a farce; that they are not denying the name of the Lord.

The Philadelphia church has been gone a long time, but the brotherly love that was shown in it is still known among the churches of today. Too, the synagogue of Satan is still here. The lying spirit is still present — people are still professing to be of God; they are still going about to establish their own righteousness; they are still doing all they can to identify themselves with the true Israel of God. Undoubtedly,



it would not be the mind of the Saviour to say that all of these that hover around the synagogue of Satan are chosen vessels, for "they are not all of Israel, which are of Israel," therefore, the general tenor of the Bible would say that the elect vessels around Satan's synagogue would be brought to see Jesus as the Messiah and be gathered into the church at Philadelphia.

Faithfulness begets faithfulness. This church would never have been known as a place of brotherly love had not God's grace and love kept them to where they kept the word of his patience. Let us remember that "we have access by faith (a gift of God, a fruit of the Spirit) into this grace wherein we stand, and rejoice in hope of the glory of God, and not only so, but we glory in tribulations also: knowing that tribulations worketh patience," etc., and then we are ready (kept to that end) to join with Paul and say that all of this comes about in the Roman church, the Philadelphia church, and our churches today by the love of God being shed abroad in our hearts by the Holy Ghost which is given us. This keeping them in the hour of temptation is because of his delight in the prior work of working effectually in them. This delight is in his work as he works in the garden among the lilies.

Whatever the hour of temptation, it was not a conditional atmosphere wherein they would be preserved from extinction. They were not thus preserved, therefore, this temptation was an experience that churches and individuals are called on to pass through, and in this trying hour they are always kept. This *world* could be a bone of contention as just what it means. To me, it is not the created world of people and places and things, but it is the world of His people. This world is as complete as any world can be; it includes all that make up that world. This hour of temptation comes to all alike in this world. In whatever age or era of the existence of this Philadelphian church, she is kept by the power

of God through faith unto salvation so that she falls not into this dire affliction. That the hour of temptation will come, we must be sure. We could not expect to escape the trial of our faith, seeing that our counterpart had it come his way, even though he feared God and eschewed evil. (Job 23:10; Zech. 13:9; I Pet. 4:12)

How often does the royal Speaker use the word *behold*? It is always used to call attention to some important matter. It is used in addressing both the obedient and disobedient. Twice it is used for the welfare of this obedient church, even though one time it has reference to the evil one. Watching had come to a low ebb in some of the other churches, but it did not lessen the fact that He would come as a thief on them; this church was a watchful church and yet He is careful to command them to carefulness, to watching, to holding fast. To the disobedient he comes as a thief; to the obedient he comes quickly. These (as had the Philippian brethren) had been obedient, but they were commanded to continue in that same careful watching and holding fast.

I dare not be flippant nor treat lightly the sacred charge of my Saviour in regard to overcoming. It would be the height of blasphemy and sacrilege for me to interpret this sacred language so as to say that it is not important to be found walking in the truth as He is the Truth; to be found walking in the light as He is the Light. It would also be blasphemy and sacrilege for me to tell God's children that their welfare in this life is in their hands. These two things I feel impressed to contend for; to wit, That there is not anything unjust or unholy or bad about the commandments that are given in the New Testament. There is a decree of God about them that is savory to those that love God; that the decree is not given with the mind to mock or tantalize the children of God. The decree? It is simple, it is characteristic of God, it is palatable to those that love God. Secondly, that this love is not a conditional

love; it is not acquired by diligence nor skill, but it is a fruit of the Spirit; it is shed abroad in our hearts by the Holy Ghost given us to that end. (Rom. 5:5; Gal. 5:22)

At this church, as well as in all churches, past, present and to come, there are those who forget those things of the past and are pressing forward toward the mark for the prize of the high calling of God in Christ Jesus. It is not strange to read of people pressing forward in the kingdom (Luke 16:16), and Jacob, in the meanderings of a vagabond in the earth, will sue (press and overcome) for a blessing; that blessing, when sought according to the inditement (Rom. 8:26, 27), will end in victory, in overcoming. These are pillars in the church, in the temple of God. These are they that are placed in the kingdom according to the eternal purpose of God which was purposed in Jesus Christ. They are placed there as pillars, and their work is cut out for them in support, in helps, in lending a hand to the brotherhood.

These are blessed to the church. The pressure on those that press into the kingdom is such that they will go out no more. The pressure on the woman sick with the flow of blood brought her nearer the Saviour; the pressure of the world and the flesh will cause us to press nearer; the power of Him that placed us as pillars will press us closer, will cause us to sing,

“Closer and closer let us cleave,  
To his beloved embrace;  
Expect his fulness to receive,  
And grace to answer grace.”

and those thus exercised will have written upon him the name of God, the name of the city of God, and it shall be such a divine wonder in the life of a poor sinner to find that he is so signally blessed to be set apart as a follower of God, as a disciple of the Lord Jesus Christ. He will not need to carry identifying badges where he goes; neither will he have a literal name plate to show his citizenship. He

will not be too sure that he is a pillar in the church because his name is in his forehead and he is not able to see that himself. But what a blessing that he will be known to others, for his name will be clearly seen by all save he himself. This identification is not an earthly one. Even though it is so clearly seen by fellow travellers it will not open the inn to him; it will not make welcome among the dignitaries of the earth. They are looking for names that can be seen by those that fill the inn. This name and this relationship will be known by those that are born from above, for they know heavenly things, and things that are ever new.

W. D. G.

## VOICES OF THE PAST

“He being dead yet speaketh”

### CHASTISEMENT

In the attempt to comply with the request of a brother living in Indiana and knowing at the same time that any effort of ours will be useless and to no point except the Lord be in the matter, we take up the above tremendous subject, which would require a volume to do it justice and which can be but barely outlined in the space we have before us. The Lord commanded prophet Hosea to take unto himself an adulterous woman for a wife, so he married Gomer the daughter of Diblaim. This is one of the bitterest things the Lord ever told a prophet to do, but in so doing the Lord intended to give Israel an object-lesson whereby they should know just in what position they were before the Lord. Of this marriage of Hosea with Gomer, were born three children: the first a son whom he named Jezreel, signifying the Lord will scatter; the second a daughter whom he named Lo-ruhamah, signifying without mercy or unpitied; the third, another son named Lo-ammi, signifying not my people. Thus, the fruit of Hosea's marriage to Gomer meant scat-

tered, unpitied and forsaken.

Thus Israel had a picture set before their nation, in this marriage of the prophet, showing clearly that Israel was an adulterous nation and had departed from the Lord who had redeemed them out of Egypt, and had gone whoring after false gods and false ways, attributing to lovers the thanks and praise rightly due unto the true God. The blessings which Israel had received at the hands of the Lord, she thought came to her from her lovers. Therefore, the Lord said he would take these blessings from her, that he would scatter Israel, show her no mercy, and treat her as if she were not his people at all. As the fruit of Hosea's marriage with Gomer was Jezreel, Lo-ruhamah and Lo-ammi, so would the fruit of Israel's strayings from the Lord result in their being scattered mercilessly into forsakenness and desolation. Yet, "the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

There is, therefore, no escaping the conclusion that the chastisement of Israel is to bear fruit in the restoration. Where it was said to them, "Lo-ammi," it shall be said "ammi" and "Lo-ruhamah" is to be changed to "ruhamah." Instead of no mercy, she shall obtain mercy. The object of the Lord in the chastisement of his people is never to cast them utterly away from him, but to discipline them for their safety and instruction. Chastisement has for its object the good of the one chastised. This good effect, it always has in the case of the people of God. When God chastises the nations outside of Israel it is for the casting down of those nations, and is often for their destruc-

tion. For instance, time and again throughout the Old Testament, the Lord destroys whole peoples in order to do his own Israel good and to deliver them from their troubles and their captivities. The Lord did not hesitate when it became necessary, to give Egypt for the redemption of Israel out of Egypt. "I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee." — Isaiah xliii. 3, 4.

The Lord uses wars, famines, pestilences, deaths, distresses of every sort in order to wear down the nations very much as water continually dropping wears even stones. This he does in order to debase the nations of the earth to bring about the exaltation of his own everlasting kingdom. It is true that the Lord did at one time greatly prosper Babylon and did give Judah into Captivity thereunder, but how did it end? It ended by Babylon herself going into captivity, not for a few years only as had Israel, but permanently. The Tigris and Euphrates rivers which once watered Babylon and made it exceedingly fertile, began to steadily dwindle; and as they dwindled, the Babylon they watered also dwindled until Babylon passed into the limbo of dead nations.

Just as surely as ancient Babylon died, it is just as true that the Babylon of the modern world will also, and is now, dwindling never to rise again. As the Lord dried up the ancient river Euphrates, so does he now employ the four horsemen to afflict modern Babylon; just so does he dry up the modern Euphrates which waters and nourishes modern Babylon. This river Euphrates represents the resources of the nations' wealth without which they will surely die. When their gold and their silver are gone, their river is dried up and they must perish. As this Euphrates dries up, the nations find themselves unable to resist the coming of the kings out of the east to overwhelm them. Thus, we see distress, famines, pesti-

lences, wars and all their train wearing down the nations to make way for their overthrow by portentous things out of the east. (Revelation xvi. 12.)

My main object in speaking of these things now is to show that while God's chastisement of the nations of the earth means death and destruction to them, **his chastisement of his chosen people means life and salvation to them.** In the case of God's Israel, his fatherly chastisements bring restoration; in the case of the world, the fierce fire of his anger consumes it. "Behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths." What a blessing it is that we cannot find our own paths. If we could succeed in walking our paths, those ways of our own devising, we would wander utterly away from the truth and salvation. However, the Lord so hedges us about with his chastisements that we cannot find our false lovers though we seek earnestly for them, and each time we try to force through this hedge of his care we run ourselves through with thorns. Thus, does he prove to us that we are his people and that we cannot direct our own steps, cannot find our own way. Each time we are determined to have our own way we run against his "wall" which shuts us in. Chastisement, therefore, to the children of God is disciplinary and is for their instruction in righteousness and for their growth in grace. Chastisement is one of the inevitable marks of the Lord's people. Could we rid ourselves of it, we would prove ourselves to be bastards and not sons. To successfully avoid chastisement, would be to rob ourselves of our spiritual birthright.

In a recent *Signs* we published an article of the late Elder L. H. Hardy on this subject in which he showed so aptly that the righteous (not the wicked) have many afflictions, but the Lord delivers him out of them all. So many people associate affliction with disobedience. Some falsely reason that the way to get rid of affliction is to be obedient unto the Lord. This is spurious teaching and cannot stand against the

truth of revelation. The Lord chastens all whom he loves, he scourges each and every son whom he receives. To be without chastening is to be a bastard, an illegitimate child. If the church in the days of the apostles, and if the apostles themselves, could have adapted themselves and their teachings to the world in which they then lived, they would have avoided persecution. To have bought exemption from persecution at such a price would have been to deny the faith and the blood of the Lord Jesus. Such was utterly impossible. The church at Rome, if it could have conformed to the pagan Roman world of its day, would have secured peace from martyrdom. It could not be. The followers of Christ can no more conform to the world, no matter in what age they live, than they can blot the sun from the sky or create another world. This inability to conform to the world is a lively mark of the true church and is proof that she is indeed the body of Christ; that as her Head was hated by the world of his day to which he would not yield allegiance, so his body the church is hated by the world to which it cannot yield obedience.

Chastisement, therefore, is a mark of righteousness, not of unrighteousness; of obedience, not of disobedience. In the church at Laodicea, there were mostly those who thought themselves rich when they were, in the Lord's eyes, wretchedly poor; they were increased with goods, needing nothing. Nevertheless, even in Laodicea were a few the Lord loved. These he rebuked and chastised. He did not rebuke and chasten the self-sufficient, proudful ones, but only those he loved. Was not this rebuking and chastening, then, a sign from the Lord that he loved them? Indeed, yes. This Laodicean church aptly describes modern christendom, both Catholic and Protestant. Never at any time before in the world's history has the so-called church been as fat, as prosperous, as wealthy in lands, houses and church edifices as today; never has she been as self-sufficient, self-righteous, wanting nothing, as now. Yet in

the midst of even modern christendom are a few whose names are unsullied with idolatries: these elect names are the Lord's. As proof that they are his, he chastens and rebukes them. (Revelation iii. 19.) To these the Lord says, "Repent," and indeed his elect ones are even now repenting of the modern conditions prevailing all about us, these chosen ones are turning away in horror and disgust from all the pridefulness of the modern world and its religiosity.

In conclusion, it is an awful error to say that chastisement is a mark of the Lord's displeasure. When visited upon the reprobate wicked, it is a mark of his anger; but upon his elect, it proves to them his fatherly watchcare over his people whom he loves. Just suppose that chastisement is a sign of disobedience in the one chastised, then it would follow that the way to avoid chastisement would be to obey and to stop disobeying. If correct, the chastisement would cease the very moment the child obeyed. If the chastisement ceased, then that child would be a bastard and not a son. Do you not see what a terrible conclusion such false reasoning would bring us? It cannot be. If disobedience brings chastisement, then the very worst thing we can do is to obey; since obedience would then bring exemption from chastisement, it would also prove our illegitimacy and not our right to the promise as real sons of God.

H. H. L.

(Editorial by Elder H. H. Lefferts March, 1931.)

#### MINUTES OF THE PRESBYTERY

Pursuant to the request of Malmaison Primitive Baptist Church, Pittsylvania County, Va., while in conference January 3, 1970, a presbytery met January 31, 1970 at 7:00 p. m. for the examination of Brother Richard Stegall, 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 deacon.

The solemnity was begun with song and prayer by Elder Kenneth R. Key. All Elders and Deacons of our faith and order present

constituted the presbytery. Those present were as follows: Elders Kenneth R. Key, O. K. Tench, J. L. Boccock, W. A. Smith, R. S. Payne, L. H. Key and Donald E. Smith. Deacons: Earl S. Rudd, C. G. Stegall, Gold Minter, G. F. Squires, D. O. Chandler, Jr., H. C. Brown, Russell T. Holley, S. A. Slaughter, M. H. Pickeral, W. H. Simpson, Harold Weatherford, Andrew Gibson, D. L. Simpson, Henry Blalock, B. B. Williams, W. H. Dove, Joe Mangum, P. L. Holley and Julian Williams.

The Presbytery was organized by electing Elder O. K. Tench as Moderator and Elder Donald E. Smith as Clerk. Elders J. L. Boccock and Wallis A. Smith were chosen to perform the examination of the candidate. Brother Julian Williams having been duly appointed by Malmaison Church in conference January 3, 1970, spokesman for the church delivered Brother Richard Stegall to the presbytery. Examination was made by Elders J. L. Boccock and Wallis Smith using scripture reference 1 Tim. 3rd chapter. 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 Raymond S. Payne. Elder Kenneth R. Key delivered the charge to the candidate. Scripture reference, the Bible as a guide to be used in his endeavors.

The Moderator asked Brother Julian Williams if the church approved the work of the presbytery, which was answered in the affirmative.

The right hand of fellowship and brotherhood given by the presbytery to Brother Richard Stegall. The ordained deacon was delivered back to the church as an ordained deacon of the Old School, Primitive Baptist Church at Malmaison.

The minutes consisting of the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Leonard H. Key.

Elder O. K. Tench, Moderator  
Elder Donald E. Smith, Clerk

#### OBITUARIES

##### ELDER W. Y. CHANDLER

Elder W. Y. Chandler was born January 29, 1896, and died May 4, 1970, thus being a little over 74 years old. He was married to Miss Hettie Wood December 10, 1919, and to this union were born 5 children, 3 girls and 2 boys: Mrs. Elizabeth Linberg and Mrs. Lillian Neisen, of Evansville, Ind.; and Mrs. Laura Jean Bland of Henderson, Ky.; William L. Chandler, Pittsburgh Pa.; and Wade Y. Chandler, Jr., Rockport, Ind. Surviving also are 20 grandchildren and 8 great grand-

children.

Elder Chandler professed a hope in Christ and asked for a home with Dry Creek Church Saturday night before the 4th Sunday in August, 1941, and was baptized the Sunday morning following by the writer. Elder Chandler was an Engineer on the L and N Railroad, and on account of his work he did not attend Church regularly for some time; but he was impressed to preach, and was liberated March 14, 1954, and ordained to the full work of the ministry November 30, 1958. He had the care of Rock Springs Church in the Soldier Creek Association for several years.

His funeral was held at Hughart Funeral Home, Hopkinsville, Ky., May 7, 1970, by Elder Paul Poyner, Elder R. L. Biggs and the writer. Elder Biggs preached the doctrine that Elder Chandler believed so strongly; and I tried to speak on the Resurrection, using as a text, "As we have borne the image of the earthly, we shall also bear the image of the heavenly," and the Adam man, Wade Chandler, being adopted into the family of God, bore witness that he was redeemed by the blood of Jesus. The body was taken to Evansville, Ind., and laid to rest May 8, 1970.

We would say unto his wife and children not to weep as those who have no hope. May God bless all is our prayer for Christ's sake.

J. N. Darnall

#### IN MEMORY OF

#### BROTHER BENJAMIN W. HARWARD

The Norfolk Primitive Baptist Church lost a beloved brother and one who fulfilled the office of a deacon, when it pleased Almighty God to call Brother Ben, age 53, from this world on October 3, 1969. May our Lord and Saviour be pleased to reconcile all of us who mourn his passing and again make us to know that his will is done in the armies of heaven and amongst the inhabitants of the earth and none can stay his hand.

Brother Harward was a strong believer in the total depravity of man, the surety of the wills and shalls of God, and had been made to know that he was a sinner by nature and by practice, and that salvation was by the Grace of God and not by the works of puny man. He loved to be among those that spoke his language and his delight was in discussing the scriptures and declaring the sovereignty of God.

A great desire was given our dear brother to live and walk with those whom he felt were the children of God and at a special meeting on April 23, 1960 where the gospel had been proclaimed by Elder A. P. Mewborn he was made willing to go home to his friends and declare in an humble manner that I am a sinner and unworthy to be with you but desire a home among you. Elder Mewborn

baptized him on Sunday morning and I have often rejoiced at the happiness described by Elder Mewborn while he and Brother Harward were returning to the shore. Elder Mewborn said, "That there were many sharp shells that were hurting his feet and that he asked Brother Ben if the shells were cutting his feet." Brother Harward replied, "Shells! What shells?" He was not aware of any shells because it pleased God to remove his mind from the vain and perishable things of this world and to center it on the divine and heavenly things of God.

His funeral was held in the church he loved and services conducted by those that were so dear to him, his pastor Elder C. N. Bunn and Elder A. P. Mewborn. His body was laid to rest in the Green Lawn Cemetery to await the morning of the resurrection when his Lord will say to him, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world."

We at the Norfolk Church, together with his children, a host of kindred and friends everywhere miss him very much, but could not wish him back, because we feel that he is with his Lord in paradise.

Done by order of the Norfolk Primitive Baptist Church in conference Saturday night before the 3rd Sunday in December 1969.

Written by one who loved him,  
Ruby Coward

#### EULA TAYLOR HALL

Sister Eula Taylor Hall, a member of Liberty Hill Church, departed this life on February 20, 1969. She was born on September 9, 1889. Her husband, Mr. Carl Hall, who was well known among the Primitive Baptists in this area, passed away in 1951.

The visiting ministers and other brethren (many have departed) well remember the home of Mr. Carl and Sister Eula Hall, as many visited in their home. The evidence shows that they did not have the love of money, because they helped many who were in need.

Sister Hall is survived by two sisters and a number of nieces and nephews. Her sister, Mrs. Josie Patterson, and her nephews: Eugene, Royce Lee, John, Jr. (Buck), and A. G. are members at Liberty Hill Church near Farmerville, La.

Sister Eula Hall suffered a severe stroke a few years ago, and was confined to the nursing home in Farmerville, La. for a lengthy period.

The funeral services were conducted by Elder W. W. Taylor and assisted by the writer at Liberty Hill Church, and her body was laid to rest in the cemetery to await the glorious resurrection.

W. W. Hudson, Jr.

## JAMES RUFUS SPENCER

James Rufus Spencer was born September 2, 1896, in Johnston County to the parents of Elder James Turner Spencer and Nancy Ann Stancil Spencer; and died May 25, 1969.

Brother Rufus was sickly in his last years, and it was in 1967 at the hospital in Petersburg, Virginia, that he asked for a home in Creech's Church, along with his wife.

Brother Rufus was no stranger to the doctrine of Salvation by Grace. He was raised in a Primitive Baptist home yet this did not make him love the truth, but would only have given him a respect for the people of God. But God who is rich in mercy was pleased to reveal this to our dear brother, to make him feel his unworthiness, and also to turn him from self to view by an eye of faith the beauty of God's mercy as it is in Christ Jesus.

Our brother attended the church at Creech's very often before his sickness, and on one occasion he asked me if he died first would I come to Virginia to conduct his funeral. I answered that I hoped before he passed away that I would be blessed to baptize him, and that if I was living by God's Grace I would come.

It was in July that I was called to go to Hopewell, Virginia, to see Brother Rufus who was stricken with heart trouble. Deacon Luby Batten, Sister Nellie Hocutt and I were blessed to go, and I had the feeling when the call came that he wanted a home with the Church. How often does God send affliction to bring his people down and making them willing to go home crying how great things He has done for them.

When we walked into the room at the hospital, we were greeted by a flood of tears and that he wanted a home with the Lord's people — unworthy, yet possessing a hope. He was received along with his wife and was baptized the 4th Sunday in October, 1967,

Brother Rufus Spencer's funeral was conducted by Elder D. B. Stokes at Gould's Funeral Home in Hopewell, Virginia, and was laid to rest in Blanford Cemetery in Petersburg, Virginia. Brother Spencer is survived by his wife, Sister Minnie Spencer, 4 daughters, 3 sisters, and 11 grandchildren.

We, the Church at Creech's in Johnston County, shall miss him, but we hope to bow in humble submission to the Eternal Holy Will of God, and may his family and friends be blessed to find grace in their hour of sorrowing to sustain them.

Done by order of Conference of Creech's Church in June, 1969.

Elder D. B. Stokes, Moderator  
Curtis Johnson, Clerk

## SISTER LELIA L. HAMILTON

It has pleased our Heavenly Father to call home our beloved Sister Lelia Hamilton on March 19, 1970.

Sister Hamilton united with the Falls of Tar River Primitive Baptist Church in September 1963. She was married to the late D. B. Hamilton.

Sister Hamilton was a faithful member of her Church, and loved to talk with the brethren and friends of the Grace of God, and how she felt the Lord had blessed her all the days of her life. She was in ill health for several months, and in all of her trials and tribulations, she was blessed to look to our Lord and Saviour Jesus Christ; for her faith and trust was in him. She spoke often of being willing to depart this life to be with Jesus Christ where there would be no more heartaches, sorrow and pain.

She is survived by three sisters: Mrs. Ruth Dixon of Rocky Mount; Mrs. Bertha Minton of Ahoskie, and Mrs. E. L. Mizelle of Enfield; one stepson: Burkett Hamilton of Smithfield.

Her funeral was conducted from the Chapel of Gay-Yost Funeral Home by her Pastor Elder D. B. Stokes. Burial was in the Riverside Memorial Cemetery in Smithfield, where she rests in peace to await the second coming of our Lord and Saviour Jesus Christ.

Resolved; That a copy of these resolutions be sent to the *Signs of the Times*; one to the family and one for the church as a permanent record.

Done by order of Conference May, 1970.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

## DEACON FRANK R. DEW

Deacon Frank R. Dew, son of the late George D. and Lucy Perry Dew, was born June 8, 1887; and was called home by our Heavenly Father, March 3, 1970, at the age of 82 years.

Brother Dew was blessed by God to unite with The Falls of Tar River Primitive Baptist Church in June 1964, and ordained a Deacon in September 1964. He loved the Doctrine of Salvation by Grace and stood firm in his hope and faith in our Lord and Saviour Jesus Christ. He served the church and his brethren faithfully and was enabled by God to walk circumspectly before him in Love.

We at the Falls Church loved him dearly and will miss him, but we feel to believe that he is at long last resting in the arms of our Lord and Master Jesus Christ. In Brother Dew's last few days he spoke often of his hope and longing to be with the Lord. He will be missed by all who loved him, and the vacancy

can never be filled by mortal man.

He is survived by his wife, Mrs. Nannie Fly Dew; three daughters: Mrs. Mildred Kerr of Rocky Mount, Mrs. Dorothy May of Red Oak, and Mrs. Frances Whittington of Benson; one sister, Mrs. Addie Winstead of Wake Forest; two half-brothers: Duncan J. Dew of Portsmouth, Va., and J. Howard Dew of Wilmington; three half-sisters: Mrs. Lois Cross and Mrs. Julia Strickland of Rocky Mount, and Mrs. Mattie Saunders of Spring Hope; six grandchildren and one great grandchild.

His funeral was conducted from the Chapel of Gay-Yost Funeral Home, by his Pastor Elder D. B. Stokes where relatives and friends gathered together to pay their last tribute to a loved one. The display of flowers was in evidence of their love for our Deacon, Brother, and Friend. Burial was in Pineview Cemetery, where we feel he is asleep waiting for his Lord and Master.

Resolved; That a copy of these resolutions be sent to the *Signs of the Times*; one to the family and one for the church as a permanent record.

Done by order of Conference May, 1970.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

#### STEWART HANGER

Stewart Hanger was born in Grundy, Va., October 18, 1902, and passed away at his home in Mossy Rock, Washington, February 24, 1968, at the age of 67. He is survived by six sisters and one brother: Mrs. Gertrude Sumner and Mrs. Roase Riordan, of Onalaska; Mrs. Martha Bartley, of Mossy Rock; Mrs. Bernice Cheney, Silver Creek; Mrs. Helen Sheney, Glenonia; and Mrs. Margaret Hugh, Raudall; and Ray Hanger, Onalaska.

He had been in a hospital in October, November and part of December, when, being improved, he was taken home where he remained to the end of his earthly career. He had for years attended the Old School Baptist Church in Mossy Rock; and his worth to them is not easily estimated. When the church which was at Riffe, Washington, had to be torn down or moved to higher ground because that area was to be all under water by a huge lake being formed, he helped in every way he could. The best timber in the building was brought to Mossy Rock and used in the building built there on the land Elder and Sister Davis had given for it.

He was always present at the meetings, and in winter would have the building warm when the members arrived; and if the pastor did not come they would sing the dear hymns, and he would read two or three chapters from

the Bible, of which he was an avid reader. He was so good to help in the expenses of the church and in all other ways, and his loss is deeply felt by all; but we realize that our loss is his gain, for he had said in his illness that he was not afraid to go.

Services were held at the Mossy Rock Community Church with Mr. Paul Bunton officiating. Interment was in Doss Cemetery. The building was crowded, and the many beautiful floral pieces spoke of the deep esteem in which he was held. Written by request.

Mrs. J. W. Taylor  
4511 N. E. Prescott  
Portland, Oregon 97218

#### SISTER MARY DOSS

Sister Mary Latisha Doss was called from this life May 23, 1970, in Memorial Hospital, Danville, Va., at the age of 67 years. She was born June 26, 1902, the daughter of Chissley and Elizabeth Hardy. She was married to Brother Lundy Doss November 6, 1916, who preceded her in death January 15, 1961. Together they united with Springfield Primitive Baptist Church November 8, 1924, and were faithful members.

Sister Mary had been in poor health several years but grew worse for three weeks, and seemed to realize her time here was about ended. She told the writer the day she died, "When I lie down at night I wonder if I will awake in the morning." She was such a humble person, kind spoken, and always much concerned about the sick and afflicted. She worked hard in rearing their big family, and was so patient and good to them; and they were also good to her and loved her. She manifested a great love for her church and loved the preaching of the gospel of God our Saviour.

Five boys and five girls survive: Reuben, Leroy, Frank and William of Gretna, Va., and Raymond of Danville, Va.; Mrs. Roy Dalton, Mrs. Ollie Collins, Mrs. Morris Mills, of Gretna, Mrs. Bernice Crane of Danville, and Mrs. Irene Floyd of Hopewell, Va. Surviving also are one sister, Sister Maude Doss of Gretna; 26 grandchildren and 8 great grandchildren.

Funeral services were held at Springfield Church by her pastor, Elder O. K. Tench, and she was laid to rest in Gretna Burial Park. There was much evidence of respect, devotion and friendship manifested by the congregation, and many beautiful flowers.

May the Lord be with and comfort her beloved children and all who mourn, and reconcile us all to say, Thy will be done. Written by

Annie Tosh



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., SEPTEMBER, 1970

NO. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/70  
IT EXPIRES WITH THIS ISSUE

## PRAYER

A sister asked me some time ago  
To write something on prayer,  
But I've hesitated to try,  
I do hereby declare.

Many times I've endeavored to pray,  
Which seemed to be in vain,  
But I would pray without ceasing  
While on earth I remain.

"Prayer is the soul's sincere desire,  
Unuttered or expressed,"  
And I hope that with this desire  
I have at times been blessed.

Fervent prayer is a solemn thing,  
Proceeding from the heart,  
The supplication to the Lord,  
Who doth knowledge impart.

I believe that all true prayer is  
Indited in the heart  
By the Lord God omnipotent,  
Who in heaven above art.

Even Jesus, the mediator  
Of the New Testament,  
Offered up prayers to the Father  
When he to earth was sent.

He was sent to redeem his own,  
Who are with him joint-heirs,  
And now seated at God's right hand,  
To him presents their prayers.

He said he prayed not for the world,  
But for them given him;  
They were giv'n to him to redeem,  
And I hope I'm one of them.

C. W. Vass  
409 N. Y. Avenue  
Elizabeth City, N. C.

## ENJOYED THE MEETING

Rt. 2, Box 518  
Bassett, Va.

Dear Elder and Sister Wood,  
and the Dear Editors of the *Signs*,

I hope all are well, and rejoicing in the sweet sunshine and love of blessed Jesus. He is all our salvation, our grace, love, mercy, and truth. He is all we will ever need in this low ground, and in that sweet home above.

O! am I his or am I not? I hope I have a hope in Him. Today, while the dear Elders at Riverview Church were preaching Jesus and him crucified so wonderfully, I, who am the least of all, feel I was wonderfully fed on the crumbs that fell from God's eternal throne of love. How my poor, weary soul did leap for joy! I was given a desire to humbly bow my head and thank the Lord, who, in his tender mercy, comforted one so vile as I.

For some time I have been down in the valley — so low and so barren, wondering if I have only caught the shadow, and missed the substance.

It is sweet to meet God's dear, precious children, and hear them sing and pray and preach the blessed Truth as it is in Jesus. We sang that wonderful song, "God moves in a mysterious way, His wonders to perform." I love that hymn, and had wanted for a long time to hear the little ones of God sing it again . . .

Dear ones, I hope you will pray for me when you are blest with a mind to beg for the sweet mercy of God.

Your least sister,  
Callie Clark

## EXPERIENCE

Brother Cecil Turner, a dear servant and able minister of God who baptized me over 20 years ago, requested that I write, so it is with much fear and trembling that I attempt to write a part of my feelings, and how I get along.

I have felt for sometime to be cut off. I seem to be so far away, and cold, that it causes me trouble and grief. I am made to wonder if surely I am mistaken in the whole matter. I feel that I have caught the shadow and missed the substance. I long for and try to beg for a thankful heart, to thank and praise my God for being so good and wonderful to me and mine. I have been so wonderfully blessed all the days of my life, and have been so undeserving of His notice. I desire to be kept at his precious little children's feet; to be humble and kind. It is not my desire to hurt a hair of one of their precious heads. I feel that when we are blessed with the Spirit it is not possible to harm one of his little ones.

I desire to bear my burdens and trials humbly and without grumbling at my lot; because I know if we are what we hope and profess to be, we cannot sail on flowery beds of ease; but the life of a pilgrim is a hard road to travel. O Lord, help us to look unto the hills from whence cometh our help. It seems that I go to church longing to hear preaching and be comforted and lifted up, but most of the time it is a sealed book: yet I realize it is the truth as it is in Christ Jesus our Lord. His precious word is indeed food to the poor, hungry soul when one is blessed to preach Jesus and him crucified, and I know it takes the same power to receive it as it does to preach it.

If I am one in that blessed number that Jesus left his lofty heights in Glory and came down to this low ground of sin and sorrow to suffer, bleed and die on the Roman cross, then nothing shall ever be able to separate me from the love of God. I have read the scrip-

ture in Luke 23:26 where they crucified my Lord, and have shed many tears, and felt as guilty as if I had been there and driven the nails in his dear hands. I have felt that if I had been there, I would loved to have handed him some cold sweet water to drink. I feel a lot of time like Mary must have felt when she was seeking her Lord, (John 20:11), and went to the sepulchre, and seeing He was gone, stood weeping. On seeing a man she thought was the gardner she said, "They have borne my Lord away, please tell me where they have laid him." Then it pleased Jesus to reveal himself to her: he gently spoke her name, Mary. She knew at once it was her Lord. How happy she must have been to see him — she must surely have felt her great need of him or she would not have gone seeking him.

I feel so many times, that if I could but touch the hem of his garment I would be made whole. Once I was being ridiculed and made fun of until I felt I must surely throw up my hands in despair. Inwardly I cried, O Lord, what does one do in a case like this? and the words came to me, "Forgive them, Lord, for they know not what they do." I felt a lot better and was given grace to bear my burden. I know the road is full of thorns and thistles, and many, many troubles, but am made willing to bear my burdens to bear the name of Jesus.

I oftimes think of the parable of the sower that went forth to sow: some seeds fell on good ground and grew up and bore fruit, while others fell on stony places and the sun bore down upon them and the weeds grew up and they did choke. I feel like a seed that fell by the wayside. I know unless the goodness and mercy of my Heavenly Father keeps me, I will surely fall by the wayside. I beg that He will keep me in the way that he will have me go. I long for more and better evidence that I am one of his little ones, and not deceived in the whole matter.

I have tried to pray for a dream, and just recently I dreamed I was an

angel as pure and white as the angels in heaven. I thought my little granddaughter told she saw me, and I told her it must have been someone else; and she said, "No, grandmother, it was you." I thought I was so happy that I cried and cried. This gave me reason to rejoice for a season; but I long for more crumbs from the Master's table to feed my hungry soul. I know I have been made to hunger and thirst after righteousness, and I know He has a bountiful storehouse of mercy that is sufficient for all his children; and He allows just enough to keep us pressing onward and upward toward the mark for the prize of the high calling as it is in Jesus Christ our Lord. It seems that through the eye of faith I can view a whole sea of heavenly angels dressed in pure white with crowns on their heads and harps in their hands, all happy and praising King Jesus as he sits on his throne, making intercession for all the saints of God; and watching over them in the dark hours of night and when the storm clouds gather, — watching over them when they are unmindful of Him. He's in that city whose builder and maker is God: it is a beautiful place where all is love and all tears are wiped away. No pain or fear or sad farewells shall ever enter there, just peace and joy and love.

Once I was begging my Lord to go with me over the dark river of death, of which I knew nothing; and to hold my hand. I thought that with God holding my hand, who could be afraid; and He spoke to me and said, "I am with thee always even unto the end." I was made happy and was lifted up for a time. Another time I was so troubled it seemed surely I would be overcome, and I was continually trying to beg for mercy, and the words of a song were made known unto me: "Fear not brethren, joyfully stand on the borders of your land; Christ your Father's elder Son bids you undismayed go on." Were it not for my dear Saviour's caring for me and speaking peace to my poor soul, I could not go on; and yet I know these

things of which I speak are very necessary to keep me under the rod. I feel so much of the time to be in a valley of dry bones bleached in the sun. But He has only to speak and I come to life like the dew on dried grass, or a fresh summer shower. He waters us with love, grace, and understanding in our hearts, so that we are set apart from the world; and we are a peculiar people the world does not understand; but grant, Lord, that I may be a witness of our Lord and Saviour.

Dear reader, please pray for me when you feel you don't have a friend on earth or in heaven, I desire and need your prayers. I realize more of late that I am not my own keeper, and that unless I am kept by His unerring Spirit and tender mercy, I will fall by the wayside, and be forever banished from the dear fellowship of the Church of God. This I don't believe I could bear. I want to be found mixing and mingling with the dear saints of God: I want to live with them, die with them, and be buried with them. It is my humble desire that I may be blessed to remain with them, but am so unworthy, and do feel if they knew me as I and my Lord knows me, they could not fellowship me. I feel if one at all, surely I must be the least one. With Paul I feel to be the chief of sinners. I hate my life and the way I live, because I cannot live like I would love to. "The things I do I would not, and the things I would not, I do. Therefore it is not I that do it but sin that dwells in me."

As long as we live we must put up with this tabernacle of clay: the carnal mind is not subject to the laws of God neither indeed can be. "It is not of him that willeth nor of him that runneth but of God that showeth mercy." Our dear pastor, Jimmie Hollandsworth, who is blessed to be as wise in the true knowledge of God as any I have ever known, said something while preaching that I thought was so humble and good, and it has remained with me. He said that while vacationing in various parts of the country, he tried to conduct him-

self in such a way that the Lord would not be ashamed of him. I thought, what a good example that is to set before us! But I fall so far short of the way I wish I could live that I feel like the Prodigal son who spent all and was no more worthy to be called his father's son, but wished to be only as one of the hired servants.

I know that when Jesus bowed his head and said, "It is finished," and gave up the ghost, if I was not included in that blessed number, there is nothing whatever I can do to enter into the courts of glory. I am just as helpless as a leaf being tossed about in a whirlwind, to catch hold of anything to help me; so am wholly dependent on the Lord and Saviour. We must stand still and see His salvation. I feel sometimes to cry, "O Lord, restore unto me the joy of thy salvation." Sometimes while in the mill running my machine, I am given to meditate on the goodness and mercy of my Heavenly Father, and I feel his mighty power overshadows me to the extent that I am made to praise his holy name. He is the "fairest of ten thousand and altogether lovely"; He is the bright and morning star, the Lily of the Valley, and ever to be adored, and greatly to be feared. "If these be still, the rocks would cry out."

These rejoicing seasons are jewels to me, and certainly worth more than gold or anything the world can offer. Once I was greatly troubled and felt forsaken, when the words came to me, "Peace be unto you from God the Father." They came with power, and a great calmness settled over me, and I was at peace for awhile. These things follow me, and remain to comfort me.

My dear uncle, Leonard Brammer, who is an able minister of God, said on one occasion, that when you were troubled try to remember that Jesus was there before you. This has been a great comfort to me.

Please excuse mistakes, Brother Cecil, and forgive me for writing so much.

A little sister with a sweet hope of Glory.

Edna Rea  
Rt. 2, Box 650  
Bassett, Va. 24055

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#### BROTHER HALL TO HIS SISTER

P. O. Box 595  
Mount Vernon, Wash. 98273

Dear Sister:

In your letter of February 26th, you state, — "However, I don't understand how God would choose only a few of His creatures to go to Heaven. As I always told Father, — What incentive could one have to lead a better life?"

Now this shows you have been concerned over this rather puzzling matter and are still giving it thought, which is evidence you have long desired to understand it and are still of the mind to reconcile yourself to it, I believe. I have been impressed to write you, and in my feeble way to tell of my own deep concern over the very same thing many, many years ago, and how, in due time, it was all cleared up to my complete satisfaction, not of my own effort or self-sufficiency but by the enlightenment given by that *mysterious power from above* when it was His will and pleasure to reveal Himself and some of the mysteries contained in HIS BOOK OF TRUTH.

This brings us right into the very mysterious and SECRET things which the Lord has chosen to belong to Him, — to be revealed only as His pleasure and designs dictate. One of his servants, some 100 years ago, wrote, — "Secret things belong to God, but such as are revealed belong to us and our children." Human knowledge goes no further. *No finite intelligence can fathom the infinite depths of the Godhead.* It seems certain that He revealed considerable of *secret things* to the Old Prophets and Apostles who wrote of them in the Old and New Testaments; among them this very thing we have

in mind, that the Lord's elect or chosen ones are so few in number as compared to the non-elect or world-at-large.

Getting back to the question, "What incentive could one have to lead a better life?" To treat with this question rightly, we would have to deal with mortal man first in his natural, worldly state of being. As such, their worldly "incentives" or motivation was largely dependent upon their parents, or those charged with their worldly care while in their early years. From the creation on thru early times, people generally were admonished by their elders, parents, and others, to be of good character, to respect their parents, and the moral and legal laws of their day. Being natural, worldly people, many failed to lead exemplary lives, both young and adults in all walks of life; even kings of olden times "Did wrong in the sight of the Lord," says the Old Testament. As time has passed down thru the many centuries, man has not improved as to leading exemplary and good lives, and we only have to look briefly about us here, and consider what goes on thru-out the whole world, to see where man's actions have led the world — to the very brink of destruction. In stating what *man's actions* have done, I mean the natural, worldly people as a whole, and do not include those good people the Lord has separated from among the masses who are His true disciples and followers. Naturally, some could have it charged to them of much wrong doing in the sight of the Lord before He wrought His change in them. After He changes His chosen ones, they will never be found aiding and abetting the shocking crimes, violence, whoredom, and the multitude of Satan's vile works we have seen in the past, and are seeing today.

Now while still treating with natural, worldly man and trying to get to the point of what governs his incentives or motivation to do good, my mind turns to the first man Adam (and of course his wife Eve), who we find in the beginning of Genesis dwelling in a world-

ly paradise, with all their worldly needs supplied and without any other mortal man around to sway them into wrong doing. Surely they should have had, and did have, every reason to lead a good life and do as the Lord told them. They did not have any knowledge of what God's action or His will was as to saving only a part of mankind or choosing from among the future generations, etc. So we must say that their lack of incentive to do right in the sight of the Lord, could not be charged up thusly. *The fall of Adam came*, and sin entered into the world, — the *sin* being an act of a thing. It has continued on thru the ages, involving every living human being. In Psalms 51:5, David wrote: "Behold I was shapen in iniquity and in sin did my mother conceive me." Many scriptures could be cited verifying this fact.

Further, there was the Apostle Paul (formerly known as Saul) who wrote in Acts 26:5, ". . . that after the most straitest sect of our religion, I lived a Pharisee." Here we see he was a very religious man, as well as an educated man. Surely he should have had every incentive to live a good life and do right in the sight of the Lord — if his knowledge of the Lord had been gained thru *the Lord changing him*. But he was still an unregenerated natural man, and his new birth by the Lord God came later when he was on the road to Damascus to bind and imprison the Lord's chosen followers. Read his miraculous conversion in Acts 9:1-13. Read how he was a party to the stoning to death of Stephen, Acts 7:58. Read of the great change after he was **CHANGED BY THE POWER OF GOD**, in Acts 9th chapter, and see that **HIS INCENTIVES WERE THEN TO DO RIGHT IN THE SIGHT OF THE LORD**.

One more scriptural record before leaving this subject, that of the two malefactors (criminals, sinful men, convicted of thievery) hanging on either side of the crucified Jesus. It seems certain that their incentives to do right

and to live good lives, were non-existent, or nil, and that neither of them knew Jesus other than by a "head" knowledge, and had no reason to live a bad life because of their knowledge of His will or manner of converting and bringing to Him only a portion of the multitudes of living souls. Notice that the one suddenly became aware of who Jesus actually was, by and thru Jesus having revealed Himself to him; and he begged Jesus to remember him and to have him in Paradise with him, etc.; to which Jesus answered that he would so act. Notice that the other thief, railed upon Jesus and said, "*If thou be Christ, save thyself and us.*" This one did not know Jesus or he would not have said — "IF THOU BE CHRIST," etc. Excellent proof that Jesus meant what he had said, "I came into the world to save sinners." Notice that this thief's vileness made not one whit of difference to Jesus, when it came time for Him to do his Father's will as he prayed before being crucified — "I pray not for the world, but for them which thou has given me, for they are thine." (John 17:9)

Some Scriptures bearing upon the foregoing writings are: Proverbs 16:1: Solomon said, "The preparation of the heart in man, and the answer of the tongue is from the Lord." Psalms 17:7: "The law of the Lord is perfect in converting the soul."

Now as to the INCENTIVES or MOTIVATION of those people of past ages, after the Lord's miraculous power changed them from their darkness into His light and revealed himself to them as He so chose to do. We have already referred to the Apostle Paul's change, and the thief on the cross. We only have to read of Samuel's experience, I Samuel 3:7, "And Samuel did not yet know the Lord, neither was the word of the Lord yet revealed to him," to see that Samuel's incentives were good thereafter.

Turn to Jeremiah, 1st chapter, and see the miraculous way he was brought

into the LIGHT AND POWER OF GOD, and how he was a true servant and prophet. You will not find that he ceased to have good incentives and failed to live a good life, etc. Look into the records of other old Prophets of Old Testament record, as well as to check over the lives of St. John, Peter, Timothy and various others, and see how they lived after the Lord changed them into His servants from earthy, worldly and generally uneducated, ignorant fisherman, etc. Should I run thru several of their records, this letter would be entirely too lengthy and tiresome to you.

Now as to a few Scriptures treating on the Lord's people being but a few or a "REMNANT," which is a small part of the whole thing. In Deuteronomy 7:7, "For the Lord did not set his love upon you, nor choose you, because ye were more in number than any people; FOR YE WERE THE FEWEST OF ALL PEOPLE." Isaiah 11:11, "... The Lord shall set His hand again to recover the remnant of His people." Ezra 9:8 — "... To leave us a remnant to escape ..." Isaiah 1:9: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom," etc. Isaiah 11:16 — "And there shall be a highway for the remnant of His people, etc." Jeremiah 15:11: "The Lord said, verily it shall be well with thy remnant," etc. Jeremiah 23:3: "And I will gather the remnant of my flock out of all countries, whither I have driven them." Jeremiah 31:7: "... O Lord, save thy people, the remnant of Israel." Jeremiah 42:2 "... And pray for us unto the Lord thy God, even for all this remnant, (for we are left but a few of many) etc." And many more.

In the New Testament, in Matthew 7:14: "Because strait is the gate and narrow is the way that leadeth unto life, AND FEW THERE BE THAT FIND IT." These are the words of Jesus, strong proof indeed. Note that He said in verse 13 that many there

be that go in at the broad gate that leadeth to destruction. Romans 9:27: "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." Romans 11:5: "Even so at this present time also there is a REMNANT according to the election of grace." Lastly, in Revelation 11:13: "And the remnant were affrighted, and gave glory to the God of Heaven." There are also mentions of *Remnant* in Rev. 12:17, 19:21.

Now all this — all these words by the inspired prophets and apostles — cannot be brushed aside, and especially so at this very time, when we actually can see the scarcity of people DOING GOOD IN THE SIGHT OF THE LORD as compared to the multitudes that are bent on destroying the very foundations of our civilization and way of life as we have been taught to live this short life on earth.

I have scarcely "scatched the surface" so-to-speak, of the vast volume of Scriptural proof to be found, treating on THE FEW THE LORD HAS CHOSEN from among the countless millions upon millions from beginning of time to ending of this time world. I can only say, read the Bible, always in a prayerful mind, asking the Lord to give you understanding of some of His ways that He has seen fit to hide from the world at large. If you do not find Scriptural proof of what anyone, in any walk of life, gives out to you as being THE GOSPEL OF OUR LORD, then do not accept it; even what I have herein written.

I submit this to you to read and meditate on at your convenience, and if you decide it is of no value, or has not cleared up your mind as to the points you raised, throw it away. It is submitted in the hope you will get something of value from it.

In Christian love, I hope,  
Bill (Wm. O. Hall)

44 Durrett Grove  
Tuscaloosa, Ala. 35401

Dear Sister Veola:  
(Mrs. Harvis Donaldson)

I was real glad to receive your letter. I had been thinking of you and was real glad to hear from you.

At the present, or just previously to the present, it seemed I couldn't be settled in mind just what I wanted to do — read or cut grass, etc. then the postman delivered your letter, and after reading it I felt like trying to write in answer to it.

I was much pleased by you offering for baptism and church membership, Sister Veola, believing with all my heart it was the work and effect of the grace of Christ wrought in your heart and mind. You well know our infirmities are mixed with our most humble performance, that we may, as you say, glory not in ourselves but in the Lord. Without those infirmities or tribulations we would have no fear and trembling and would be like the Pharisee, glory in ourselves. But the Lord said — no flesh can glory in his presence. But He chose his people in their infirmities and in the furnace of afflictions, and thereby separated them from all the children of the flesh. He thus teaches his own by experience and will not leave them without a measure of comfort by the fruits of the Spirit of Christ; but gives them assurance to taste that He is gracious — the good word of God, the power and glory of his free grace, mercy, truth and love. Yes, and a sweet hope, all of which Christ is to them, and is made of God unto them; and thus they are made accepted of God in Christ unto Himself. And, as you said, that is the way it is with his children whether I be one or not. And that God knows, as He knoweth them that are his; but I do not know, save only in part — a very small part which evidences produce — such as we know we have passed from death unto life because we love the brethren, So in that sense we know in part and

prophesy in part, but when that which is perfect is come, that which is in part passes away. But after all, we are said to be saved by hope; and though that hope seems so little and dim, yet if it is real, which it seems we can only hope it is, yet it is as large as Christ is who is our hope, and He filleth the heavens, yes, the immensity.

Sister Veola, I wish to say again and again, I am always made to feel glad to see the Lord's children follow him in baptism. It seems there are so few of them that do, comparatively, and those that don't, we are often made to wonder just what their feelings are concerning it. We feel it is a sacred ordinance of the Lord and that He must lead to and in it; and many times we would love to say something to individuals, but fear we may drive them from it instead of helping them. We think it should all be in fear yet willingly, desiring to obey the dear Lord who has and will continue to do so much for us poor and unworthy sinners. The Lord's people all have in a measure the same feeling experimentally, and that is where the union lies, — feeling to be the poorest of the poor in themselves and yet in a measure the richest of the rich in Christ. But without being poor in the Spirit, we could never feel to be rich in Christ. Only the poor in the spirit feel the need of Christ.

I remember the pleasant smile on your face after coming up out of the water. May the dear Lord ever bless you with his sufficient and enduring grace through all the trials and afflictions of this life and then receive you in his likeness in glory, to ever be with him.

Your very unworthy brother,  
I hope in Christ,  
John L. Sanders

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“WHEN WE ARE CHANGED  
FROM JUDGE TO BEGGAR . . .”

2768 Clifton Ave. N. W.  
Roanoke, Va. 24017

Dear Editors:

Having just finished reading the July, 1970, issue of the *Signs*, I feel so impressed to send these three subscriptions, one for a cousin and for my two brothers . . .

Why do I want them to receive these subscriptions? Because the writings of this July issue may satisfactorily answer questions I feel arise in their minds from time to time; and because I was reminded of some of my exercises of mind in my journey through this life so far, and my hope of that place beyond this life.

We came into possession of some of our grandfather, Elder Asa D. Shortt's, old papers, letters and minutes recently, and they are a joy and comfort to us as we read them. I was especially touched by one quotation of Elder R. H. Barwick (1899), which one said was well said:

“Jesus taught his disciples to pray for forgiveness, just as they forgave those who had wronged them. It is true yet, that just as sure as we hold hardness or malice in our minds against any who have really wronged us, much more against an imaginary wrong, just that sure the door of prayer is shut to us, and we need not try to find the Lord in our troubles. When we come low enough that we are engrossed in our own poverty and great necessity; when our own spirit is broken and ourselves undone, then we are not caring about the wrong of others: we get down off the judgment seat and leave that to the Lord. When we are changed from judge to beggar, there is hope for us.”

As I read these words I thought of the 6th verse of the 2nd chapter of Colossians, “As ye have therefore received Christ Jesus the Lord, so walk ye in him . . .” When we consider Jesus' “walk” while on earth as man, we must see where and how his feet walked. And it does mean much to me for several reasons. One is, as I beheld a hand



come down and hover protectingly over one, and turn palm outward against anything coming against this one, I found myself feeling, I cannot deny God. Through much sorrow, trials, and trying events, I felt I must leave all times, events, and things in God's hand. On one occasion, after many trying events, I came home from work feeling that everything that seemed to be from God, was taken away from me: I felt I would fall to the ground as I walked from the bus line to the house. My footsteps halted as I felt the vital things being taken away. It seemed all flesh was stripped from my bones; and as I beheld the "valley of dry bones" even my bones seemed to dissolve, and a cry was wrung from my inner heart, "Lord help me to get home, and not fall here on the street." I could go no farther. As I said "Lord help me," these words came with such life and strength: "To be clothed upon." Clothed upon with what? humility, I hope. Though my judgment be taken away, may I know something of the humility of the meek and lowly heart of Jesus: for He said, ". . . for I am meek and lowly in heart."

A dream of being in a room full of beds, and each bed full of afflicted ones — beds of afflictions. I was in one bed. A small child, a baby, was brought in. All said they loved the baby, but none had any room for it. I looked at the child, and said, "Put it on my bed, here is room for it." I put out my hand to its feet as it lay there, thinking they were cold; but its feet warmed my hands; and I felt, "O, to walk in all things as this child walked— meekly, humbly."

As I sat at the breakfast table Sunday morning of the Kehukee Association at Norfolk Church in 1969, I was lost in thought so deeply as not to hear what was said to me. I could see the ocean from where I sat; and the water was rough and rolling from a storm that was brewing. I seemed to see Jesus walking on these waters; and again my desire was to follow him.

Humbly,  
Catherine A. Houchins

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"SAVED BY HOPE"

Rt. 2  
Smithfield, N. C.

Dear Elder Spangler:

Of late I have been burdened to write and preach about our hope in Christ Jesus. So many are crying loudly that they know they are saved. It is my desire to contend for the doctrine of Election and Grace and a precious Hope of Eternal Glory. Without a doubt I do not believe that we know we are saved. I go to the Apostle Paul's writings in Romans when he was blest of God's grace to write, "For I know that in me, (that is in my flesh), dwelleth no good thing." I believe that he saw himself as he was, imperfect, sinful and unable to save himself.

When we are blest by God to see ourselves as Paul did, then we are thankful for a sweet hope in Jesus to save us from our sins. Paul wrote again, saying, "For we are saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for." If we could see what we hope for then we would have knowledge, and we would not need hope.

I believe I can tell you how a man, woman or child can know he is saved. The only way is that they sin not. Who can say he has no sin? The Scriptures say that the thought of foolishness is sin. Have you, dear reader, not had a foolish thought even in the past hour? It is also recorded that all have sinned and come short of the glory of God. Does that Scripture leave anyone out? We read that the wages of sin is death. Does not everyone have to die? The Scripture says, "And sin, when it is finished, bringeth forth death."

I have often heard about big sins and little sins, but there are no big or little sins. Sin is sin; and the consequence is death. The very thought of foolishness

puts us in the need of the mercy, grace and love of Jesus Christ, who alone lived a sin free life; yet who died because of the sins of his elected children — whereby we have hope that He died for us: Christ in us the hope of glory. “Which hope we have as an anchor of the soul, sure and steadfast, and which enters into that within the veil.” If we knew we were saved, we would need no anchor of the soul: we would not be sure and steadfast in pressing on toward the mark for the prize of the high calling of God in Christ Jesus.

How sweet to the poor and needy child that hope in Christ Jesus is! It never leaves nor forsakes one while traveling this world of sorrow. It causes us to beg God for mercy; for we know that without his mercy we are lost. Despite all the doctrines of men, let Israel hope in the Lord. The people who say they are saved are evidently without Christ, in that, “At that time (before regeneration and a hope), ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Today, if we have no hope, we are without God. Jesus and his finished work is the hope of the Primitive Baptist Church today. Without the finished work of Jesus, all is vain.

In conclusion, I will say that there are those who would take away our hope, and do away with the doctrine Old Baptists have believed from the beginning . . . and have us made into Arminians. May God bless us to detect worldly religion and keep it from creeping into our churches. They would deceive the very elect if possible. Thank God it is not possible.

In hope of eternal life,  
(Elder) Wayne Mitchell

Box 295  
Nags Head, N. C. 27959

Dear Editors of the *Signs*, and Elders

of the militant church, and I feel the precious servants of the most High God, and Lord and Saviour Jesus Christ:

I am unable to find sufficient and appropriate words which could even remotely express the depth and height of my feelings this morning, concerning the unsearchable riches of the most merciful grace giving God and Saviour of his people.

There is not one doubt in my mind but that the *Signs of the Times* is a means which the merciful God uses to give comfort unto his poor and afflicted people. Whether I be one of them I do not know: I only know that His allowing this poor sinner to even hope, is so great a blessing that I am caused to desire that I be enabled to render any and all praise and honor unto His glorious name.

Dear Editors and Elders and servants of the most high God, and those whose writings I find in the *Signs*, how great and marvelous are his blessings unto you, as his Holy Spirit guides and leads you in your writings, and the printing of the truth as it is in Christ Jesus. It is a true saying, that it is far better felt than told. And how great are his blessings unto the readers of this paper when they are given the blessed understanding of the true meaning as set forth in the paper. It just means far more than tongue can ever tell here below.

I am enclosing some writing which are according to my mind and feelings; and though I know that my own efforts can profit nothing, if you find it is in accord with the truth, giving all praise and honor to the only true God, you may print it in the *Signs*.

Troy G. Shepard

“LOVES THOSE WHO BELIEVE  
SALVATION IS BY GRACE ALONE”

Box 295  
Nags Head, N. C.

I know that I love the Old Baptists,

who express their belief that salvation is by the grace of God alone, and in no wise by the work of the fleshly creature. But the question so much upon my mind is this, Is the love I feel for them in truth born of the Holy Spirit? I know that there has come a change, so that my thoughts are at times upon things different from what they once were; and that my feelings are different concerning things I feel to be of an un-worldly nature; and that at times I feel a deep desire to refrain from praising or honoring any man in his flesh, and that I might be enabled to render all praise unto the precious name of the Lord, and have no confidence in the flesh of men; but that my faith might be centered upon the unhindered ability of the just and holy God.

I do so hope that it is not in vain that I go daily searching for more evidence of my hope being born of the Spirit, for without this I can do nothing which would be pleasing in His sight. I am so helpless and prone to the ways of sinful flesh; and then afterwards am so filled with shame and hatred for the ways of my fleshly self, that I am not fit even for this world, much less to feel a precious hope in Christ.

I desire the privilege of greeting Old Baptists as brother and sister, but there is so great a fear in me, that were I granted such privilege by their accepting me as one of their members, I fear that I would have deceived those dear ones. Some times I have been asked, Why tarry? and my first thought in reply is my feeling of unworthiness, and that I might cause hurt in some way or manner; and I don't want to do such an awful thing. I do feel a desire that I might be enabled to go into the water and follow the Lord in baptism; but I know that that is accomplished only when performed in the Holy Spirit. Some have said that the Spirit was not literally with them to such a degree as to carry them forward begging a home with the brethren; but

I have desired that I might feel the power of the Spirit with me to move me toward and unto that end, otherwise it would not be to the honoring of His precious name.

The 3rd Sunday in May when an open door was announced and a hymn was being sung, for a period of time it seemed I almost went forward; but somehow I did not go . . . In my feelings these words are true, "It is not in man that walketh to direct his steps," and I hope that if and when I should ask for a home, it will not be this poor mortal directing my steps in so serious a matter.

I am well acquainted with my own awful ways, and if there was ever a time when I was not committing some evil sin, it was wholly by reason that I was restrained by the merciful grace of God; for it just is not in me of myself to do anything good and well pleasing in His sight. I desire to be thankful for the fellowship expressed by some Old Baptists towards me, and I desire that they would not interpret this writing as a reflection upon their encouragement of my request for membership.

Troy G. Shepard

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#### "THE SIGHT SATISFIED HIM"

Boones Mill, Va. 24065

Dear Elder and Sister Hudson:

Thank you for your good and brotherly letter of April 21. It arrived in due time and brought us cheer.

We all remember you with much pleasure, dear brother, and as the song says, "hope to meet again."

The word of promise brought joy to the hearts of Adam and Eve on the island of time when soon after the fall the announcement was made that the seed of the woman should bruise the head of the serpent. Jehovah thundered forth His hatred of sin from the dark cloud of Sinai and wrote His curse in flames of fire on the face of heaven. Yet it was revealed and it was seen,

and it was declared that one should come from Edom with dyed garments from Bozrah, who alone should, could, and would bring salvation unaided and unassisted. In fulfillment of that promise the mighty captain of the salvation of His people came forth "glorious in His apparel, traveling in the greatness of His own strength," and "Mighty to save," was the inscription displayed on the banner of His majesty.

In many infallible proofs of his power and majesty, He, while here incarnate, opened his mouth and the blind saw, the deaf heard, the dumb spoke, the lame walked and the lepers were cleansed. His voice is more mighty than death. The heavenly warrior showed his ability to heal sin, shatter the chains of guilt and purge the horrible caves of human corruption and misery. His power was such that no man or combination of people could take His life, but He had power to lay it down himself. After He demolished the castles of every foe, He came forth from the grave and entered the gates of the eternal city. Now He is Jesus and this is he that rides the chariot of grace, conquering and to conquer! When Jesus begins to deal with a sinner the armor of the rebellious is taken from him, his hard heart is broken up with tender emotions, the enmity is destroyed and love takes its place. The sinner who cared not, is made to care, who believed not, is given faith, who loved not, is caused to love, impenitency is changed into grief, the proud spirit is subdued and phariseeism is removed.

A victory is thus given as an earnest of another which shall be given in the resurrection. Meantime Jesus will not quit the field until He has completed the conquest and swallowed up death in victory.

He has never failed and He will never fail. In the deep travail of his soul He saw his seed and the sight satisfied him; for He saw them safe and saved for time and for eternity.

Much love to you dear people.

Your sinful brother,  
(Elder) J. L. Boccock

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#### EXPERIENCE

Fieldale, Va.

Dear Elder Spangler:

I feel to write this letter for the *Signs*, for I do much thinking. I haven't been a member of the church very long, and when I joined I could not talk for weeping, and didn't tell my experience the way I wanted to. I believe the brethren felt what was in my heart, for they received me as a member. I felt so unworthy but was so happy.

I loved to go to Primitive Baptist churches even as a child. My mother was a member of Union Church of the Smith River Association. She tried to teach me to fear God. I would pray for God to take care of me when I was afraid or when I was in danger. I remember my mother getting sick one time, and she said she thought she was going to die; and I prayed that God would make her well again.

When I was about 10 years of age, I dreamed I was in heaven and standing in line to be judged. There was a large man behind a desk who had a kind face, and wearing a long white robe. He told me I didn't pass for I had a dirty spot on me. I told my mother about the dream, and she seemed about to cry. This dream bothered me some, but I went on like any child, being mean and full of mischief.

Sometime after I married I visited my Daddy in the hospital, and he seemed so troubled. He had already told me his experience in which he felt to be with God. I told him maybe he should join the church; and he asked me if I would join and be baptized with him. I told him I was not good enough, and he said he wasn't either. Sometime later he joined the church, and I went to his baptizing. He was so happy, and I felt the grace of God was with him. I didn't

understand then why the pastor, Elder Leonard Brammer, and the other members were so happy too.

I went to several different churches after I was grown, and felt I was in the wrong place. Many times I would pray God to help me; and I feel my prayers were answered, but sometimes in a different way than I asked for. I went on doing many things wrong, and would feel guilty. When I had been married about seven years my husband and I separated, and I felt the world had come to an end for me, for I loved him dearly. Again I turned to God, praying that He would make me strong enough to stand any burden put upon me. I would go to Republican and listen to Elder J. P. Helms preach. Sometime it seemed he was preaching only to me, for he preached about things that were in my mind and heart. I would weep, but didn't know if I was weeping over my sins or my personal problems.

My husband came back to us and we moved to Fieldale, Va., and we were very happy in our family life. One day I carried my mother and daddy to Union Church on Saturday. I said that someone else could take them on Sunday for it was such a long way to drive. But something happened to me that day. It was as though a small voice was saying, Who was I to say whether I should go to church or not. It seemed everything I did was wrong; and I wept alone. I took mother and daddy to church on Sunday; and heard Elder Leonard Brammer preach. I cried so that I didn't go back for awhile: I was ashamed for anybody to see my tears. I should have realized then what was troubling me for I had no personal problems.

This feeling passed and I believe now it was because I was living in sin, going to swimming pools, dances, etc. and thought I was having fun. One of my girl friends said to me, "You aren't enjoying yourself, are you?" She could see that I was only pretending.

Then we built our first home above Fieldale. Sometime later I had a dream,

I was then carrying my second and last child; I dreamed I saw Jesus standing at the foot of my bed, wearing a long white robe, and was looking at me very seriously. I was sitting up in bed with my arms outstretched, saying over and over, "Jesus save me." My son awoke me, as my husband was on the night shift; and I was still sitting up in bed. He said that I was saying over and over, "Jesus save me." I cried for a long time before going back to sleep, for I felt I was lost, since Jesus had not reached for me in my dream. I felt one had to have a sign or dream to show when to join the church. I prayed for my baby to be normal, being afraid that God would punish me and it wouldn't be normal.

I would pray for an answer to my dreams, and would ask myself, What did it mean? When I was alone I would cry and try to pray, and felt I would surely die, and that God wouldn't hear my prayers anymore. When my daddy died, I grieved for him a long time, and cried in church everytime I went. I wondered if I was grieving over the loss of my loved one, or was it my burden of sin that was troubling me. I tried to keep this feeling out of my mind and to act as normal as possible. Then my mother died and I grieved for her, but felt she was at peace at last; for she was never satisfied after daddy died.

My burden seemed to get heavier and I began to understand what was troubling me: I felt I had to join the church. I went to Union Church the fourth Sunday in January, 1969, and felt that Elder Brammer was blessed to preach a beautiful sermon; and I was touched very deeply. I didn't join the church, but I came back home dissatisfied. I put off going back to meetings for a few months. Then I realized I had to have a serious operation. Again I was afraid I was going to die. One day I knelt beside my bed and prayed that God would show me what to do. Should I have this operation, or not; and if I died would he have mercy on me? I

was weeping all the time I was trying to pray.

I went into the kitchen, and these words came into my mind, "What more can he say than to you he hath said?" I realized this was part of a song. Then I looked into my mother's Testament, and there were some songs in the back; one was "How firm a foundation." The verse that touched me most was

"Fear not, I am with thee, O be not dismayed!  
For I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee  
to stand,  
Upheld by my righteous, omnipotent hand."

I felt that this meant God would be with me in the hospital. The next verse also touched me: beginning, "When through deep waters I call thee to go," etc. I felt this meant I was to join the church and be baptized. All the words of the song were so beautiful, and seemed they were meant for me.

I went into the hospital for the operation, and felt that God was with me . . . After I was able to come home I was very weak and improved slowly, and realized that I was still carrying a burden. I called Elder Brammer and told him how I felt; and he came by to see me. I felt the Lord sent him to help me. I told him some of my experience, and that I wanted to join the church, but didn't think I was worthy. He said that was the way everybody should feel. He advised me to start going to church, that it would help me. I felt better after talking with him, but put off going to church.

. . . I started reading my Bible and tried to pray. One night a great calmness came over me, and I felt, What I must do. I went to church the 3rd Sunday in August, 1969, at Martinsville, Va. The first time I had been to church since my operation. Elder Posey Ingram was there as Elder Cecil Turner was away. The songs were beautiful, and I cried and was not ashamed of my tears. I felt Elder Ingram prayed the most beautiful prayer I had ever heard. My sister was with me and told me later

she felt she knew what I was going through.

The 4th Sunday in August, 1969, my sister called asking if I was going to church, and I told her I had decided not to go, that I had not slept much the night before. She wanted to go with me if I went. Suddenly I told her I was going and would come over and pick her up. On the way I was laughing and trying to be humorous as usual, and enjoyed trying to help sing the songs until they started to sing, "In the sweet by and by." The tears began to roll down my face, and I was not ashamed. Elder Brammer prayed a beautiful prayer and preached a very touching sermon. I felt a change come over me . . . I don't remember the last song they sang for I was saying, "Lord, what must I do?" Everybody had moved away from me and were shaking hands. Then something happened for I began to cry again, and couldn't take the steps forward fast enough.

They received me by faith, for I couldn't say what was in my heart; and a few days later I felt troubled because I couldn't tell them what I wanted to. I looked forward to my baptizing, which was the fourth Sunday in September, 1969, by Elder Brammer near Union Church. It was a beautiful day, and the happiest day of my life.

I have had many troubles since then, but when I am sitting in church and hearing the wonderful sermons preached, my troubles seem very small. I feel I need all of your prayers. I realize now that we cannot be perfect in this world.

An humble sister,  
Ruth T. Craig

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#### "FEASTING ON THE CRUMBS"

Salisbury, Md.

Dear Sister Truitt:

Just a few lines to express my sincere thanks for the hospitality and fellowship shown me in your home. And above all I desire to praise and thank

our Heavenly Father that we were blessed to feast on the crumbs from the Master's table, giving us hearing ears and understanding hearts. I have been feasting on these crumbs this week. I have thought so much of how rebellious I was about going, but God in his providence laid it upon your heart to encourage me to go and be with you all, and I am thankful, I hope, for the many rich blessings received last weekend.

I have recalled with tears of rejoicing Brother Wallace's text and sermon to us on Saturday evening at Brother and Sister Davis'. Truly the Lord was in the matter. I feel all were blessed to feast at the Master's table. The age of the children of God all being one, opened many new doors and has given me a new insight on many things. We through faith hope to be included in this number, and though of ourselves unworthy, through His grace and mercy we possess a sweet hope that we too are among those given unto Him before the foundation of the world.

"A child of Jehovah, a subject of grace,  
I'm of the seed royal, a dignified race."

How wonderful when we are blessed to feel this sweet hope in our poor, trembling breasts.

Was so thankful that Sister Agnes could be with us. Her trials are to the world severe, but we know that our Heavenly Father abideth ever and will comfort and sustain her, and we hope us, when storms of trouble rise. He is our Rock of Ages and our Anchor in the storm.

I feel that our conversations around the table were times of sweet fellowship. "Blest be the tie that binds our hearts in Christian love." I could go on and fill pages of thanks unto Him for the rich blessings He bestowed upon this poor worm of the dust. "A debtor to mercy alone."

Hoping to see and be with you all again this weekend, if it be the Lord's will, and as often as it pleases Him to bring us together to worship and sing praises unto Him. The trials and temp-

tations of this life are many, but He is our Sovereign Protector, and is ever nigh.

Yours in sweet hope,  
Jimmy Messick

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SMITH RIVER ASSOCIATION

The *Smith River Association* is appointed to be held, the Lord willing, with Paynes Creek Church on Friday, Saturday and 1st Sunday in September, 1970. (September 4, 5 and 6.)

Paynes Creek Meeting House is in Floyd County, Virginia, on the Parkway near Milepost 150.

Our brethren and friends are welcome to meet with us.

Amos I. Hash, Clerk

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SEVEN MILE ASSOCIATION

The next session of the *Seven Mile Association* will be held, the Lord willing, with Liberty Church the third weekend in in September — Friday, Saturday and Sunday, 1970.

The church is located about five miles north of Dunn, N. C. Those traveling 421 from the northwest will turn left at second traffic light at Dunn, then will be on old Highway 301 to north edge of Dunn: look for association pointer; that will be a left turn, about four miles to the church.

Those traveling Highway 55 south will turn left at first flashing light at Coats, N. C. on Highway 27, (school house will be on left there) follow 27 about five miles to second intersection: there you will notice an association pointer turning right to the church about three miles.

Those coming from the north on I-95 will take Highway 27 at Benson to first intersection three miles and will notice association pointer, turning left about three miles to the church.

We invite all lovers of the truth as it is in Christ Jesus.

C. D. Turner

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SOUTH OUACHITA ASSOCIATION

The 1970 session of the South Ouachita (Wash-i-taw) Primitive Baptist Association will convene with New Hope Church, located one and one half miles northwest of Spearsville, La., Commencing on Friday before the fourth Sunday in September, 1970. Lovers of the truth are welcome.

Elder W. W. Hudson, Jr., Moderator  
Elder David E. Turner, Asst. Moderator  
Brother Eugene Patterson, Clerk

CHANGE OF ADDRESS

Sister J. R. Hardy, formerly of Winnsboro, Texas, is now living in Florida, and wishes the brethren and friends to address her at: 6015 U. S. Highway 301, Lot 14, Allenton, Fla. 33532.

LEXINGTON-ROXBURY ASSOCIATION

The *Lexington-Roxbury Association* is appointed to be held at Halcottville, Delaware County, New York, Wednesday and Thursday, September 16 and 17, 1970.

Those coming Tuesday take Denver Road at Kelly Corners to Crystal Spring Farm. Those coming Wednesday go to the Meeting House at Halcottville. Brethren and friends are invited to meet with us.

(Elder) A. J. Slauson

BLACK RIVER UNION

The next session of the *Black River Union* will be held, the Lord willing, with Mingo Church the fifth Sunday and Saturday before in August, 1970. The church is located about four miles south of Dunn, N. C. Follow Highway 421 south through Dunn about three miles, turn left at intersection. The church will be on the right side of the road.

We invite all who love the doctrine of salvation by the grace of God.

C. D. Turner

KEHUKEE ASSOCIATION

The Lord willing, the two hundred fifth annual session of the *Kehukee Association* will convene with Tarboro Church the first Sunday in October, Saturday before, and Monday following; October 3, 4, and 5.

The association is expected to meet in Tarboro High School, Johnston Street, Tarboro, N. C. on Saturday and Sunday. On Monday the association will meet in the Tarboro Church located at the corner of St. James Street and Albemarle Avenue, Tarboro, N. C.

We invite all our corresponding brethren and friends of our faith and order to meet with us.

Johnny Ray Gardner, Assn. Clerk

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INDIGENT FUND  
(To July 1, 1970)

Mrs. Agnes Jones, Tex.....\$ 1.00  
A. B. Arrington, N. C..... 1.00  
Elder Louis Stewart, Miss..... 1.00

Danville, Virginia September, 1970

SIGNS OF THE TIMES

Subscription price \$4 per year — \$7 two years  
*Published each month by*

SIGNS OF THE TIMES, INC.

Established 1832

Devoted to the Old School Baptist Cause

BUSINESS OFFICE

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Danville, Va. 24541

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

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Danville, Va. 24541

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## EDITORIAL

## I PETER 5:7

*"Casting all your care upon him, for he careth for you."*

The children of God often find themselves utterly at a loss to understand or comprehend the ways of divine providence and grace, and can only say as one of old, His ways are past finding out. It is he himself that teaches that he ruleth in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? They confess this, and at times are thankful it is so, for is there not comfort and security in such a doctrine? In it we see that not a dog can move his tongue, or a devil either, unless it be subject to the will and purpose of him that worketh all things after the counsel of his own will. Men are also subject to him, even the rulers of this world, for when Pilate said to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." He is before all things and by him all things consist.

An understanding of such a doctrine, imparted to us by God himself, is of great comfort to the soul, but few are able to travel long in the path of life, reconciled, with a calm and thankful heart, from every murmur free. God has ordained a furnace of affliction, and if he gives faith that believes that he who has promised is able to perform, he will try that faith; and just so, when we, as we hope, by his Spirit, have been taught to trust in his name and to rejoice in the truth that not a single shaft can hit, until he, the God of love, sees fit, we find the question asked, Do you believe God had anything to do with the sinking of that vessel, or the burning of that family and home? How has God anything to do with the sickness of this man? or with the death of his wife at such a time as this, when he

needed her so much? Thus we ask ourselves many questions, and are asked many such questions by others, and often such questions, when asked in the face of terrible trials, and what men call accidents, are almost staggering, especially if we are ourselves affected by the trial. If a terrible bereavement comes upon us we find it not so easy to live the doctrine, yet Job, sorely afflicted, did, when he said, "Though he slay me, yet will I trust in him." — Job 13:15

He has said, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. \* \* \* Fear ye not therefore; ye are of more value than many sparrows." Again, he saith, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed as one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

It is the trial of faith that will show to us how little faith we have, and how little we truly believe the doctrine to which we have subscribed. There is not one of us but has his, or her, trials; some hard to be borne, and we do well to consider that

"Whatever cross lies at thy door,  
It cometh from the Lord."

It is a crook of the Lord's making, and as long as he sees fit for it to be, none can straighten it. It may be to bring down our pride, to "hide pride from man," or to show us wherein our strength lies, or to make us of comfort to the saints, or to prove to men and devils, as in the case of Job, that our religion is not a fair weather religion, but that it can stand fire and flood; and in all these trials, and many others, too numerous to mention, the presence of Christ is seen, as he was in the furnace of old, thereby proving that he careth for us. In all the ages the Lord has

proven his care for his people in the furnace of affliction; such a way is needful or it would not be. He raised up a wicked Pharaoh who knew not Joseph, and he set over Israel taskmasters, to afflict Israel with burdens, but the more they were afflicted the more they multiplied and grew. The Egyptians made their lives bitter with hard bondage, yet the Lord still cared for them. Moses was born, and was hidden three months by his mother, who feared not the wrath of the king, and when she could no longer hide him she took for him an ark of bulrushes and laid it in the flags by the river's brink, the very river where the wicked Pharaoh had commanded them to drown their sons, yet God cared for him there. He was taken by Pharaoh's daughter and nursed by his own mother in the house of Pharaoh, the very man who wished to destroy all the male children of Hebrew origin. From this we can take this lesson: that the church of God nurses her children in the furnace of affliction. They are strengthened in the doctrine; the more they are afflicted the more they are trained up in the nurture and admonitions of the Lord.

In the word of God there are many instances that seem just happen so, mere chance, yet when we trace the chain of circumstances connected with the particular case we find a wonder-working Providence governing all things: as, for instance, the Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid. Who can describe the terror and abject loneliness of that little maid? Think of the parents, her mother, if mother she had, wringing her hands, sighing and pining for her little daughter. Many would there be in Israel then who would say, Tell us, did the Lord have anything to do with that? Thank God there were some then, and doubly thankful we ought to be, there are some now, who unhesitatingly would declare, It is the Lord. Some who by faith could see the companies of Syria going just so far and doing just

whatsoever God's hand and God's counsel determined before to be done. The child must leave the arms of the parents, must go into a strange and foreign land, and must go into Naaman's house. God cared for that little captive maid; he had a purpose. In Naaman's house she witnesses to the truth, and her testimony was for one whom God cared for, though in God's purpose he was held by a more relentless foe than even the captive maid. He was none other than Naaman, the captain of the host, but he was a leper. Yes, He cared for Naaman. He cared for Saul of Tarsus, even while he went about breathing threatenings and slaughter against the disciples of the Lord. Saul did not understand, he had no eye to see, the Lord using his persecution for the furtherance of the gospel. It is written, "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." The following verse declares the result in the purpose of God. It says, "Therefore they that were scattered abroad, went every where preaching the word." Thus a persecuting Saul of Tarsus, in the purpose of God, did more than all the missionary boards can do to-day, although they claim to be on the Lord's side, for there has never been a preacher of the word sent by man, anywhere. Why is it that Saul of Tarsus, Naaman and his companies, Pharaoh and his host, or the devil himself, can do nothing other than God's hand and his counsel determined before to be done? The simple reason is, "He careth for you." For God's dear saints there is a covenant, ordered in all things and sure, and in this covenant

"Jesus is engaged to save  
The meanest of his sheep,  
All that the heavenly Father gave  
His hands securely keep.

Nor death, nor hell can e'er remove  
His favorites from his breast."

They are loved with an everlasting love.  
God has 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. As this is his purpose he will care for us along the line that we must travel.

I might predestinate my trunk to go from here to New York City by railroad. To bring that about, the track must be there, the sleepers in their place, the station, the signal boxes, the men, the engine, coal, steam, and all other requirements must be there or ever my trunk can safely be delivered to its destination. Thus we believe Paraoth was in the purpose of God, fore-ordained to that very condemnation, as was the devil himself, and as were the companies of Syria, and if the word be true, that God has created the waster to destroy, and these wasters of Israel were in Israel's life of old, in the life of the captive maid, yes, and in the life of our blessed Lord, who shall say they will not be in our lives? Peter tells the scattered saints of old of a fiery trial that was to try them, and it is true to-day. God's dear scattered saints are a poor and afflicted people, having fiery trials; yet Peter by inspiration says, "Casting all your care upon him, for he careth for you."

There comes before our mind one dear sister, over eighty years of age, whom we once saw lying on her couch under terrible distress. Trouble had come upon her in her advanced age and was crushing her to earth: we said, Why should these things be? Faith answered, "He careth for you."

"Blind unbelief is sure to err  
And scan God's work in vain."

He is a very present help in time of trouble.

"The flame shall not hurt thee, I only design  
Thy dross to consume, and thy gold to refine."

We have seen another, younger in years, afflicted in body so that she could hardly move a limb, given up by earthly physicians, having little to look forward to but death and that which is beyond,

and to the honor of his name we have seen that he careth for her. Is he not the helper of the helpless? We visited such an one one day, and while there she said, "Sing Rock of Ages." We sang that and "Father, we'll rest in thy love," and as we got in our car we heard the afflicted one singing by herself in the house, and all we could think of was, "And at midnight Paul and Silas prayed, and sang praises unto God." Later we asked why she sang when we left her a few nights before, and the reply was, "Because I was happy." It is because "he careth for you" that the theme of Jesus and his love makes the captive's portion sweet. It is his care that made David say, "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." His care for Israel of old was wonderful. He brought them from under Pharaoh's yoke with a high hand and an outstretched arm and led them through the sea, gave them bread from heaven, water from the rock, a cloud by day and pillar of fire by night, their shoes did not wear out, nor their clothing decay, all because "He careth for you," for were they not a type of Israel to-day? They rebelled and we rebel, too. There is nothing that brings out the spirit of rebellion more than trouble. "The trial of your faith." It is easy to say, "Thy will be done," but his will is a cross, and under the trial he sends we kick like a bullock unaccustomed to the yoke. It is galling and so humiliating, especially if it affects our personal reputation, we feel ashamed to be seen among the brethren, we ask the reason why. Pride must be abased. He made himself of no reputation; we would be his, yea, be like him, but it is unpleasant to die daily, to take buffetings. Oh the strugglings and strivings we have to be freed from the yoke!

Paul prayed very regularly to be delivered from a thorn in the flesh, but his request was not granted, and there is not a doubt in our mind the reason

for it was that "He careth for you." All these trials, crosses, losses, thorns and snares we must and shall endure in this life are for the lifting of Jesus on high. They are to show us, as we are exercised thereby, how base and vile, unworthy and helpless we are, and, like Paul, we are taught of him to know that when we are weak, then are we strong, and we glory in our infirmities (that are made plain to us in the furnace) that the power of God might rest upon us. Thus his care is such towards us that we shall at last confess, as did Israel of old, that the Lord delivered us, and that "there failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." — Joshua 21:45

(Editorial by Elder Ruston in the March, 1929, issue.)

### VOICES OF THE PAST

#### "He being dead yet speaketh"

*"It is finished."* (John 19:30)

The thirtieth verse of the nineteenth chapter of the gospel according to John contains these words: "When Jesus therefore had received the vinegar, he said, 'It is finished': and he bowed his head and gave up the ghost." This verse is a part of John's narrative of the crucifixion of Jesus Christ, and the words of Jesus contained in it form the sixth of his seven sayings on the cross, and are of momentous meaning and sacred import to all true believers in the saving grace of our Lord Jesus Christ.

The words, "It is finished" embrace in their application the predestination of God in sending his beloved Son into the world to die for believers and in making it possible for the Holy Ghost or Comforter to come into the world to reprove it of sin, of righteousness, and of judgment, and to manifest unto the heirs of glory the riches of their heavenly inheritance, to show unto them the things of Jesus, to quicken them into eternal life, and to guide and in-

struct them in righteousness. It is through this finished work that the law was fulfilled in Jesus Christ; that Satan's head was bruised by the woman's seed; that death became a conquered foe; that the power of the grave was overcome; that the types which relate to the life and death of the Redeemer had their fulfilment; that the way into the holiest by sacrificial blood was now made open; that all the called of God received justification; and by which the old dispensation came to a glorious close.

The finished work of Jesus meant that the cross became the grave of sin for believers and that the resurrection of the dead in Christ became possible. It is true in a certain sense that Jesus uttered these words somewhat anticipatively, for he had not yet bowed his head nor given up the ghost nor commended his spirit to the Father nor reposed in Joseph's rock hewn tomb wherein man had never been laid. All the prophecies that relate to Jesus until the time of his death had their fulfilment in these very remarkable words of triumphant accomplishment, which marked the goal of the very incarnation of Christ. The fact that Jesus uttered these words before he bowed his head in death proves that he laid down his life willingly to become a ransom for many.

Let us now briefly consider some of the aspects of the work embraced in the words, "It is finished." Scripture teaches that sin is a transgression of the law and separates the sinner from God, and brings him under its awful curse and dread penalty. It imposes upon him death to that sinless state which he had enjoyed when in Adam, his federal head, he walked with God in Eden, and also demands bodily death of the transgressor and further imposes the penalty of eternal wrath and woe with eternal separation from God. Because of his sin-marred nature the offender can not beget an offspring free from the taint of sin and from the

curse and penalty of the law or capable of attaining any righteousness of their own. Through inherited sin and because we act out the nature within us, we are all by nature carnal and sold under sin, and we do the sins of our corrupt nature whether of heart or hand, as we transgress even by a foolish thought. Though outwardly we may be moral and law abiding, cultured and refined after the manner of men, inwardly we are full of dead men's bones by nature, and God looking on the heart, finds no goodness there, no claim even to his mercy. The life of the soul is in the blood, and the soul that sins must die. God is of purer eyes than to behold evil, and such is his ineffable holiness and matchless glory that none but the holy can stand in his presence. It must then be by the shedding of blood that the remission of sin is effected, by the giving up of life, by some one's enduring penalty for sin, who is qualified to do so, by enduring suffering, by taking the place of the sinner and suffering in full the penalty due the sinner.

More than that, the blood that is shed for sin must be holy blood, and the sacrificer must be holy, and the sacrifice also holy. The law can not be lessened one jot or tittle or the honor of God would be tarnished, his glory and holiness set aside, and he would in fact cease to be God. Man, a guilty, hell deserving, helpless sinner could not possibly meet one of these divine requirements, so had no hope through himself. But God in matchless grace had ordained the way to rescue fallen man before the transgression or ever the stars scintillated in the heavens. In the counsel of infinite wisdom he made a covenant with his eternal Son whereby he prepared a body that in the fullness of time was conceived in the womb of the virgin Mary, contrary to nature, through the operation of the Holy Ghost. This body is spoken of as a holy thing, a new thing that the Lord created in the earth, when a woman encompassed a man. This child that was born, this son that was given in the

person of this holy thing was Jesus the Christ. He was the word made flesh, he was God manifested in the flesh, the God-man, having a holy human nature and taking the flesh and blood of believers. The blood that flowed through his veins was the blood of the son of God as well as the blood of the son of man. This blood had all the power, efficacy, and virtue of the Godhead, for in Christ dwelt the fullness of the Godhead bodily. This blood was holy blood and could cleanse from all the taint and filth of sin. So awful is sin that it took nothing less than the blood of the son of God, who has all power, to cleanse the sinner from its taint and curse. That is why the blood of the son of God had the efficacy to remove sin and made possible the justification of the sinner, because the son of God represented God. As Jesus was holy, he could make a holy sacrifice by offering himself through the Holy Spirit. Both the offering and the offerer must be holy to satisfy divine justice. So Jesus alone was able to save a penitent sinner, being both priest and offering, thus meeting all the requirements demanded by the holiness of God.

In his finished work on the cross Jesus was the antitype of the offerings spoken of in the Old Testament, finishing all that was signified by them, relative to his death. Jesus was our sin offering. A sin offering was made because of the nature of sin. Believers must have a new nature imparted unto them in the new birth that is necessary for them to enjoy the blessings of eternal life. There was another offering called the trespass offering made because of the sins of our nature, the sins that we perform in thought or act. Jesus was the antitype of the trespass offering and so atoned for all our trespasses, if so be we have a hope in his mercy. Under the legal dispensation restitution was made by the offender to the offended and one fifth added to the value of that which was restored. If a wrong had been done against Jehovah, a fifth part was added and given to

the priest. If a neighbor had been wronged, the person who had been defrauded received the extra fifth. An unblemished ram from the flock was always offered as a trespass offering. How very beautifully this foreshadows the redemptive work of Christ, who gives the redeemed subjects of his grace not only restoration, but eternal salvation, and security from ever falling again under the condemnation of the Adam-transgression.

Thus God brings a greater glory to himself and a greater blessing to the subjects of his love and mercy. There were three sweet-savor offerings of which Christ was the antitype, and his finished work embraced all these, the peace offering, the burnt offering, and the meal offering. The sweet-savor offerings denote acceptability with God and our acceptance in him through Christ. The burnt offering offered at the altar at the entrance to the court of the tabernacle or temple often consisted of a bullock without blemish, though sometimes sheep and goats and even turtle doves and pigeons were offered. The offering of the burnt offering signified that by the laying on of hands on the head of the sacrifice that the ceremonial righteousness of the sacrifice was imputed to the sacrificer, just as ceremonially the sins of the sacrificer in the sin and trespass offerings were imputed to the sacrifice that died for and in place of the sacrificer. In the case of the sin offerings in type, sins were put off the offerer, and in the case of the burnt offering, righteousness was put on the offerer, the ceremonial righteousness of the innocent victim being transferred or imputed to the offerer.

Jesus Christ is both a sin offering and a burnt offering, and through faith in him by his finished work on the cross, the sins of believers are imputed unto him and his righteousness unto them. The peace offering differs from the burnt offering in that part of it was eaten by the priests, and it denotes that peace with God believers enjoy

through Christ in walk and fellowship with God. Jesus is also our true peace offering, having made peace through his death on the cross, and we spiritually feast upon him. There was another of the sweet-savor offerings that demands attention, the meal or meat offering, which was a bloodless offering, and may represent the life of Christ in his suffering and in his holy attributes. This was eaten by the priests, consisting of meal ground fine to the same evenness throughout, and mixed with salt, signifying the preserving power of grace. Oil was mixed with the meal and also poured upon it. This beautifully typifies the holiness that was in Christ in his incarnation, for he was conceived of the Holy Spirit which this oil typifies. The pouring of the oil upon the meal denotes the outpouring of the Holy Spirit upon him. The meal was baked in a pan or oven, so subject to great heat. Jesus was subjected to great suffering, and of him it was prophetically written, "From above hath he sent fire into my bones." If we have the life of Christ, we have a life of trial and affliction, of suffering and sorrow as it may please God, and in this we fellowship the son. On the cross when Jesus finished the work of redemption, he felt the flaming wrath of God on his holy soul because of the sins of believers.

In the finished work of Jesus we must not fail to note that judgment and mercy met at the cross. Judgment was executed, not upon the believing sinner, but instead upon Jesus, his faithful surety. All the pangs of torment that the saved sinner would ever have to endure were suffered by Jesus before he said, "It is finished." When he was forsaken by God during those awful hours of darkness, the seven fold thunders of God's righteous wrath flamed in full against his dear Son, instead of against the transgressor, so that divine justice was satisfied, God's holiness vindicated, the law fulfilled, and the work of redemption accomplished once and forever that righteousness and peace might

meet together.

When Jesus said, "It is finished," the spotless Lamb of God had made full expiation for believers' sins that life and immortality and fellowship with the son of God might be made blessed and golden realities for all the elect of God.

Arnold H. Bellows

(The above by Elder Arnold H. Bellows appeared in the *Signs* for April 1942.)

## OBITUARIES

### ROSA ALICE COLEMAN

Sister Rosa Alice Coleman passed from this life, November 7, 1969. She was born in West Virginia, the eldest daughter of Elder Floyd and Armeta Riffe. She came to Washington with her parents, where her father established the first post office in Riffe in 1893.

Rosa Alice Riffe married Isaac Ferrell Coleman. He was ordained an elder later in life, and after serving the church for many years, Elder Coleman died in 1953. To this union were born five daughters and three sons, all surviving with several grandchildren and great grandchildren; also two sisters and a brother.

Sister Coleman joined the church at an early age, in fact, her Christian experience began almost in infancy. She was faithful in attendance, loving to hear the gospel saved by grace preached. She was hospitable to friends, the church, and visiting elders, and often asked for meetings in her home.

Sister Rosa, as she was fondly known, joined the Little Zion Primitive Baptist Church of Chehalis, August 7, 1955, Elder Howard Eason, Pastor. She soon became too feeble to attend meetings. Her last years were spent in a nursing home where her daughter, Mrs. Florence Mills, lived near enough to visit her often, to anticipate her needs and to inform the family of her welfare.

Services were held in the Boone Mortuary Chapel, Chehalis, Chaplain Richard E. Barada, officiating in the absence of Elder Howard Eason, her pastor. Burial followed at the Claquato Cemetery, west of Chehalis, where our sister now rests beside her husband, asleep in Jesus.

This written at the request of Sister Coleman's sisters, Vernie Schoonover and Maude Schwartz, by Myrtia Bright, member of the Little Zion Primitive Baptist Church of Chehalis.

### ELDER W. H. SMITH

Elder Smith died in a Dothan Hospital June 18, 1970, after a long illness. Funeral services were at Garden Chapel Funeral Home, Hareford, Alabama, June 18th; and interment was in Bethlehem Primitive Baptist Church, Malvern, Alabama.

He is survived by his wife, Mrs. W. H. Smith; two daughters, Annie Lee and Mrs. Bonnie Ree Goodson; and one son, David Bryan, of Detroit, Michigan.

Elder Smith was 78 years of age. He and the writer were members of the same church for many years at Wright's Creek; and were also co-pastors there. He was a prominent teacher, and one of the ablest principals I ever employed. He will be sadly missed by his family and Geneva County, and the Wiregrass in general.

J. J. Collins

### MRS. GLADYS LAMB JONES

Mrs. Jones died in Columbus, Ga. April 28, 1970, aged 49 years, after a long illness. She was a former student of the writer and an active member of her church; and devoted to her family.

She is survived by her husband, Eddie L. Jones; two sons, Carl and Larry Lamb; four daughters, Mrs. Shirley Waters, Marcy and Marilyn Lamb, and Terri Jones; her parents: Mr. and Mrs. O. C. Strength; two sisters, Minnie Lamb and Frances Butler; two grandsons and several nieces and nephews.

Funeral services were conducted at Goodwater Church, Wicksburg, Ala., April 30th by the writer.

J. J. Collins

### CHARLIE B. JOHNSON

Brother Johnson died suddenly at Chipley, Florida, June 6, 1970, at the age of 67 years. Interment was in Mt. Gilead Cemetery near Wicksburg on June 8th, with Mr. T. E. Brannon and Elder J. J. Collins officiating.

He was an active citizen of West Florida. He married Miss Lavada Tindell 39 years ago, with the writer officiating. Mrs. Johnson survives her husband. Surviving also are one sister, Mrs. Dora Eldridge, and other relatives.

J. J. Collins

### SALLIE LOU GRAY HUTCHENS

In loving memory of Sister Sallie Lou Gray Hutchens who was born in Patrick County,

Virginia, July 24, 1893, and died in Brooklyn, New York, October 31, 1969, at the age of 76.

While still a teenage girl Sallie Lou Gray was married to the late Elder H. F. Hutchens, a minister of the Primitive Baptist Church. They lived together in North Carolina for more than thirty years. At the time of his death February 26, 1936, they were living in the little town of Newport, North Carolina.

In April of 1936, Sister Hutchens united with the Primitive Baptist Church at Newport and was baptized by the late Elder W. W. Roberts, who was pastor of Newport Church at that time. Sister Hutchens for the rest of her life remained a most loyal and faithful member of Newport Church, both financially and spiritually. Thru the years she contributed regularly and liberally to the welfare of the church and attended church meetings as often as possible. She dearly loved the Old Baptist hymns and often quoted verses from her favorite ones.

Soon after her husband passed away, Sister Hutchens left Newport, N. C. She first moved to Rocky Mount, N. C. and from there to Brooklyn, New York, where she soon made good friends as she always did wherever she lived. One of her favorite pastimes was receiving and writing letters to the many friends with whom she corresponded as long as she was able.

Sister Hutchens "fell in love" as she put it, with New York and liked living there so well that she made it her home for nearly thirty years. A few years prior to her death she purchased a lot in Rosemont Cemetery, New Jersey, and requested that she be buried there.

In the early part of 1969 Sister Hutchens suffered a series of strokes from which she never fully recovered. Although she could no longer keep up her regular correspondence with her many friends, it is consoling for them to remember that she was happy and blessed with good health in her declining years; and when she became an invalid, a great comfort to know that she had the best of medical attention, and nurses to care for her and make her as comfortable as possible.

Indeed, many people who knew and loved her will long remember Sister Sallie Gray Hutchens who passed away October 31, 1969, and was buried in Rosemont Cemetery, New Jersey, on November 4, 1969.

Resolved: That a copy of this Obituary be sent to *Signs of the Times* for publication; and a copy recorded in our church record.

Done by order of Conference at our June meeting 1970.

M. L. Simmons, Moderator  
Ethel Mason, Clerk

#### RESOLUTION OF RESPECT

By request of Hickory Grove Primitive Baptist Church, we will try to write a few words in memory of our dear Brother Eldridge McLamb, who was a faithful member.

Brother McLamb was blessed with a sweet hope in Jesus and was a firm believer in the doctrine of Salvation by Grace.

He united with the church at Hickory Grove in September, 1908 by experience and baptism. Brother McLamb proved very faithful and profitable to the church, both as a member and as a deacon. He was ordained deacon in October, 1928, and appointed by the church a trustee to church property in the February, 1932 meeting. He always took his place in the church, in the community, and in his home with humbleness, and in the reverential fear of God. Brother McLamb lived a faithful member until taken sick after Christmas, unable to attend church again. He entered Wake Memorial Hospital, January 13, 1970 and remained there until death March 14, 1970.

He is missed by all churches of the Seven Mile Association and churches of the same faith. His godly deportment, kindness and faithfulness gained respect and love of all who knew him.

He was born August 7, 1888 and departed from this life March 14, 1970, making his stay on earth 81 years, 8 months and 7 days. He was the son of Nathan and Sarah Ellen Hodges McLamb.

On December 13, 1911, he was married to Sister Lutie Baggett, who preceded him in death June 28, 1964. To this union one son was born, Samuel B. McLamb.

To mourn his death is his son, Samuel, two grandchildren, two great grandchildren and one brother, Lawrence McLamb, and many relatives and friends.

His funeral was conducted at Hickory Grove Primitive Baptist Church by Elder W. D. Godwin, Elder C. D. Turner and Stewart Humphrey. His body was laid to rest in the Roselawn Cemetery at Benson, with mounds of beautiful flowers, to await the glorious resurrection morning when we all hope to meet around God's throne to eternally praise Him. We feel sure that, while his body is resting in the dust, his precious spirit is resting with God who gave it. The church extends her love and sympathy to the bereaved family.

Therefore, BE IT RESOLVED, That a copy be put on the church records, a copy sent to his son and a copy sent to the *Signs of the Times*.

Committee:  
Sister Georgia E. Hill  
Sister Leecy Beasley  
Sister Gertrude Royal



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., OCTOBER, 1970

NO. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 10/70  
IT EXPIRES WITH THIS ISSUE

REJOICES IN READING LETTERS  
FROM THE YOUNG

1021 Griffith  
Dallas, Texas 75208

Dear Editors:

It is time to renew my subscription to the *Signs*, and I don't want to miss a single copy. I surely enjoy the letters and Editorials.

Some of the writers express my experience better than I can. I rejoice when I read the letters from the young expressing their hopes and fears. It is evidence that their lives have been touched by the hand of God; and it is good to know there are a few young people who are interested in something other than rioting, disturbance, and such. Only God knows what this old world will be like if it should stand fifty years more; but we know God has a purpose in all things. Some seem to think that God only predestinated the good things, and left the bad out; but I believe He had a purpose in all things. If he foreknew all things, how could anything he foreknew keep from coming to pass.

In these few lines I trust I haven't said anything contrary to the doctrine of salvation by grace. I feel a kindred to all the household of faith, and trust I am not deceived.

I am sending a check for \$7.00 for

two year's renewal. May God bless all the editors of the dear paper and give them health and strength to carry on the good work.

In hope of eternal life,  
Mrs. T. H. Graham

(It was good to receive your letter, Sister Graham, and for you to express your thoughts and feelings. — J. D. W.)

## REPORT OF GOOD MEETING

St. Charles, Ky.

Dear Elder and Sister Wood:

I hope I am thankful for the good meeting we have had. It was our communion meeting the fourth Sunday in July. To my knowledge it has been held for one hundred years on that date, being told so by my father. We had two wonderful ministers, Elder Darnall of Cadiz, and Elder Biggs of Nashville.

We are few in number and our faith gets weak, and we get to wondering whether the Lord will be with us. The whole earth is showing forth His praise and power, and we are told "to be still and know that I am God," and to wait upon the Lord and the wonderful things that are in store for his chosen and elected ones. All things are of God and are to His praise. In Isaiah 46:10 we read, "My counsel shall stand, and I will do all my pleasure."

I only wanted to write a few lines to tell you what a good meeting we had, and of the love, fellowship and peace that was manifested. He has said that with loving kindness he has drawn us. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

"For God is love." (1 John 4:8, 9)

My hope is that I love Him as I ought.

Mrs. W. B. McGregor

(We were glad to receive your letter, Sister McGregor, and to learn of your good meeting. David wrote in the 133rd Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" — J. D. W.)

#### GLAD TO HAVE ELDER POOLE

2238 McCurdy Rd.  
Stone Mountain, Ga. 30083

Dear Elder Spangler,

I have had a desire for many months to write to you and express the thoughts which have borne heavily on my mind. Yet I have hesitated, for, although I remember you well from your visits to Georgia and cherish those memories, in years past, I know I am a stranger to you.

My hesitation also stemmed from the fact that I have always held you in the highest esteem and have a deep respect for you as a man of God. How can I, one so low and one so weak, correspond with a man so far above me in stature and position among the flock of God's people?

First of all, you must know we in Georgia (mother, grandmother and I) have indeed been blessed to have had Elder Poole sent to us by God's holy and divine purpose. Daily we are thankful for him. He has served us faithfully — comforted and consoled us in our troubled condition. His first thoughts — his deep concern — is for the welfare of the few he serves here. These things he has said to me and he has evidenced them in his actions. He walks in humility saying *we* are important to him, and he is thankful for each one here. I only hope and pray we, too, serve him well and help to uphold him and sustain him in his endeavors.

For many years, since the division of the churches here, my family and I had virtually no place to go — no pastor to turn to. We hungered for a home and

a Shepherd to lead us for we were left bereft and alone wandering in the wilderness. I have two sons, Russ 15 and Dean 13. I was raising them with no religious training for, of course, I could not turn to any worldly church. Though I know we can teach no man our faith — we cannot save anyone, even our own dear loved ones — I deeply felt I was not providing my children with the proper upbringing. I longed to have them hear the doctrine of grace — to raise them with a knowledge of my belief.

And now, that Elder Poole is here my boys have been to church every Sunday for two years and I feel they have been given the blessed opportunity to hear Salvation by Grace preached. When they are men, at least they can detect the difference between what we teach and preach and what the world believes. For these things I am thankful.

Yes, we wandered in a barren wilderness — seemingly lost and without hope of hearing the truth preached. But God, in His infinite wisdom and power has seen fit to place Elder Poole in our midst.

"God moves in a mysterious way  
His wonders to perform . . ."

Elder Poole is deeply devoted to you and has spoken so highly of you many times. He feels you have been gracious to him and have helped him through his own troubled times. What a joy it was for mother and me (grandmother, too) when we learned he was to be baptized and join the Upper Country Line Baptists. It seemed to make things complete, for until that time, he was "standing alone" so to speak, affiliated with no group.

All things take place according to God's divine will and in their proper time. We must wait upon the Lord. God, who is omniscient, omnipotent and omnipresent, knows the depths of our hearts. He knows our needs, before we ourselves know them and has, from the beginning of time, supplied that which

seemed fitting in His sight. Thy will, O Lord, be done in Heaven as in earth.

Who are we, the creatures of His making, to question the will of God? Yet, the flesh cries out for help — for deliverance — and we feel the presence of the hand of God in leading Elder Poole to us.

I am so happy to know that he will be ordained in July as a minister in full fellowship with the Virginia Baptists. I hope, God willing, to be able to attend the meetings there at that time. My husband has a business trip to Chicago during that week and I have told him how very much I would like to come. If time allows and the distance is not too far out of our way, we will be there.

I have not visited the churches up your way since I was growing up. Grandmother and I visited Aunt Carolyn and Uncle Douglas each summer and attended church then with them.

You have meant so very much to my mother and father on their visits. They have returned each time with lifted spirits and have been so grateful for the warm welcome extended to them by you and the church members there.

Let us give thanks unto God for His mercy and lovingkindness. Let us always praise His holy name and look unto Him from whom all blessings flow. May he endow us with trust and patience to wait upon His will. Let us be enabled to say with David

“Be still, and know that I am God.”

Katie Kilby (Mrs. Neal B.)  
Granddaughter of Mrs. Kate Alston  
Daughter of Mrs. Florence Gibson

SERMON BY  
ELDER JOHN LEE SMITH  
AT THE UPPER COUNTRY LINE  
ASSOCIATION, 1969

Brethren, Sisters, and Kind Friends,

I don't believe that I have words sufficient that would rightly convey the joy and happiness that my wife and I have felt and realized since we have

been in your presence in the meetings in Virginia and North Carolina. Every act of kindness has been shown us in homes and elsewhere. We want you to know that we just consider it a continuation of those blessings of our God, who is so good to the children of men, both in providence and in grace, while we ourselves do not in anywise merit any of His goodness, yet He is pleased none the less to confer.

I think my brethren at my back might know what I feel and what I mean when I tell you in all truth and candor that I am somewhat of a frightened boy at the moment. I believe that I can say that I have pretty well passed that point of stage fright. I don't know of an individual out there that I am afraid of. I don't mind looking into your faces; I love to. I don't believe that I have any fear of all of you combined, nor of these my fellow servants at my back. But I trust that I have a holy, awful, reverential fear of the God of my being as I thus appear before you and in his august presence whose very being itself fills all immensity. That One who is the high and lofty One, who inhabiteth eternity, and whose name is holy.

If it be His good will toward me this morning, I would love to speak to you for a little while of what I shall designate as the eternal blueprint; also as the eternal, mighty sovereign Builder. Now what I have just said is not scripture phraseology; certainly not. I use it in the sense of analogy; though poor it is, it somewhat sets forth what I hope to bring to your attention shortly, God being my helper, and to go right on into the matter not knowing what disposition He has determined to make of me; but that is in His hands, and right for the moment, fearful as I am, I am willing to leave the consequences with him.

I call your attention to Paul's letter to the Ephesians beginning with Verse 1. “Paul, an apostle of Jesus Christ by the will of God,” (not separate from that will, not independent of it, not

without it, but *by* the will of God), "to the saints which are at Ephesus." It goes further, "and to the faithful in Christ Jesus:" Though I could hardly call you saints at Ephesus, but I trust that I am before a people who are the faithful in Christ Jesus. If this be the case, these solemn and eternal words are just as much addressed to you as they were to the Ephesian brethren. "Grace be to you," he goes on, "and peace, from God our Father, and from the Lord Jesus Christ." No true grace or peace can come from elsewhere; that is its source, and foolish is the man, churlish is the person, unwise or untaught is that being, who will seek those happy blessings anywhere else.

"Blessed be the God and Father of our Lord Jesus Christ," (and I believe he was that and is that), "who hath blessed us with all spiritual blessings in heavenly places in Christ." He hath blessed us. In the mind of the eternal God, this that we are realizing today, right now, momentarily I trust; it is a present occasion with us. But the matter hath been with God from the aeons of eternity: That God, who is in one mind and changes not, and what His soul desireth even that He doeth. Job says He is without beginning of days or ending of years. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Every spiritual blessing that you ever have enjoyed whether in time, and those that you may further enjoy in time and in the illimitable eternity, they are yours by virtue of the fact that they were stored up for you in the great repository, to wit, the person of Jesus Christ before time had its birth.

"According as," we want to talk about the blueprint here some now, "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." In the absolute sense, there never was anything that moved or induced the great *I am that I*

*Am* to do anything. I am trying to tell you, while in human phrase, it is said that He chose His people; but this is a great condescension of language. And in the condescension it is truth verily as it relates to them. But in the absolute sense I want to affirm to you that I believe that there never was a period in all of the vastness of eternity when they were not God's chosen people. "According as he hath chosen us in him . . ."

Now this choice is in Christ before the foundation of the world. There were no angels present to help nor devils to hinder when the invariable choice of the eternal God stood as unchangeable as the very pillars of heaven itself. "Before the foundation of the world, that we should be holy," not that we were that, but that we *should be made* that. And I'm going to say, that in a practical experimental sense, this being made holy with reference to His people is here in time. And the salvation that they are to realize a portion of, is here in time and it's beginning with them, — not with God; and it will have its culmination in the unalloyed regions of bliss.

"Having predestinated us . . ." Now we hear lots about predestination. There are many terms here that I want to use. As far as I am concerned I am not going to try to tell you just what predestination means. Nor am I going to tell you just what foreknowledge means. All of those characteristics belong to Jehovah. I don't believe though that God ever foreknew a thing that he didn't predestinate. And also if you want to call it foreappointed, foreordained, or decreed, I believe that all of these things are encouched in what I designate in human phrase as the eternal blueprint which was indelible in the mind of deity before time had its birth. "Having predestinated us unto the adoption of children . . ."

Now if God will be my helper, I would love to designate a little bit between a purpose and the purposer, and the accomplishment of that purpose. I

think that I am bold, I trust that it may not be a brazen boldness but a holy fearful boldness, to assert in your presence that none of these things that I have designated or named briefly here in this mighty scheme, (or call it what you will), not one of them, or all of them together, ever did actually and really save a sinner insofar as the death and the burial and the resurrection of Jesus Christ was concerned, and the benefits of those mighty things being applied to their hearts and the work of regeneration by the Holy Spirit. One might ask, I wonder does that brother believe that predestination is the cause of things. I affirm and believe with all the powers of my soul that the eternal God is the cause of all causes and of all effects, either immediately or remotely, either directly or indirectly, either in a positive manner or in a negative way, it matters not which, He is before all things, and by Him, *not* by all the *things*, but *by Him* all things consist.

“Having predestinated us *unto* the adoption of children.” Now this predestination does not stop short of that adoption, it reaches there. It reaches all the journey through. I am not a master scholar but still we have two little words here in our mother tongue, English, that I believe most any ordinary child that knows the common rudiments of our English tongue would tell you that there is a difference. The predestination is *unto*. “Having predestinated us unto the adoption of children by predestination.” I couldn’t say that, because I would be reading something in there that my God did not put there; it is *unto* that, but it is *by* Jesus Christ. “Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will.” These things are according to that, but we don’t want to try to rule any member of the Godhead out. If that’s the right way to say it. Oh no! I don’t want to introduce any doctrine that would supersede the Godhead. I think much of the revelation, I

trust that I do, but if I know my heart I think more of the revelator, if that can be possible, than I do of the revelation itself, and that’s what I want to hold clear and distinct before you. God being my helper, I want you to know that the revelation didn’t make one scintilla of doctrine. If there had not been something to *reveal* there would have been no revelation, but there was truth divine just the same as there was an eternal God. I want you to know that the truth of our God is just as eternal as the God who is the author of it. For my part, I do not believe that anything in heaven and earth or hell, in the air or sea or all deep places, in time or eternity, ever has come unawares to our God, who upholds all things by the word of his power.

If you ask me, Is He the cause of sin? in a positive sense he is not. Not one whit more than light is the cause of darkness. If there is darkness in a room and I go in there with a light, the light dispels that darkness; it removes it. So the light is the positive cause of light in the room. But if I turn out that light or carry it away, darkness ensues as a natural consequence; but, I wouldn’t say that the light caused the darkness; would you? It is not the immediate cause, if it is any cause at all it is only secondarily and negatively so. “Having predestinated us unto the adoption of children . . .” Now I want you to know that I am not trying to water predestination down. I want you to know that I am not trying to limit it or trying to stretch it. I want it to rest in the hands of the eternal God, and I believe that everything embraced in it is just as certain of coming to pass as God is God and truth is truth. But I still believe that predestination is not only not the author of sin, but that the God of heaven is not the author of sin. He stated He was not the author of confusion.

The God of heaven is not even the author of the Declaration of Independence. Because had he written it, there would not have been those deletions that

we find. There would not have been those alterations and changes. But I do believe this: that it is a part of the blessed and eternal blueprint. His *wisdom* is involved in this blueprint just the same as the *ignorance* of men. And righteousness is in there just as the most inveterate wickedness that ever pervaded the universe. But to say that sin flows immediately from God or that He infuses it into a soul the same as he does righteousness, I want to be excused from that. But I do believe that the eternal God has a purpose in sin and I think that the scriptures sustain me in this. He has a purpose in it worthy of himself and he has control over it, and it will finally be made to subserve his eternal purpose as being part of the blueprint, just the same as righteous things; and yet we cannot excuse our sins thereby.

I don't like that branch of predestination that men sometimes urge: "The reason that I did it is because it was predestinated that I do it." But if I try to shirk my duty and say the reason or cause that I didn't come, is because that God predestinated it, I might as well say brethren, the reason why I took out after that old, sorry, no-good woman was because God predestinated it. It's true enough, one can't take off after a wicked one or good one either without the eternal God; that's true enough. But when we speak of the *cause* we usually have reference to that that motivates you *immediately* to the work or to the action. Now then, if it were to come up, (I think I have used this in word or in conversation several times, I want to reiterate it here, if I may), if there were to come up a dreadful hailstorm suddenly, I believe it would send those out there scurrying into the building. If you asked me what caused them to run into the building, I wouldn't say that *predestination* caused it; I would say that the *hail* did. But I *do* believe that predestination *embraced* it. I believe that foreknowledge *embraced* it. I believe that the decrees of God *embraced* it, and I believe that he

had a holy purpose in it. I believe that.

In God's account, His purposes are just as holy with reference to sin and wickedness as they are to righteousness and holiness. But now the one who acts can't excuse himself and say, well, now if God had a purpose in it, and then I've performed it, then if God's purpose was good, that would have to make my purpose good and that excuses me from sin. But now that's getting a little far over into the field of presumption. And I don't want to go there, God being my helper. What did Joseph tell his brethren? He said, "But as for you, you meant evil against me; but God meant it unto good." (Gen. 50:20) It's part of the blueprint, both the evil and the good, but God's was a *good* purpose while theirs was a *wicked* one. I believe that God had a holy purpose; I believe that He had a purpose worthy of himself.

In the awful sin that David committed, (you might say a joint or dual sin, the sin of murder and the sin of adultery), I never did hear David offer an excuse about it. I never did hear him say, now God, you purposed this. You absolutely predestinated it from the annals of eternity and that ought to excuse me. I didn't hear him saying something else either; I didn't hear him saying, "You know the nature of man, you know he is weak, and you know, Lord, that this was an extraordinarily beautiful woman. She wasn't a common woman; she was preeminently beautiful. Most any man in my position would have done that." We don't hear anything like that out of David; and I'm glad we don't. He's not offering any flimsy excuses and pleas. And yet, I believe that he believed in the sovereignty of God just about as much as anybody who ever tread this old earth, except the Son of God himself in the flesh. Oh no! Now David didn't say, "now this is the line of ancestry through which the Messiah is to come. Now I see a good thing down yonder." Well, so do I, but a good thing couldn't be seen right then by any except God.

David was just as evil in his actions, he was just as *sinful* as God was *good*. But it was all a part of the eternal blueprint.

But I want to ask you something. Did you ever see a blueprint build a building? Did you ever just lay the blueprint down and leave it there and that building got built? I don't believe you have. Did you ever see a recipe cook a meal? I don't believe you have. There are some excellent cooks in the state, in the old "Tar Heel" State of North Carolina and the good "Old Dominion" State; some of the most outstanding cooks we have ever seen. They have lots of it in their head but they undoubtedly have lots of recipes piled back yonder in the cabinet drawer. But I don't believe that the recipe ever did cook a single meal. But I believe that it's a wonderful thing when those meals are cooked according to the recipe, let it be retained in the head or in print. What I'm trying to say is that the purpose is one thing and that the purposer is another thing, and the accomplisher of that purpose. Indeed so. I believe that the God of heaven may or may not use means as it suits Him. He could have created all the myriads of men and women as he did Adam and Eve. It was not that he ran out of creative power right then and had to quit with those two. He could have gone right on re-peopleing and replenishing the earth so far as his power was concerned in the awesome act of creation. But he ordained another law whereby the earth is increased; and that was well pleasing in His sight. It was not because He was in a pinch that He had to have it that way.

He works all things after the counsel of his own will. You might say, "Well now, he stirs up men to sin sometimes." Yes, but in doing that he doesn't stir up a *good* nature and give them a *bad* nature. I stir up a yellowjacket nest sometimes and he stings me. But if I stir up the little old fly or gnat or something like that, that didn't have the nature to sting, he wouldn't sting

me. He would only act out his nature. And when the Eternal stirs up a wicked man to do His will, he doesn't infuse any wickedness into him. That wickedness may lie dormant, it may be asleep right there and He stirs it up. God does that stirring in a **RIGHTEOUS MANNER**, but the sinner acts or performs in a **SINFUL MANNER**.

(Concluded next month.)

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UPPER COUNTRY LINE  
PRIMITIVE BAPTIST  
ASSOCIATION CIRCULAR LETTER  
1970

In behalf of Big Meadows Church, the host church, and this the Upper Country Line Association which is now in session for its sixty-fourth time, we thank God that He has spared our lives and blessed us to meet together once more in His name.

We wish to welcome you messengers from sister churches who have come bearing tidings of love and peace. We extend greetings and welcome to our correspondents and all lovers of the truth as it is in Christ Jesus.

To you dear yoked brothers in the ministry, we are glad to have you come. May God so use you that His children will be fed and in so doing that we will be mutually comforted together.

How good it is to be gathered together with those we have been made to love, unmolested, where for a few moments our minds can be taken from the vain and perishable things of this world and placed upon better things, things that are eternal.

We read in the seventy-third Psalm that "Surely God is good to Israel." As we review the way in which we have been brought, can't we say surely God has been good to us. When we were wandering as a pilgrim alone in a wilderness way, sinking in despair and woe, where no earthly hand could reach us to give us help, then in due time God came to us just where we were and brought peace to our troubled mind.

He made us willing in the day of His power and made us not ashamed to declare the riches of His grace to his children. He carried us home to our dearest friends in bonds of love whose company is sweet and union dear. Oh, how sweet the years have passed away since we have been meeting to sing and pray. How oft I've seen their flowing tears and heard them tell of their hopes and fears.

May God continue to be so good to each of us that we may continue in His love with a desire in our hearts to be with our brethren and share with them in times of sorrow as well as times of rejoicing. May we ever be able to look over each other for good and not evil and have forbearance for each other.

I pray that God will bless us with just enough afflictions to keep us humble and at each others feet. As we journey on we would not ask God to change the way, whether it be rough or smooth, but grant us grace and courage to press onward toward that City beyond this vale of tears, and make real His promise to be with us alway and be there to crown our journey's end.

Submitted by your little brother in hope

Kenneth R. Key

THE LATE  
ELDER WADE Y. CHANDLER'S  
EXPERIENCE

Rt. 6, Box 408  
Hopkinsville Ky. 42240  
March 8, 1965

To the Editors of the  
*Signs of the Times*:

Dear Brethren:

I have tried before to write my experience, or give a reason for my hope of life in the world to come, and as I am traveling through my seventieth year, I realize at best my days can't be many, so I would like to leave a record of a sort for my children so that they may know in part what I have

lived.

When a small child, my father being an Elder of the Old School Baptist faith, when he would have company I would sit behind the door or bed and listen to those dear old brethren speak of their hope, as they rejoiced in tears; and I wondered, Why the tears? Little did I know then as a six year old what was before me.

In the fall of 1902 just after one of those meetings, when my sister three years my senior and I were on our way to school, I was in tantrum, throwing rocks at my sister. (We had an older sister deceased whom we both loved very much.) This sister came to me there in the road, beautiful beyond words to express, very different but I knew her and called her name. She never touched the ground and neither would let me touch her, although she extended her hands toward me. As I called her name and wept, my sister who was with me ran to me and embraced me, trying to comfort me. I carried this burden for the next twelve years without any understanding.

On the eighteenth day of November, 1914, I was made to know that I was a condemned sinner. I was a thousand miles from home and friends, but I felt I had to talk to someone, and as I was close to a mission where services were in progress, I went to the minister and desired to talk with him. After relating my experience, he said you are on the right track but you have got to accept Christ. How could one so steeped with, or in sin as I was accept that? This he could not see, feel, or know. So I went from bad to worse, and tried to drown my troubles in drink.

During World War One in 1918, I came back to live in Kentucky. And there God gave me one of the sweetest, meekest girls that lives for a wife. She was raised by Old School Baptist parents. In my troubles I caused her much grief. She joined the Methodist Church in 1917, and in 1934 I tried to cast my lot with them, and for a time things seemed to go well: I tried to take a



hand, and tried to bring myself to think I was doing right — conducting prayer meetings and teaching God's word, until on one occasion as I was walking home from these services, the sun was shining bright as it ever shone, and I was gloatingly boasting of the things I was at last doing for the Lord. Suddenly I came to the end of the way: I had the wrong road. I was struck down and was in total darkness.

When I arose to my feet again I thought, I will return and take the other road; but when I would have turned, I could not turn for there was a pressure to my back; and as I looked up, there was a granite wall that reached beyond sight: sins of every color which I had committed but could not scale, and before me was nothing but space, and I was doomed to float there helpless for all time. But thanks be to God, if not deceived, I was given to pray for mercy, knowing my just reward to be eternal punishment according to my works, for I had never done anything that was not mixed with sin. Even though I was floating in space begging for mercy, I saw that mountain of sin and felt the sweet presence of the blessed Saviour as his arm encircled my body; and I was wafted over that mountain and placed in a beautiful garden or pasture where everything was praising God, even the streams of water and the birds in the branches seemed to declare the goodness of God.

Oh, how pleasant to dwell in peace after such a struggle! But not for long. On Friday evening before the 4th Sunday in August, 1941, I rolled my engine over the pit in the roundhouse at Howell, Indiana, only two and one-half blocks from home. I asked my friend who was firing the engine if he would make my reports for me, that I wanted to hurry home. He wanted to know if I was sick, and I told him I felt bad. He said that he would make out my reports. I knew not why I did it, only that I wanted to see the children whom I had not seen in two weeks, except in sleep. As I walked down the street with

my clothes box on my shoulder, I froze and couldn't move — it was only a moment, but seemed an eternity to me. When I was given to think the blessed thought that this was the Little River Association time. So I broke my stance and ran to the house. My companion had put the children to bed, and just as I stepped onto the porch, she turned the light out; but as I called to her, she opened the door, turning the light on again. After greeting her, I asked if she knew it was the Little River Association time, and she said, You know I do. So I asked her to get the children's clothes ready and we would start early in the morning, and she answered, I have their clothes already laid out. She said she had not thought of making the trip, but had made the necessary arrangements.

I had no intention of asking for a home, but I did that Saturday night, and was received and baptized the next morning. It was raining when we came out of the water, and Elder Biggs met me and clasped my hand, and said, Brother Chandler I am glad for you, but I am also sorry for you, for you do not realize what is in front for you; but I think I do. I thought, how wrong can one be, for I had just left one of the greatest burdens in that pool that man ever carried, and I was as free as as a zephyr breeze. But before I arrived back home, I was fearful I had imposed on the church, and also Elder Darnall in asking him to baptize me. As time went on, my burden became almost unbearable; and I was visited twice by a man who said to come and go with him. Both times he took me to the same place: the pews were full, but the stand was vacant, with the Bible opened there. As we entered the door each time, the messenger would vanish. I cannot forget the approach to the church, and if not deceived, I was led there in reality. So I am bound to say not of works lest any man should boast, but by grace ye are saved through faith, and that not of yourself it is a gift of God.

My dear children, I merit nothing in

this life, and if my soul were sent to Hell, God's righteous law approves it well; but God, if I am not deceived, has given me a precious hope that I would not exchange for the wealth of this world, — a hope which as an anchor of the soul both sure and steadfast. If it is sure and steadfast what more could one desire. David said in the 145 Psalm that, "He will open his hand and satisfy the desire of every living thing;" and if our hope is sure, we will be raised in that glorious body, be like him, see him as he is, and be satisfied.

So I say to all of you, Let no man deceive you, but read your Bibles I have given you — read and ask God to give you understanding; and call no man father upon the earth, for one is your Father even God which is in heaven.

Sometimes when I am weary and sad, I wish that the golden gates were nearer; but I know I can wait for a joy so great in that beautiful, that blessed City. So do not weep for me, for I am trusting in that great Shepherd of the sheep, who declared, "I am the way, the truth and the life." This is a sure anchor. If anything should happen, look after mother. I love you much indeed.

Your Daddy,  
Wade Y. Chandler

(See obituary in August issue.)

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Sharps Chapel, Tenn.

Dear Elder Wood:

I notice my subscription has run out, so I enclose \$4.00 to renew for one year.

I was at Nashville, Tenn., the first Sunday in August. They were having their Annual Union Meeting, and I had the pleasure of seeing Elder Biggs, Elder Poyner, Elder Darnell, and several others. I could only attend the service on Sunday, and it was a great inspiration to be with them once more.

Elder Boccock had an article in the *Signs* in the August issue and I enjoyed it very much — so much that I wrote him a letter of encouragement. I am en-

closing a copy of it for your inspection. Read it and make any corrections necessary, and if you should have space sometime, you have my consent to publish it; not that I want to have my name in your paper for publicity. Some of the brethren and friends ask why I don't write my views and send them to the *Signs*. All I could say was that all the articles I read in the *Signs* are worth so much more than anything I could write.

In hope of eternal life,  
(Elder) John Wilder

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#### NOT AFRAID OF DEEP WATER

Sharps Chapel, Tenn.

Elder J. L. Boccock  
Boones Mill, Va.

Dear Brother in the Lord:

I had the pleasure of reading your article in the *Signs of the Times*, and was very much impressed by the way you expressed your subject, *The Fall of Man*. Your writing was without fear of contradiction, and you proved your subject well. So many of our brethren are afraid of getting into deep water where the true believers are. They want to dwell on the bank and not get their feet wet.

We like to use the term absolute predestination. However we only read of one Absoluter, and that is God. He absolutely fixed all things and made all things for his pleasure. I contend that if he had made one thing and it failed to do what he made it to do, he would be imperfect in his workmanship. We understand that He made all the constellations in the heavens, and not one of them is turned loose to chance. We see them going at lightning velocity, and if one of them should be turned loose to chance, where would be the safety of the others? Now if the heavenly bodies are under his control, isn't it logical to say that the earthly bodies are controlled by the same power? If

one of the earthly bodies were moving according to its own will, where would be our safety? Is God ruling all things, or just part of the things?

In the book of Genesis we find written, "Thus the heavens and the earth were finished, and all the host of them." According to my understanding everything was completely done, and time was required to manifest what was done in eternity. "The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; as I have purposed so shall it stand." (Isaiah 14:24)

We hear a lot of talk about people helping the Lord: I think they have that in reverse, for we are the ones who need help. It is written, "I will take no bullock out of thy house, nor he goats out of thy folds, for every beast of the forest is mine, and the cattle upon a thousand hills . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof." (Psalm 50:9-12)

It is also written, "Behold the Lord will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out the heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . To whom will ye liken God? or what likeness will ye compare unto him." (Isaiah 40th chapter)

We cannot contemplate His great and awful majesty, his profound wisdom, deep and unsearchable judgment in all he has condescended to show by his Spirit unto the heirs of promise of the immutability of his counsel.

May the Lord bless you to hold fast to the truth as long as we live here. This letter is to acknowledge and endorse

your writing on the subject of The Fall of Man.

Yours in hope of eternal life  
(Elder) John Wilder

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#### GOD TAKES CARE OF HIS OWN

Rt. 2, Box 650  
Bassett, Va. 24055

Dear *Signs of the Times*:

I see my subscription has expired, so am sending money-order for two years. I enjoy reading the *Signs*, especially the letters telling the experiences of grace, — of how the dear saints of God get along in this troublesome world. Were it not for the goodness and mercy of our dear Saviour we could not withstand the trials and persecutions of this life. God, in his infinite wisdom and tender mercy, watches over and takes care of His own, even though at times he may turn his dear face away for a moment, to show us just how wholly dependent we are; and unable of our own efforts to lay hold of anything that would be acceptable in His sight; because it must be without spot, blemish, or any such thing. Every good and perfect gift comes down from the Father of Lights: our Saviour is light, and in him no darkness dwells, but all fullness dwells.

The ever to be adored Lord God of heaven and earth, "Is everywhere present and nowhere absent. "If I make my bed in hell He is there." I lift up mine eyes unto the heavens and daily beg that He will remember this poor, sinful wretch, and have mercy on me a sinner.

Dear reader, I desire your prayers when at the throne of grace, and sometimes feel you don't have a friend on earth or in heaven. The scripture says that the prayers of the righteous avail much. I feel that the Lord's people are the salt of the earth: about the only thing that keeps it from cracking at the seams. I believe that when the last one of His beloved children that He died for, are brought into the fold, then

time shall be no longer. Until then God has a purpose for this world as a traveling place for his pilgrims. So have patience wayworn traveler, it is but a little while and God will come in a cloud with a host of mighty angels, to gather his jewels home. The children of God that are alive then, will be changed in a moment in the twinkling of an eye, freed from sorrow or any such thing, to be caught up in glory with Jesus and all the redeemed of the Lord, where all is peace, joy, and love; to never be separated from our blessed Lord.

Won't that be a wonderful time indeed! I have a precious hope to one day be in that number; and though it seems small at times, I would not exchange for the world.

A little sister in hope,  
Edna Mae Rea

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“BROTHERS AND SISTERS  
SEEM SO NEAR”

Box 298  
Floyd, Va. 24091

Dear Elder Wood:

I am sending \$5.00 to use as you elders please. Many thanks for the good church book (the *Signs*) which I have been receiving for years. I live with my son and his wife, for I have been in a wheelchair for 15 years or longer. Can walk a little with a walker.

In my travels from nature to grace, the good Lord showed me plainly that the dear Old Baptist was the right church. I don't feel worthy of such a blessing, as I have never been any help to them; though I do love my dear Lord and Saviour better than anything on this earth. My dear brothers and sisters all seem so near as I read their writing in the good *Signs*. I am 87 years old now. . . .

God bless you all,  
Eliza Turner

“IT IS ALL IN  
THE LORD'S HANDS”

Reidsville, N. C.

Dear Brother and Sister Spangler:

I have wanted to write you for a long time, although I did not feel worthy to. I heard you speak yesterday, and I believe just what you said.

I believe God made the whole world in six days, and rested the seventh — he made everything in it. He knows who is saved and who is lost before they were born. He knows every thought you have, and knows what you need and when you need it, and how much you need before you ever ask him. He knows how much trouble we need; and I believe the more trouble we have, the more we know about God; and it will make one have patience, faith, and charity, and charity is the greatest of all. If you have the love of God in you, you can forgive everything anyone says or does to you. Sometimes we say things we are really sorry for.

I worry a lot, and can hardly stand for anyone to be angry with me. Sometimes I can stop and think, Well it is all in the good Lord's hands; and He knows best for me. Sometimes I can be glad to have troubles and trials, and when we have problems it is good when we are given to go to the Lord for help; for He is the only one that can help.

I lost my dear husband about four years ago, and I do believe God has blessed me. I had a lot of problems, and when I could realize it was all in the Lord's hands, everything worked out just fine. I believe one cannot pray until it is put in the heart, and when you pray there will be some tears shed. When we are in trouble He never leaves or forsakes us. If He loves you, he will love you to the end of the world and evermore.

What worries me is whether I am His or am I not. You may publish this if you care to. I love to read the *Signs of*

*the Times*, for it is a good book.

A lonely sister in hope,  
Ola S. Paschal

LORD'S PEOPLE ARE  
NEVER STRANGERS

R. R. 1  
West Frankfort, Ill. 62896

Dear Editors and those  
of Precious Faith:

Since coming home from the Butta-hatchea Union Meeting, held with Poplar Springs Church, Fernbank, Ala., these two scriptures have been much on my mind: Luke 22:32, "converted," and Psalm 51:12, "joy of salvation."

I wish all of like precious faith could have been there. Surely it was "dwelling together, in heavenly places in Christ Jesus." I need not tell you of the love and hospitality I have found among the Old School Baptist people. You all know that one of the fruits of these people is that they are never strangers, but a feeling you have known them before this time world. I dwelt among another people for a few years but was never satisfied. But since hearing, and a sweet dawning of light by the Holy Spirit, and given a home among these people, I think and hope I know what "joy of salvation" means, and the word "converted" from darkness into light, I thank God the giver of all perfect gifts; and all of the Butta-hatchea Union Meeting.

I felt unworthy to be among them, or to try to describe the joy I found there.

A pilgrim here below,  
Cecil Neal

THOUGHTS

I know that I am a sinner  
My Lord made me this to know;  
Without true Godly sorrow  
He says where I must go.

For this I have no power  
The choice is God's to make;

Yet He sent His precious son  
To die for sinners' "sake."

Sometimes I am elated  
And feel my Savior near;  
More often I am troubled:  
My elation turns to fear.

How could a perfect Savior  
Die for a worm like me —  
Yet, if I am in "His Promise"  
My sins nailed Him to the tree.

To those that He has chosen  
To be with Him above,  
He cleanses with His power  
And saves by His love.

I hope I am in this number,  
But of this I can't be sure;  
Because of vain carnality  
I am so impure.

I know that I am a sinner  
I can truly say with Paul  
That if I am a Christian  
I am the least of all.

I know of the power of Jesus,  
I know my weakness too,  
If I am to be with Christ above  
He'll have to take me through.

Reeves O. Smith  
North Creek Primitive Baptist Church  
Belhaven, North Carolina

SEVEN MILE ASSOCIATION

The next session of the *Seven Mile Association* is appointed to be held with Liberty Meeting House on the 3rd Sunday and Friday and Saturday before in September, 1970. (September 18, 19, and 20)

Liberty Meeting House is located about four miles northwest of Dunn, N. C. on the old Fairground Road. There will be pointers for direction. A cordial invitation is extended to brethren, sisters and friends to meet with us.

Elder W. D. Godwin, Moderator  
James Young, Clerk

CONTENTNEA ASSOCIATION

The next session of the *Contentnea Association* is to be held, the Lord willing, with Hodnot Creek Church, October 9, 10, and 11th. The Friday meeting will be held at the Meeting House just off Highway 58, five miles north of Swansboro, N. C. The Saturday and Sunday meetings will be held in the Swansboro High School, two miles west of Swansboro on Highway 24.

All lovers of the truth are invited to meet with us. (Look for signs.)

W. W. Stallings, Jr., Clerk  
Rt. 3, Tarboro, N. C.

#### CONTENTNEA UNION

The next session of the *Contentnea Union* is to be held, the Lord willing, with Pleasant Hill Church, Edgecombe County, N. C. the fifth Sunday in November and Saturday before. The church is located between Rocky Mount and Pinetops, N. C., just off Highway 43.

All lovers of the truth are invited to visit us.

W. W. Stallings, Jr., Clerk

#### ORIGINAL WHITE OAK ASSOCIATION

The next session of the *Original White Oak Association* will be held, the Lord willing, with the Stump Sound Church, Onslow County, North Carolina, beginning on Saturday before the third Sunday in October, 1970, and continuing through Monday.

The church is located about one mile East of Holly Ridge, North Carolina. We invite all lovers of the truth to come and worship with us.

L. H. Southerland, Clerk

#### SALISBURY OLD SCHOOL BAPTIST ASSOCIATION

The *Salisbury Old School Baptist Association* will be held at the Snow Hill Church on Washington Street in Snow Hill, Md. on October 21st and 22nd, 1970.

Those coming on Tuesday from the south on Route 13 call Brother Bill Davis at New Church, Va. Telephone (703) 824-4421. Those coming from the north call Brother Harry Ward at Snow Hill, Md. Telephone (301) 632-1861. On Wednesday go directly to the church.

All lovers of the truth are invited to be with us.

Maude P. Truitt, Clerk  
Elsie C. Beauchamp, Asst. Clerk

#### BLACK CREEK ASSOCIATION

The 1970 session of the *Black Creek Primitive Baptist Association* will convene, the Lord willing, with Old Beulah Church, Johnson County, North Carolina, the fourth Sunday, Friday and Saturday before in October.

The *Friday services* will be held at the meeting house which is located about two miles southwest of Kenly, N. C. Those coming from the North turn right at the 301 Highway stoplights in Kenly. Those from the South turn left and go to road crossing at the edge of Kenly, turn left. Those from the West turn right and proceed to the meeting house.

The *Saturday and Sunday services* will be held at North Johnson High School building which is located on 301 Highway about two miles south of Kenly.

An invitation is extended to all our ministering brethren, brethren and friends.

W. E. Turner

#### BRETHREN WILL PLEASE NOTE

We must again call attention to the brethren who send in notices of church meetings, associations, etc., that we must have these notices about forty (40) days before publication date in order to have time to process them. For instance, if your notice should be in the December issue, you should mail it to us at Box 186, Manassas, Va. so we will receive it before the 25th of October.

Because many articles are typed single space, we often have to re-type them. Single space does not give us space for corrections, etc. Please remember when you type to make your articles, etc., double spaced. This will make our work less arduous. If you send carbon copies, please be sure they are legible.

Again we request that when writing obituaries that they be double spaced and limited to not more than 300 words. Most obituaries are of local interest only.

EDITORS

#### CONTRIBUTIONS TO THE INDIGENT FUND (To August 1, 1970)

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Richard H. Campbell.....	5.00
Elder Louis Stewart.....	1.00
M. B. Bailiff.....	6.00
Will Waldrop.....	1.00
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Danville, Virginia                      October, 1970

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 two years

*Published each month by*

**SIGNS OF THE TIMES, INC.**

Established 1832

Devoted to the Old School Baptist Cause

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Danville, Va. 24541

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*All letters for this paper containing subscriptions and remittances should be mailed to Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539                      Beechwood Lane  
Danville, Va. 24541

W. N. Lanier.....	1.00
Elder Amos Hash.....	1.00
G. W. Jones.....	3.00
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EDITORIAL

HOW OUR BRETHREN DO

*"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." (Acts 15:36)*

We have been greatly blessed of the Lord to visit our brethren in many cities since our last writing. These visits have meant so much to us. The encouragement, inspiration, joy, love,

peace, and pleasant experiences so comforted us during this time that we consider them as very precious memories to be cherished as heavenly and sublime treasures. We thank God for the smiles of His kind providence during this tour. The radiant ring of God's love prevented any dart of Satan from wounding our hearts. Today we say, Thank the Lord for these tokens of your great love to us.

We wanted to see how our brethren do. We wanted to see the expressions on the ministers' faces as they preached. We wanted to observe the tones of their expressions. We wanted to feel *life* in the words they spoke. We wanted to sit under the dew-drippings of the sanctuary and drink of the water of eternal life. We desired to feast upon the heavenly manna as the word of the Lord was being expounded by His servants. We craved to know more of Jesus and His truth as the *word* was divided rightly by preachers of the Gospel. We prayed God to grant us wisdom sufficiently to comprehend and retain knowledge and understanding as we were being fed through the mouths of these under-shepherds. God had given us peace in our hearts to such extent that we went seeking peace.

We were anxious to learn *how* our brethren read the Scriptures, prayed, sang, assembled themselves, conversed together, gave alms, and performed kind deeds. We yearned to see the evidence of God's mighty spirit of love working in the hearts of God's humble poor. We found the things sought for which gave us gladness of heart.

We are glad to report that our last tour in visiting the churches in North Carolina and Virginia gave us great encouragement. We appreciated the excellent meeting of the Staunton River and Upper Country Line Associations. The preaching was more inspirational and lovelier than ever before. We never enjoyed singing as much in our lives. They sang with the spirit and understanding also. Hearts were blended together as voices were blended in har-

monizing spiritual songs in the homes, before formal meetings opened, after they closed, as well as during formal singing service. Prayer in the homes, reading the Scriptures, and discussing the word of the Lord, made us to know that family worship is not a thing of the past. Godly zeal is yet prevalent and fellowship more sacred than heretofore. Our heart-to-heart talks with ministers and families were sweeter experiences than in formal worship services. We are encouraged to believe that as the world becomes more wicked and the love of many shall wax cold; — that the "Faithful Few" will be drawn closer together. We believe that manifest tokens of God's rich and abounding grace will result in bringing the Lord's people into closer embrace of unity and peace. (God speed the day that His little children shall lay aside these petty things that divide them and come together openly praising God for His wonderful goodness to us.)

Take courage, brethren, for God is shining out of Zion, the perfection of beauty. Righteousness *reigns* in His people, even though sin may  *dwell* with them. Sin abounds but Grace much more abounds.

The multitudes of glorious thoughts have so flooded my mind for the past many months that I thank God for any medium of proclamation. I thank God that He has given us this medium, *The Signs*, through which we can express some of our thoughts to the readers. Surely God has kept the *Signs* for it is still coming to us regularly after its long tenure of almost one and one-half centuries. Multitudes of God's sensible sinners have been comforted, encouraged, and edified through this medium. The time, meditation and prayer devoted by the writers and editors of the *Signs* is enormous. May God grant each reader to know and to appreciate the deep concern and the hours used by the contributors and editors in order that the reader may have something worthy to read. May the reader know that much time is devoted to research in re-

reading and re-studying in order that the word of the Lord may be rightly divided. Nevertheless, the reader should do his own researching to see whether the things written are in accord with the Holy Scriptures. We thank God that we can have these heart-to-heart talks with you regularly through the *Signs*.

We want to know *how* you pray. We know God's quickened ones pray. We know, also, that there are hypocritical prayers. Even hypocritical prayers are rewarded. Jesus teaches that if one prays in the streets to be seen of men that they have their reward because men see them. When you pray in secret God rewards you openly. The manner of prayer manifests the seriousness of it. Prayers indited by the Spirit of God cannot be fully expressed in words. Spirit inspired prayer results in groanings that cannot be uttered. The Lord's prayer as recorded in the 17th chapter of John was not suppliant pleading as former prayers of Jesus, but the expression of desires of a Companion Who had perfectly finished the work that His Father had assigned. This work was for those whom the Father had given Him. Jesus could express these desires with authority in behalf of His people because He had met the requirement in their stead. We firmly believe that the desires of Jesus are being perfected by the mighty working of God.

The *manner* of prayer that Jesus taught His disciples is being prayed in principle by every heaven-born child of God. Read Acts 4:23-30. This is the first recorded prayer of the Christian Church. What had these followers of Christ experienced? Not only had Christ been crucified, but some of the apostles had been imprisoned. They were being very wrongly treated by SUCH A HOST OF ENEMIES. Peter and John had testified before the elders, rulers, and scribes relative to the healing of one that it was through Jesus Christ of Nazareth whom they had crucified, that he was healed. The apostles and the believers in Jesus Christ



had undergone great persecutions. Of course, when John and Peter had been released from this trial, they sought out their own company and made report. This prayer by the church in one accord was in response to this report. We term this, The Church's Prayer. This is a simple Scriptural prayer based upon what God had of His own power revealed, and His purposed redemption by Christ. All their preaching and prayer was based upon the very Word of God which God had blessed them to apprehend and believe. This prayer is based more upon precious truths — yea — great truths, than upon special promises. They confess their faith in this prayer as well as base their appeal upon the *sovereign might* and certain accomplishments of God according to His purpose; — even in the face of radical opposition. The church rests its point on the same great truth that Peter brought to light in his discourse as recorded earlier. The point is that the church believingly recognizes that this combined agency of rulers and people against Jesus only accomplished the merciful purpose of God. The combined agencies of rulers and people against Jesus as well as His followers, laid the foundation for the establishment and spread of His gracious salvation to the uttermost parts of the earth.

Think for a moment upon each word of this prayer. It is revealing to note that no word or thought is expressed that the church desired to avenge these great persecutors. They did not ask God to take vengeance. They only said, "And now, Lord, Behold their threatenings." The Church knew that God was able, and would so rule and overrule that all would work together for the fulfilling of His purpose. It is revealing to note that they did not plead to God to make them immune to further dangers and threatenings. They prayed that their faith and courage might not fail. They did not pray for the destruction of their enemies, nor the removal of obstacles, but for steadfastness to endure persecutions and boldness to face

difficulties. They prayed for strength to surmount these difficulties. They prayed for God's miraculous interposition, but not for *their* personal help and comfort in a selfish manner. Faith in God's Word and Christ's work is the embodiment of this simple word prayer of the church. Is this your prayer??

"... Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants that with all boldness they may speak thy word. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child, Jesus." (Acts 4:24-30) God heard that prayer and answered it wonderfully.

God is a rewarder of them who diligently seek Him in unison as you will find in reading the remainder of the 4th chapter of Acts. Brethren, I want to encourage you to pray and faint not. Pray in hopes of receiving strength, patience, and boldness to endure persecutions and trials. God will not permit anything to frustrate His grace. He is God over all to such extent that each and every trial, difficulty, and persecution that you experience, even at the hands of your worst enemies, is for the softening of your hearts to God's glory; — if indeed be, you are one of His little ones. In this world you shall have tribulations. You shall be persecuted. How do you take the chastening of the Lord? It proves He loves us.

The glorious purpose of God in all things are for your benefit, dear trem-

bling ones. All things are yours for ye are Christ's, and Christ is God's. See 1 Cor. 3:21-23. What is your attitude to all things?

I want to know how you feel to be in relation to all things? Do you feel to be the prisoner of circumstances to be used as a mere machine? Are you under bondage of things? I have heard people complain of the circumstances as though they were victims of fate. If Christ has made you free, then you are in different relation to things than heretofore. If you be free, all things are *yours* instead of you being *theirs*. If you be translated into the kingdom of His dear Son; if you be delivered out of the power of darkness, then, all things are yours. Please read Colossians 1. When we realize all things are ours as God's gracious gifts, we appreciate them more. God is *for* His people. All things work together for His people. I have been amazed lately as I look at things. I see a beautiful flower. I think, God made this flower for me. I see the trees. I think, These are for my benefit. I look at the things that I considered before as evil, yea a complication of many confusing evils, and I think, All these are mine for they are a train of God's ministers for good, chariots of fiery and glorious discipline, to which Satan himself is harnessed, if God pleases, to do God's bidding to make me better fitted to persevere.

Brethren, even the world is ours. When our hearts are purified by His wondrous love it makes us to enjoy more our friends, music, works of art, nature, than ever before because we see God in them. We know that things present and things to come are for our good, if we be Christ's. His promises are ours. The great victory to come will be ours in eternity.

Brethren, how do you do when you fall into divers temptations? How do you count it? Do you count it as against you? James said, "Count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience." (James 1:2-3) There

is not a phrase that better describes the real purpose of our discipline in this world than the one James has given us. It is to work patience in the trial of our faith. It is interesting to note that this only applies to those of "*My brethren*" whom James addresses. There is one good thought concerning those who *fall into temptation*. You have to be raised above temptations before you could fall into them. Of course, God raises them above and lets them fall at their own instant will in order to teach them dependence upon Him. You have experienced that limits are so set to your strength that you cannot do the things you would. Your desires go far beyond your ability. Your goals are much higher than your performances. Your energy so often has to droop its tired wings and sink back baffled. Your flesh lusts against the Spirit. Your passions go far astray from your principles. You find you are brought into the captivity of sin. How terrible are these experiences to a child of the most high who has been a recipient of that wonderful faith. You are made to cry, "Help thou mine unbelief." While in these terrible experiences you have no faith sufficient to boast about. Do you not have a very little faith? Yes, God's children who have been given this faith, even though it be weak, it is strong enough that you do not despair even though in great trouble. There is enough to inspire you to pray for increase of faith.

How wonderful it is when the day comes after the night. How glorious it is when consolations come after a night of sorrow. How rewarding it is for peaceful calm to come in place of the howling storm. It is for the trying of your faith, for your very small island of knowledge to be embosomed in an ocean of mystery. It is for the trying of your faith that the Bible is not plain to your understanding. It is for the trying of your faith that God's voice is not audible when you are perplexed, neither are you convinced of the right way to go when in doubt.

We work by love and live by faith. If we have faith we must expect trials. Sight is not in faith because the Scriptures say, "We walk by faith, not by sight." Faith must be tried before it be found to praise and honor. The unfaithful feel that everything is a snare to them. The faithful feel that every state of being or condition works a blessing in some way to the faithful. Prosperity to the faithful works thankfulness. Adversity works patience to the faithful. Adversity will cause the faithless to turn back and forsake but will cause the faithful to patiently persevere regardless of difficulties.

We must close with the prayer that God will be pleased to grace each and every one of you to contend steadfastly in the apostles' doctrine, contending for that precious faith of God's elect. May He bless us with an abiding faith in His wonderful promises. May He bless us that we may strive for peace and increase in love for God and one another. Write us when you can as we yearn to hear HOW OUR BRETHERN DO.

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

HEBREWS 4:1-12

Mr. Beebe: — My wife is an Old School Baptist and very much afflicted, and has been so for the last eight years, so that she does not have the privilege of hearing preaching often; you would confer a favor by giving your views on Heb. 4:1-12.

Yours with respect,  
E. Cory  
Blooming Grove, Jan. 2, 1860

REPLY

"Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it," &c. The inspired apostle describes the endless rounds of legal ceremonies, rites, sacrifices, toils and labors required of the carnal Israelites under the Levitical law as a state of bondage and fa-

tigue, allowing not a moment's respite or rest, for the law not only required a perfect obedience, but also a perpetual labor. But the gospel in direct contrast in that respect, is set forth as a rest that remaineth for the people of God. The former dispensation is set forth by the six days labor in the creation of the world, and the six days of every week in which the Israelites were commanded to labor and to do all their work; also by their tedious wanderings for forty years in the wilderness of Mount Sinai, and other significant and impressing figures which are used in illustration. While the rest which the gospel presents and which remained after the expiration of the legal covenant to the people of God, is exemplified by the hallowed day in which God rested from all the work of creation; and the seventh day of every week to the Hebrews, also the possession of the land of milk and honey, to the Israelites after their tiresome journey in the wilderness. Indeed, all the sabbath days, sabbatic years and other legally appointed times of rest to the carnal Israelites, were figurative of that spiritual rest which believers in Christ enter when fully and experimentally delivered from the toil and bondage of the law. With this brief explanation of the types employed in our subject, as a key to the admonition in our text, we pass to notice the entering into the rest which is left unto the people of God.

At the expiration of the old covenant dispensation all the rites and ceremonies of that covenant were abolished. The shaking of the heavens and the earth was to remove the things which are shaken that those things which cannot be shaken may remain. (Heb. xii. 27.) Of the things shaken and removed, the apostle includes the old covenant with all its rites and carnal commandments. (Heb. viii. 13; x.9.) But the things which cannot be shaken remain. The covenant of grace and salvation in Jesus Christ, embracing the promise of eternal life, which God that cannot lie, made before the world began, could not

be shaken. The kingdom prepared for the saints from the foundation of the world, as described and contrasted with the Sinai covenant in Heb. xii. 18-24, is a kingdom that cannot be shaken; for it shall never be destroyed nor left to other people. (Daniel ii. 44.) It shall stand forever. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." — Heb. xii. 27. While the commonwealth of Israel organized nationally under the covenant of works, as we have shown, could not rest, only in a ceremonial sense, the kingdom of Christ, embraced in the covenant of grace, is emphatically a kingdom of rest. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision, I will satisfy her poor with bread." — Psa. cxxxii. 13-15. The bread which is to sustain our earthly nature, is obtained by toil and labor, and by the righteous decree of God, man shall eat it in the sweat of his face, until he shall return unto the dust, &c. But the bread of life which sustains those who belong to the kingdom which Jesus claims as his rest forever, is not obtained by toil and sweat, it cometh down from heaven, is freely given, and divinely blessed, to fill Zion's poor. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." — Isa. xi. 10. The apostle finds a promise of rest to the people of God implied in the types, the entering into Canaan, the seventh day, &c., and this promise is exclusively to the people of God who shall all be righteous, for the wicked are like the troubled sea which cannot rest. But Paul says, "For we which have believed, do enter into rest." Again, "For he that is entered into his rest, he also hath ceased from his own works as God did from his." When God had finished the six days of creation, he rested from all the works which he

had made. Nothing more has been created; nothing more required to be created. So, when the people of God enter into God's rest, they find it a perfect cessation from all of their own legal works to commend them to divine favor, for Christ is their righteousness. He is made the righteousness of God unto them, and as the righteousness of God cannot be improved or made more perfect than it is, they have only to rest in it. When trembling at the startling thunders of Mount Sinai, before Christ was revealed to them as their righteousness, they labored hard and long.

"They toiled the precept to obey,  
But toil'd without success."

Guilt-stricken and despairing with deep contrition they confessed their guilt, and the justice of the fiery doom assigned them by the holy law of God, while on their heart the crushing burden pressed them down. But while in this state, far from the reach of human aid, the blessed Savior appears in all the glory of the Father, in all the irresistible attractions of life and immortality, and his voice is heard, not in the terror of Mount Sinai, not in bursting peals of wrath, but in the still, small sound, which thrills the heart with heavenly rapture and supreme delight, and his words are, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." — Matt. xi. 28, 29. This is not a mere invitation, but a heavenly calling which cannot be resisted by any unto whom it is addressed, it is the King's word and full of power. At his word, the burden is removed from the heart, yea, a new heart is given, a new spirit is put within, and a new song breaks forth in sweetest melody of praise unto God and the Lamb. The toil-worn soul is now released from Moses' yoke, which neither we nor our fathers were able to bear, and ceasing

from all his own works to justify him before God or to meet the fiery demands of the law, he enters into that rest which remains for the people of God when all things else have passed away. This is the rest which Paul enjoyed, when he said to all the troubled saints at Thessalonica, Rest with us. Cease from your own works as God did from his. Come under the yoke (or law) of Christ, your King, learn of him, for he is meek and lowly; he will condescend to instruct you, and lead you about and keep you as the apple of his eye, as he did Jacob, and although he will stir up your old nest, and tear it to pieces, he will teach you to mount up with wings as eagles, to run and not be weary, and to walk and not faint; for his yoke is truly easy, and his burden is light indeed.

Now for the admonition. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We have seen that such a promise is left, and such a glorious rest remains for the people of God, but how can any of God's people even seem to come short of it? Much perplexity has been occasioned to some of God's people by mistaking the true import of the admonition, by supposing that the rest remaining for the people of God, will not be entered until we reach the final consummation of our glory. But the apostle does not say, there shall a rest remain, &c., but "there remaineth therefore a rest." The things that are shaken, are removed, and the kingdom of Christ is received, which is that Zion of which the Lord says, "This is my rest forever, here will I dwell." It even now remaineth, and all true believers have entered into it, and in entering into it, they cease from their own works. But as in the type, the carnal Israelites who believed not the promise of entering into Canaan, could not enter in because of unbelief, their carcasses fell in the wilderness of Sinai; so the people of God seem to come short of gospel rest, whenever their doubts and fears and unbelief

prevail. How can a child of God rest, confide and feel secure in the provision of the gospel while he doubts his personal interest in our Lord Jesus Christ? It is only when our faith triumphs over our unbelief that we confidently rest in the full security and blessed enjoyment of the house of our God. To doubt our calling of God, and our having been born again, fills us with trouble, darkness, and we recede from the place of our rest, and become entangled with the yoke of bondage, and find labor and fatigue, and until we are again delivered from our unbelief it is impossible for us to rest. But the moment our faith is renewed, or made to triumph over our doubts, we say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." The Jewish Sabbaths were designed to illustrate the rest which remains to the people of God. It was enjoined on them to rest from all their work, to kindle no fires, gather no manna, to do no manner of labor, nor were they permitted to think their own thoughts, nor to speak their own words. So in our Sabbath of gospel rest. We are to kindle no fires. "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of my hand, ye shall lie down in sorrow." — Isa. 50:11. Under the gospel dispensation it is sabbath-breaking in this sense to kindle fires or get up revivals of our own kindling. When instead of waiting a visit or a message from the Lord, we think our own thoughts, make up our own creeds, speak or proclaim the vain imaginations of our own understanding, and speak our own words, we violate the gospel Sabbath law, and seem to come short of that rest which is promised to the people of God. But we are commanded to strive to enter into rest, by denying ourselves, by ceasing from our own works, and by trusting confidently in what God has said, and in what he has done.

"Go ye that rest upon the law,  
And toil and seek salvation there;  
Look to the flame that Moses saw,  
And shrink, and tremble, and despair.

Let me retire beneath the cross,  
Savior, at thy dear feet I'd lie,  
And the keen sword that justice draws,  
Flaming and red, shall pass me by."

Reviewing the whole subject, we think the Christian will perceive that there is reason to fear, lest a promise being left us of entering into his rest (experimentally), we may seem to come far short of it. But still, although the faith of God's people must be tried, and they have to experience much tribulation, and sore temptations, and often oppressed with doubts, and failing of the enjoyment of that sweet rest which we desire, the final triumph of the saints over all their doubts and fears, over all their sorrows and their sins, is secured in Christ, and their divine inheritance of glory is reserved in heaven for them; and they are kept by the power of God through faith unto salvation, ready to be revealed at the last time.

"O Glorious hour! O blest abode,  
Thus to be near and like my God,  
And flesh and sin no more control  
The sacred pleasures of my soul."

Middletown, N. Y., March 1, 1860  
(Editorial by Elder Gilbert Beebe March 1, 1860.)

#### CALL FOR A PRESBYTERY

On Saturday night, May 23, 1970, the Dan River Primitive Baptist Church in Rockingham County, North Carolina, in regular conference, by unanimous vote, called for a presbytery to ordain Brother James F. Poole to the work of the ministry, if found qualified.

Sunday, July 26, 1970, at 3:00 p. m. was set for the ordination.

The Presbytery was composed of the following Elders: Kenneth Key, O. K. Tench, Rufus Brown, James Hollandsworth, Posey Ingram, Leonard Key, and D. V. Spangler.

The Presbytery was duly constituted by electing Elder D. V. Spangler, Moderator, and Elder Posey Ingram, Clerk. Inquiry was made of the church if they were of the same mind as when they voted to call for the Presbytery.

On motion and second the church appointed

Deacon Gold Minter spokesman for the church. Brother Poole was then delivered into the hands of the Presbytery by Deacon Harold Weatherford.

The Moderator then appointed Elder Leonard Key to read the qualifications of a minister as recorded in the third chapter of 1st Timothy, and any other scriptural references to this qualification. Elder O. K. Tench was appointed to examine the candidate, and make diligent inquiry of the church whether the candidate possessed these qualifications. The Moderator then extended to any member of the Presbytery the privilege of questioning the candidate concerning any point of doctrine held by him.

The Moderator appointed Elder Kenneth Key to offer the ordination prayer, and Elder D. V. Spangler to deliver the charge. All members of the Presbytery were requested to lay hands on the candidate during the prayer.

Brother Poole was then delivered into the hands of the church, and his credentials were signed by the members of the Presbytery and delivered to Elder James F. Poole.

Those signing were: Elders Kenneth Key, O. K. Tench, Rufus Brown, James Hollandsworth, Posey Ingram, Leonard Key and D. V. Spangler.

Elder D. V. Spangler, Moderator  
Elder Posie Ingram, Clerk

#### OBITUARIES

##### VIRTUE M. BALLARD

Sister Virtue M. Ballard, of Vega, N. Y., departed this life July 11, 1970. She was born July 8, 1876, making her life on earth within three days of 94 years. She was the daughter of Jolson Sweet. She was united in marriage to Johnathan S. Ballard February 27, 1895, who died several years ago. She leaves to mourn her passing one daughter, Ora Sherwood; one son, William, and several grandchildren.

Sister Ballard united with the First Roxbury Church July 26, 1902, and was baptized by Elder J. D. Hubbell. She served as Clerk of the church until her death. Sister Ballard's heart and home were always open to do for and entertain her brethren and friends as long as her strength permitted.

Elder A. J. Slauson

##### LUCY BUNN WOMBLE

Lucy Bunn Womble, the daughter of the late George M. and Pattie Braswell Bunn, was born in Nash County, N. C. in 1888, and was

called home by our Lord, May 23, 1970. She was married to the late George W. Womble.

On January 29, 1967, Sister Womble united with the Falls of Tar River Primitive Baptist Church. She had been attending the Falls Church most of her life, and we feel to be grateful to our Lord and Master for bringing her home to the Church. She loved the doctrine of Salvation by Grace and enjoyed meeting with the brethren, talking of her Lord and Saviour Jesus Christ.

All who knew her loved her dearly, and she will be greatly missed by all of us. She always had a smile and a loving word for everyone. We were blessed to be in her home a week before her death, and it was a joy to see her smile and listen to her conversation. It was a privilege to know her, for to know her was to love her. We will always feel a vacancy in our lives, but those who will miss her most, are those near and dear to her by the ties of nature; two sons, Marcus Womble and Randolph Womble of Rocky Mount; one daughter, Mrs. Pattie Howell of Greenville; three stepsons, Bennie and Allen Womble of Nashville; Rosemond Womble of Durham; two stepdaughters, Mrs. Ruth Howerton of Gibsonville, and Mrs. Eva Forsythe of Ahoskie; four grandchildren; 14 step-grandchildren; two sisters, Mrs. Ida A. Denson and Mrs. Selma Strawbridge of Rocky Mount.

Her funeral was conducted from the Falls of Tar River Primitive Baptist Church, by her pastor, Elder D. B. Stokes. She was laid to rest in the family cemetery where the beautiful flowers and the many friends gathered to pay their last respects. There she awaits the coming of her Lord and Saviour Jesus Christ.

RESOLVED, That we bow in humble submission to the will of God; for it is He that giveth and He that taketh away; That we extend to the family our love and sympathy, praying the God of Grace will reconcile them to his will; That a copy of these resolutions be recorded on our church records; a copy sent the family and a copy to the *Signs of the Times*.

Elder D. B. Stokes, Moderator  
Nina Pearson, Clerk

ASA CARPENTER

It is with a sad heart that I attempt to write the obituary of my Dad, Asa Carpenter, of Rt. 3, Hurricane, West Virginia. He was born November 11, 1877, and died January 17, 1970, at the age of 92 years, 2 months and 6 days. He was the son of Samuel and Nancy Jane Bird Carpenter. Being moved to the farm when only six weeks old, he spent his entire life in Putnam County, W. Va.

He was laid to rest January 19 in the fam-

ily cemetery. Funeral services were held in the Mt. Mariah Baptist Church by Elder Veldon Linn, of The Tygarts Valley River Primitive Baptist Association, who spoke such comforting words to all. Allen Funeral Home was in charge.

He married Amie Harper in August, 1899; To this union were born three sons, Herbert, Enoch and William and one daughter, Lucy. His first wife died in July, 1915. In November, 1917, he married Alivia Wade. To this union were born two daughters, Mildred and Dorothy. His last wife died August, 1922. The survivors include sons, Herbert and William, of Hurricane, West Virginia, and daughters, Lucy, at home and Mrs. Edith Lambert of Durlin, West Virginia. Two children, Enoch and Dorothy died when infants. Also surviving are six grandchildren and three great grandchildren, several nephews and nieces, and a host of relatives and friends as far back as I can remember. Dad had a sweet hope in Christ and was a believer in salvation by grace and grace alone.

After my stepmother's death, it was my wonderful privilege to keep house and look after Dad the rest of his life. While we miss him more than words can say, our loss is his gain, and he is now at rest. And we can say with the poet, "It is not death to close the eyes long dimmed by tears, and wake in glorious repose to spend eternal years."

By his daughter who misses him.

Lucy Carpenter

BESSIE JOHNSON PENNINGTON

After a lingering illness in a local hospital, Sister Pennington passed from this sinful world on February 14, 1970, to be with her Heavenly Father whom she loved and trusted so much. Brother Bartley Pennington also a member of this church preceded her in death March 10, 1964.

Sister Pennington was very devoted to her church and attended whenever her health permitted. She had a wonderful personality and was loved dearly by her many friends.

On my visits with her at her bedside, although she was unable to speak she would smile as if she wanted to tell me she was made satisfied with her afflictions and would soon meet with him where will be no more pains or sorrow.

We at Wilson Church mourn with her survivors but bow in humble submission to the Holy Eternal Will of God. May we pray that our Lord and Saviour will guide and direct her family through life and at his appointed time take them home with him also.

Her funeral was conducted at Wilson Primitive Baptist Church by her pastor, Elder D.

B. Stokes, assisted by Elder Curtis Raines and laid to rest at Evergreen Memorial Cemetery in Wilson, N. C.

RESOLVED, That a copy of the resolutions be sent to the *Signs of the Times*, one to the family, one to the church as a permanent record.

Done by order of conference May 9, 1970.

Elder D. B. Stokes, Moderator  
Preston Gay, Clerk

#### ANNA RUIITH TRIGG

In memory of our dear sister in Christ, Mrs. Anna Ruith Trigg, daughter of James Eli and Hifay Watkins, was born December 10, 1905, and died April 25, 1969, making her stay on earth more than 63 years. On December 15, 1921, she was united in marriage to Joseph J. Trigg of Simpson, Ill., and to this union eight children were born: Hobart C. of Lompoc, Calif.; Violet B. of Smithville, Ark.; John R. of Germany; James R. of Simpson; Lucy J. of Simpson; Sarah J. of Jonesboro, Ill.; Ruith L. of Simpson; and Landean S. of Carlisle, Ind. Sister Anna leaves her devoted husband and family to mourn her passing, including two sisters: Mrs. Olla Shurpp of Simpson, and Pauline Whiteside of Marysville, Ill.; also her aged mother and 33 grandchildren and one great grandchild.

Sister Trigg joined the church at Rock Springs and was baptized the first Sunday in September, 1963. She was faithful to attend as long as her health permitted. Though suffering much before her passing, she bore her afflictions with patience. The last talk I had with her she expressed that she desired to go to sleep and awake in Jesus; and we believe she was granted her desire. Sister Trigg enjoyed the church and loved to sing the songs of Zion, for she had a lovely voice. She is greatly missed but we feel that our loss is her eternal gain.

Written by request by her pastor.

W. Y. Chandler

#### RESOLUTION OF RESPECT FOR SISTER LYDIA MARGARET PEELE

In accordance to the request of the Skewarkey Primitive Baptist Church I, the Lord willing, will attempt to pen a few words in memory of our departed sister, Lydia Margaret Peele. Sister Peele entered this life on January 30, 1873, and was called from our midst on April 17, 1970; thus her sojourn

upon this earth was for 97 years, 2 months, and 18 days. She was the widow of the late Ephraim Peele and the daughter of the late Harmon Thomas and Clementine Roberson.

Our beloved sister was received into our little flock by letter from Hayes Swamp Church in May, 1960; she held membership among the Primitive Baptists for approximately 40 years.

It was the writer's privilege to be blessed with many hours of association with this dear one, and thus many times I was blessed to share in her experiences as she related her expressions of a hope of life beyond this life. Yes, our dear sister possessed a hope of a new birth and regeneration not of herself but by the revealing power of her God. She was blessed to rejoice in a hope of a faith that was anchored within the blood of a redeeming Savior, an inherited gift by the mercy and grace of God.

Our dear sister by an eye of faith waited patiently and faithfully upon her God, trusting in his divine promises to his little ones until the end. She was blessed to manifest much love for her church and brethren, and her associations with them from time to time were her meat and her drink here in this life. I cannot find fitting expressions to describe the esteem in which she was held but may I conclude by stating this dear sister bore a wonderful name among many brethren and friends of her community as well, truly an evidence of that new birth wherein she hoped to possess.

Surviving are one son, two daughters, nine grandchildren, and 15 great grandchildren. Also surviving is one sister.

Funeral services were conducted by her pastor, Elder E. C. Harrison and interment was in the Tice Community Cemetery beneath an array of beautiful flowers. To the family we extend our heartfelt sympathy and may you be comforted by the divine spirit of our God is our prayer in Christ's name.

RESOLVED, That a copy be sent to *Zion's Landmark* and *Signs of the Times* for publication, a copy be placed on the church record, and a copy be sent to the family.

Done by order of conference the second Saturday in May, 1970.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., NOVEMBER, 1970

NO. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 11/70  
IT EXPIRES WITH THIS ISSUE

### "IT WAS ALL IN GOD'S HANDS"

As I sit here in the hospital room all by myself (I mean with no other patient) I seem to want to write just a few things I feel the Lord has done for me. I am not good at explaining or expressing my feelings to people, but if I could just get what is in my heart and soul to come out, I doubt if I could find a stopping place.

I came into the hospital the 20th of May for a major operation. I am happy to say that I did not dread coming in for the operation. The Lord has been with me so many, many times I just felt it so strongly He was going to be with me through this, and that I was coming out O. K. Of course I have had several difficulties, but was expecting to have them, and I did not get scared over them.

The only thing I dreaded coming in the hospital for, was leaving my family for I have two small children six and seven years old. But it was shown me that God was going to look over them and care for them.

Right now is the first Sunday in June, and as things stand now I expect to be going home in a few days. I want to thank all for their lovely cards and the visitors I had. The day my pastor, Elder Leonard Brammer and his wife, came to see me I do not think Christmas time

was ever as happy to me. I wanted to see them so badly and was so happy they could come.

I will close, giving all the praise to God, for I can't stop thanking and praising Him enough, for I know it was all in His hands. The nurses and doctors have all been wonderful, but God gave that to them too.

May God bless all his children wherever they may be.

A sister in Christ, I hope,  
Odessa Brown  
(Sandy Level Church, Virginia)

### "GROWING UP AS CALVES OF THE STALL"

*"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Malachi 4:2)*

We trust that God will bless us to meditate upon the unsearchable riches of Jesus Christ. Before attempting to comment upon this text, let us consider the surrounding verses because we realize there is a big fault of taking a text out of its setting. The truth must be rightly divided. The prophet was inspired to write of the judgments that would be brought upon the wicked. As Peter said that this world shall melt with fervent heat. (See Peter 3:10.) This world shall not stand forever. "If any man love the world, the love of the Father is not in him." This world shall pass away, and the lust thereof, but the kingdom of God shall stand forever. (See 1 John 2:15-17.)

The Scriptures are not obsolete. The experiences of the people of God many

years ago are applicable to the experiences of God's people in this day and time. God is not changeable. Paul received this doctrine by revelation, and God still reveals this doctrine to his people during this day and time, and will to the future generations. We believe that God inspired the writers to write the Scriptures, and that God was in the matter during the King James translation from the original Hebrew and Greek languages to the English language.

Notice that this text is not directed to the world in general, or not to all of the human race. There is a class that fears God, and a class that does not fear God. "As it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:10-12) In the 18th verse we read: "And there is no fear of God before their eyes." The wicked have pleasure in unrighteousness and they do not have the fear of God in their hearts. (See 2 Thess. 2:12.) The Children of God mourn over their sins, and desire a closer walk with God.

"Unto you that fear my name." There must be a separation of the word fear. One who fears a wild animal, darkness, etc. has a slaveous fear. One who keeps the law because he fears the consequences of breaking it has the fear of torment. Let us consider natural blessings. There was not any eternal life promised under the old law. In short, if you obey my laws and keep my statutes, I will bless your land, but if not, then the desolations, judgments, curses, etc. will be brought upon you. (See Deut. 11:26-28 and other places.) In this sense, many would keep the law not because it was in their heart, but for the motive of receiving the natural blessings. Following this reasoning, notice that Paul said, "Now to him that worketh is the reward not reckoned of grace, but of debt." (Rom. 4:4) If you

contract to perform so much labor and materials and Mr. X agrees to pay you so much after the work is finished, then after you have fulfilled your agreement, Mr. X is indebted to you for the amount he promised to pay you. When Mr. X pays you, he has discharged his debt to you. He has not given you a gift, but he is merely paying his debt to you.

Following this reasoning, if it were true that salvation depended upon something that the creature had to do, then salvation would not be of grace, but it would be of debt. In other words, God would be indebted to give salvation to those that kept the certain conditions. If one had to preform certain conditions in order to seal the contract and make this salvation certain to him, then he would have cause and reason to boast that God is indebted to give him salvation. Then the creature could rightly boast and praise his own self for the works that he had done. That being true, there would not be any praise to God in heaven, but it would be all creature praise. The Scripture says: "Where is boasting then? It is excluded." (Rom. 3:27) As we think of the will and purpose of God, all praise and honor and glory belongs unto God. "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." (Isaiah 42:8) If salvation depended upon grace mixed with works, then God would be giving or dividing his glory with another. If salvation were conditional, then man could rightly say, "I have done my part and God has done his part." In this case, God would be dividing his glory with man. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and *their fear toward me is taught by the precept of men.*" (Isaiah 29:13) The fear of torment, and slavish fear, may be taught by the precept of man, but the fear of God in the hearts of God's people cannot be taught by man.

We read, "The fear of the Lord is

the beginning of knowledge . . ." (Proverbs 1:7) It is not left up to the creature to decide to fear the Lord, and then he would get wisdom. The wisdom of God cannot be passed on from man to man as natural wisdom can be passed on. ". . . I think thee, O Father of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25) Notice that the wisdom is hid and this wisdom is revealed to God's people in due time. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. 1:30) Christ is made unto you wisdom. The world cannot receive the hidden wisdom of God. It is foolishness to the world. "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:23-24)

"And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but *I will put my fear in their hearts, that they shall not depart from me.*" (Jer. 32:38-40) Notice the expression "fear of God in the hearts." We read that God will take from you the stony heart and give you a heart of flesh. (See Ezekiel 36:26.) This gives us evidence that the religion of God is in the hearts of his people. The joy of salvation is felt within the heart. This causes you to rejoice, does it not?

The fear of God is a Godly fear, and it is a reverential fear. Paul said that we are accused of doing evil that good might come. Do not we hear the same in this day? Have you heard others say, if I believed in the doctrine of election of grace, predestination, etc., I would go out and have my fill of sin, and I

would be saved anyway? A person who tells you this is either joking or else he is telling you the hidden secrets of his heart. A person may appear to be religious in the sight of men in order to promote his business affairs, to receive the praise of men, etc. Jesus said, "And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward." (Matt. 6:5) What was their reward? It was to receive the praise of men. Therefore they received their reward, which was the praise of men. Men look on the outward appearance, but God looks upon the heart. (See Samuel 16:7.)

We do not wish to be misunderstood. It is good for one to keep the moral law. The law is not made for the righteous, but for those that break the law. In short, we believe that the people of God are law abiding citizens. Yet, the keeping of the law will not give one a ticket to heaven. The inheritance is not of the law, or by the deeds of the law. (See Gal. 3:18.)

*"The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate."* (Proverbs 8:13) This is the fear that we are trying to point out. This is the fear that is taught in the hearts of God's people. We know that the world has pleasure in unrighteousness. This is the condition of all mankind. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we 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. 2:2-3) By nature, God's people are not any better than the rest of the world. Remember that they have all gone out of the way. There is none righteous, no, not one.

When you have the fear of God in your heart, you mourn over your sins and hate them. You have the desire within your heart to do that which is right in the sight of God. This is the fear of God in your heart. One who is man fearing wants to do that which is right in the sight of man in order to receive the praise of man. He hides from man when he wants to do his wickedness, so that this will be hidden from man.

The Scriptures point out that God's people have the desire to walk in the footsteps of Jesus. This desire is in the heart. The desire is to do that which is right in the sight of God. As the poet said:

"O for a closer walk with God!  
A calm and heavenly frame!  
A light to shine upon the road  
That leads me to the Lamb!"

I believe that the poet had the desire in his heart. After Peter had denied his Savior three times, the Lord turned and looked upon him, and Peter went and wept bitterly. Peter mourned over the fact that he had denied his Jesus. He mourned that he was not strong enough to keep his own self. He mourned over his denial of Jesus, and realized that he needed the grace of God to keep him. David said: ". . . wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?" (Psalms 56:13) David knew that he needed the guidance of God; and do not we feel the same? We cannot keep ourselves by our own strength. If we were left to ourselves, we would fall by the wayside. We do not find any evidence that Peter, David, or any other saint mentioned in the Scriptures, were trying to hide their sins behind the predestination of God.

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings." We believe the sun of righteousness has reference to Jesus Christ. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give

light to them that sit in darkness and in the shadow of death to guide our feet unto the way of peace." (Luke 1:78-79)

If you have never felt the need of healing, the text is not directed to you. If God's people never feel the need of healing, I believe the expression "healing in his wings" would be left out. There is a purpose in all Scripture. None of it is written just to fill up space.

If you fear the Lord, and feel the need of healing, this text is directed to you. So take courage, dear one. ". . . I kill and I make alive, I wound and I heal: neither is there any that can deliver out of my hand." (Deut. 32:39) It is hurtful to the flesh to have the pride killed; and it brings one low in his presence. We think of the woman that washed Jesus feet with her tears. This is a type of God's people who weep over their sins and are blessed to see that Jesus is their Savior. He is your all in all. If we are saved, it must be by grace and grace alone. We need a Savior who comes to us and binds up the wounds. Jesus comes with healing in his wings. How wonderful! No matter how dark the path may lie ahead, the way will be easy when Jesus is there with you. "I can do all things through Christ which strengthen me." (Phil. 4:13) Jesus heals the broken heart and he leads through all the trials that lie ahead. ". . . I will be with you always, even unto the end of the world." (Matt. 28:20)

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." (Isaiah 48:10) God's people were chosen in Jesus Christ before the foundation of the world. His people are an afflicted people. "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3:12) This shows the fact that the people of God are afflicted and poor. One is just as positive as the other. The Scripture did not say they might be afflicted and poor, or that most

of them are in this condition, but we believe it means that all the household of faith are afflicted and poor. The Scripture did not say that it was left up to them to trust in the name of the Lord, or that they might trust in the name of the Lord; but it has this positive expression that they *shall* trust in the name of the Lord. God's people shall not fail to trust in the name of the Lord. This is the power of God that is wrought in your soul that you feel the trust of the Lord in your own soul. "And what is the exceeding greatness of his power to us-ward who believe, according to the workings of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." (Eph. 1:19-20)

The power of God is not great or glorious to the unbeliever. Notice the Scripture says that it is great to the believer. This means that the power of God is outstanding to the believer. ("The exceeding greatness of his power to usward who believe.") It was according to the mighty power of God that he raised Jesus from the dead. It is the power of God that quickens one who is dead in sins and makes him alive in Jesus Christ. The Scriptures say that God quickened those that were dead in sins. This is a type of the future resurrection and it is a wonderful power. We believe this Scripture (Eph. 1:19) also means that God's people believe according to the working of his mighty power. The power of God causes you to believe. If you believe the truth from the heart, this is sweet evidence that God has wrought his mighty power within you. You are blessed with the belief that Jesus is our Savior, that he is our salvation, and in short, that he is our all in all.

"Ye shall go forth and grow up as calves of the stall." Let us consider the natural meaning, and if the Lord will bless us, we can meditate upon the Spiritual meaning. How do calves of the stall grow up? My understanding is that a calf of the stall does not graze

around after his own food. But he waits in the stall for his mother to come to feed him his meal. The calf in the stall looks to his mother for his nourishment, because there is not any food for him to graze around to eat.

The natural children of Israel are a type of the Spiritual children of Israel. God sent down manna for the children of Israel to eat when they were in the wilderness during those forty years. The natural children of Israel depended upon God for their natural food and water. The wilderness is a land that was not sown. (Jer. 2:2) The Israelites did not cultivate the land or grow any crops, because the land was not fit to grow any crops. Therefore, the natural children of Israel depended upon God for their natural food and water. Do you see the sweet connection in the text?

The Spiritual children of Israel depended upon God for their Spiritual food. There is no other source. We may go to other places, and come back empty. We cannot manufacture this food ourselves, or go to man for this Spiritual food. It must come directly from heaven from the Father of lights. We get our nourishment from God. He is the God of all comfort, and his mercy endureth for ever. What a wonderful mercy is this! If it was not for the mercy of God, our doom would be everlasting destruction from his presence for ever. It is just for a few moments of time that we can rightly praise him here as we dwell upon this earth. We are looking as though we are looking through a glass darkly. We cannot read our title clear here. But we trust that in our eternal home we can see him as he is and be satisfied, and then rightly praise him for this wonderful salvation for ever and ever.

May God bless the truth and pardon errors.

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

### "A PURE LANGUAGE"

*"For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." (Zeph. 3-9)*

David, in the 40th Psalm, says, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them they are more than can be numbered." This is the feeling of all of God's children when they are given to meditate upon his mercy and grace which has been shown toward them. They can behold his greatness and majesty all about them, and in their lives in his leading them in the way everlasting. They see his power in the sun rising and setting each day on schedule; and in the rainbow in the clouds according to his promise to Noah, "While the earth remaineth, seedtime and harvest, cold and heat, and summer and winter, and day and night shall not cease."

God promised not in the way of bargaining with man but in mercy towards them. He saw that the imaginations of man's heart was evil from his youth, and yet he promised these blessings to them in spite of what man is according to his flesh. This seems to be the way in which David is speaking of the wonderful works of God, and the innumerableness of them.

God's promise that he would turn to the people a pure language, is but another of the wonderful blessings that are to those that call upon his name from a pure heart. He promised that he would take away the stony heart and would give them a heart of flesh. A good man out of the treasures of his heart bringeth forth good fruit, because "by their fruits ye shall know them." A pure heart would therefore speak a pure language, and it will always speak words that are praising and glorifying the heavenly Father and the Creator God to whom it owes its very

existence. This pure language is given that they may all call upon the name of the Lord to serve him with one consent. In each it will speak the same things and tell of His wonderful glory, honor, and majesty in bestowing grace and mercy on such worms of the dust. David said, ". . . thy wonderful works which thou hast done, and thy thoughts which are to usward." This is the pure language from the heart purified by the indwelling of the Holy Spirit.

In another place David said, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." This pure language is the joyful sound that is known only to the Lord's people, and it is the good news of the gospel of their Lord and Saviour Jesus Christ. This is their conversation when they are gathered together, and is evidence that they are walking in the light of His countenance. "The Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

What a blessing it is to believe this truth, and then to feel that maybe you have been blessed to understand this pure language, and rejoice with joy unspeakable as it falls on ears that have been blessed to hear. The praise then flows from the hearer of the one so blessed, fulfilling the promise, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereto I send it." Yes, it prospers in that whereto it is sent, and returns in the form of honor and praise to the great Jehovah God who has looked upon them in their afflictions, and blessed them with all spiritual blessings in heavenly places in Christ Jesus. This is why it is such a joyful sound to their ears, as each, speaking in the pure language, tells of the wonderful grace and mercy displayed in God's dealing with the sons of men in this wilderness of sin.

When Moses was told to make the

garments for the priest, he was commanded to put two stones upon the shoulders of the ephod engraven with the names of the children of Israel; and also the breastplate was to have settings of stones, and upon the stones were to be the names of the children of Israel. In this way the priest would bear the names of God's people upon his shoulders, and on the breastplate of judgment upon his heart when he went in unto the Holy Place, for a memorial before the Lord continually. Also upon the hem of his garment was to be a golden bell and a pomegranate alternating all around the hem. Then as the priest ministered before the Lord in the Holy Place, the bells would sound, to be heard by those in the outer court as evidence that he lived and was bearing their names in the presence of God: and offering sacrifices for their sins. Even so, God said, "Behold I have graven thee upon the palms of my hands: thy walls are continually before me." Therefore His children's names are graven upon Christ's hands, and he has entered into heaven itself bearing their names before God the Father, as he makes intercession for them according to the will of God.

As the golden bells were heard by those without, the pure language that His children speak, is their blessed assurance that Christ is there living and bearing their names before God, making intercession for their sins. They could not hear the pure language unless they were ones to whom this promise was made; and one for whom Christ is making intercession. This is why the gospel is such a joyful sound, and it is an especially blessed people that hear it. As Christ said to his disciples, "But blessed are your eyes, for they see: and your ears for they hear." None but the blessed hear the joyful sound, and none but the blessed people speak the pure language promised by the prophet.

Peter was speaking this pure language when he said, "Thou art the Christ, the Son of the living God." This was revealed to him even as he spoke it, and Christ told him that God had made

it known unto him, and not flesh and blood. Christ further stated, "And I will give unto you the keys of the kingdom of heaven." Keys are to unlock a lock that is placed upon something for safe keeping, and to make it inaccessible to anyone except those who have the key. The flaming sword in the garden of Eden was placed there to keep the way of the tree of life, which is Christ; and surely the only way anyone will ever learn of him is by the Holy Spirit. Christ told his disciples, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea." It was by the power of the Holy Ghost that they were to be witnesses of him; and it is by the Holy Ghost that his children witness of his wonderful power to save: and then they speak in the pure language just as Peter did when he made his wonderful confession. It is as it was on the day of Pentecost when the disciples (all Galileans) were heard by men from every nation under heaven, (each in their own tongue,) speak of the wonderful works of God. This pure language transcends all language barriers, and is from heart to heart, — not head to head; and pure love is communicated although they may not all speak the same natural tongue.

John was speaking this pure language when he wrote, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is only from the heart that has been purified by the indwelling of the Holy Spirit, that such gracious and beautiful words can flow. They must be proclaimed from the heart of one who has experienced the peace and joy of their Saviour's loving care in times of distress and the troubles of this life. Then they are only appreciated by those of like precious experience; and this is why the Scripture records, "For therein is the righteousness of God revealed from faith to faith." The same spirit must be in the speaker and the hearer, for the message to be communicated from one to the other: and this is why

it is a joyful sound to both of them, — they realize the gloriousness of it.

This pure language was spoken by Ruth when she said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and whither thou lodgest I will lodge; thy people shall be my people and thy God my God." This has ever been the plea of those poor and afflicted lambs of God who have been made to trust in the name of the Lord. Their prayer is but to be kept by his mighty power, and to live the life of one of the chosen vessels; and to show forth a work of grace in their hearts. This they never feel that they are doing, but it is their desire and prayer to live and die with them.

While the gospel is good news and a joyful sound to the soul, it is not so to the man in the flesh. The man still has doubts and fears and goes mourning most of his days, but, praises unto God's holy name, it is not left in the hands of the flesh to do or not to do. As John said, "Ye are of God little children, and have overcome them: because greater is he that is in you than he that is in the world." He that is in you, is Christ the hope of glory, and He is stronger than the man of the flesh. As it is written, "If God be for us, who can be against us."

Moses said, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." This is the sovereign work of God in the way that the doctrine (pure language) drops down from heaven upon the heavenly plantings, and causes them to bring forth and bud, to the honor and glory of God. It distils and purifies the heart and soul of the individual upon whom it falls, and transforms them into the children of light. It is sweet and precious to those who are so blessed; and they would not change it for all the wealth of the world, and the glory of it. They are made to see

the perfection of God and the corruption of the world. They see the vanity of the creature and have no desire to follow after the flesh, — although they still live in the flesh.

In Revelation John wept because no one in heaven or on earth was able to open the book and look thereon, and read. One of the elders said that the Lion of the tribe of Judah hath prevailed to open the book. "And he came and took the book out of the right hand of him that sat upon the throne." This was Christ who did that for his elect: which none other could do. "And they sang a new song." This new song is the song of deliverance that God's people sing in the pure language. Then it will be the language of the land, as we would say now, and they will all speak it.

Then in the days of the voice of the seventh Angel, when he shall begin to sound, the mystery of God shall be finished, and all the family of God shall know as they are known. They shall with one consent, praise and worship God from a pure heart as they enter into the inheritance prepared for them from the foundation of the world. What a grand and glorious occasion that will be for those for whom it is prepared! It shall be a time of love such as has never been before; and they shall have all things common.

Solomon said, "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land." They shall know that the wilderness of this world is past, and ahead of them stretches the eternal day of glorious bliss in the presence of their Beloved.

Such is the heritage of all that call upon the name of the Lord in truth. This is their constant hope and prayer; and then, when they have the pure language of the children of God, it causes them to lift the hands that hang



down, and the feeble knees, and press on in the footsteps of the flock.

In bonds of love,

Richard H. Campbell  
2761 Cochese Cove  
Memphis, Tenn. 38118

(See notice of Brother Campbell's ordination to the full work of the Ministry in this issue. — J. D. W.)

SERMON BY  
ELDER JOHN LEE SMITH  
AT THE UPPER COUNTRY LINE  
ASSOCIATION, 1969

(Concluded)

We cannot excuse our sins because God is holy in the matter. "But as for you, you meant evil against me but God meant it unto good." (Gen. 5:20) Now to me this is the very epitome of the doctrine. I can't say it like I would like to; and you might ask, would they be saved without the purpose? **CERTAINLY THEY WOULD NOT!!** But I am telling you that the purpose is one thing and the purposer is another. The recipe is one thing, but that recipe is not a cook. What would you think if I said, "There are some recipes in North Carolina and Virginia that can cook some of the best meals I've ever tasted in my life." You'd say, "Now he doesn't mean the recipe; he means those that carry the recipe into execution. He means those cooks that performed it." That's what I mean here. God himself worketh all things after the counsel of his own will. But that doesn't say the counsel of his own will works independently of God. He doesn't work independently of his counsel. They go conjointly. They certainly do. Therefore, "Having predestinated us unto the adoption of children by Jesus Christ. . ." I don't want you to try to put predestination in the place of Christ for me. If so, hell will be my doom. Because without the shedding of blood there is no remission, my brethren. And predestination never did die on the cross for me. As wonderful

a doctrine as it is, I'm not speaking irreverently of it. But God knows I'm trying to speak of that one who was the very theme and center of it. It was Jesus Christ who was the Saviour of sinners. He shed His blood. He did the obeying. He cried out, "My God, My God, why hast thou forsaken me." Even then the very vengeance of hell got hold of him. He was suffering all the pain, all the misery, all the shame, and all the degradation that all his poor afflicted people would have justly suffered. Just as much as they would have suffered had they gone to hell for all eternity and not known any mercy. You might say, "Well now if they had to go to hell for all eternity it would have been less than justice. Looks like they would have come out sometimes if He could." But it so falls out that we are sinful beings and there's no way of us atoning. Suffering of a sinful being does not atone for himself nor for anyone else, but suffering of a sinless being does do that. When he does do it; and he did when the eternal God ordered it.

Oh yes! I want you to know that that wasn't ordinary blood that was shed on the cross. I want you to know that this was holy blood. I want you to know that this was sinless blood. I want you to know that this was ordained blood. I want you to know that this was covenant blood, and it was shed for His people. Be they few or many, be they who they are and where they are, they are encouched in the covenant of grace. Now this blood, had it been the will of God, had the purpose included it, this blood could have saved 10 billion times 10 billion universes of races like this, had it been the will of God to have had them there and to have saved them. I want you to know my God didn't go to the extent of his ability. He didn't do his dead level best and have to quit. Oh no! He did it that way because he purposed it, and he purposed it that way because he would. It was His will from eternity. And who is that man or woman or boy or girl; who is that angel or devil or seraphim

that has a right to stand up to the face of his maker and say, "What doest thou?" We do it, but we don't rightly and justly and prudently do it. We do it sinfully. Now sometimes we question in a way of awe and amazement, that is one thing; but to question Him in a way of challenge is another. When that one said, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" (John 14:22) He was not challenging his maker. He was in great reverential awe. He knew that he didn't deserve it. It can't be that we're better than others. That's what he was saying; that's what his question implied.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will." All of the works that God does in providence and in grace is according to the good pleasure of His will. I want to tell you this. I don't believe that God ever has done a thing in time, or caused others to do a thing, or influenced or induced them to, or suffered, or permitted or allowed them, if you want to carry it that far, that He didn't determine in eternity. I think that everything that God determined in eternity was part of this mighty picture that I hope that I see an infinitesimal part of this morning. And He did it because He had that right. You know men often do things out of constraint, and reluctantly, because the moral laws tell them it is right that they do it. We can't say that it's right for God to do things, but we do say that what he does is **right**, irrespective of how it looks to men or devils or angels. He wasn't under any law that says, "You'd better; or you must." Oh no! Not that One! That high and lofty one yonder in whose sight the heavens are said to be unclean. How much more groveling worms like us. He wasn't under any obligation. I don't believe that His creation ever has brought Him into debt. I don't believe they can. I don't believe that they act on God and cause Him to react. But I do believe that **God** acts and His creatures **react**. Even in the mighty work of grace. Even in the

good effectual prayer of a righteous man. That is not a prayer originating in man: one that he gets up, and uses it against the eternal Jehovah, and gets him to yield; that's not it. That prayer is a reaction of the grace of God in the soul. Indeed so, "according as his divine power," Peter says, "has given unto us all things that pertain unto life and godliness." I believe that prayer pertains unto life and godliness. I believe that faith does. All those characteristics that designate the children of God. I believe that they pertain unto life and godliness and they are the gift of God. Even faith is the Gift of God.

This natural life is a gift. I never knew of a child deciding where it would be born, did you? Talking about nature now: Foolish? Yes, you may say, but the point here is: did you ever know one deciding the sex or gender? Did you ever hear one say I'm going to be a boy or I'm going to be a girl; my daddy is going to be this, my mother is going to be the other. You might say, "that's mere tommyrot. That's the quintessence of foolishness." Amen! I say so, too. But it's no less foolish than for one to say, "I'm going to be a child of God, and I'm going to have great stars in my crown when I get up yonder. I'm going to be a big preacher and I'm going to bring them in by the hundreds and thousands. I'm going to do this and I'm going to do that." When one talks that way, it's just as foolish, and I think more heinous, than to talk about what he's going to do and what he might do before he was born. Life does not follow action in the cause and effect sense; but vice versa. Action proceeds from a cause; and that cause I grant you might be an effect back here from something else, and you go on back to the great **cause of all causes**.

Now then, I'm not afraid of getting God in a tight place. I stay in one most of the time myself, but I'm not afraid of getting the eternal God in a tight place. In 1910 I believe it was when that champion stalwart of the truth, J. C. Sikes, who in his prime, traveled

about 1200 miles from northwest Texas to Huntsville, Alabama, to discuss these issues with a man on the other side, who said, "Elder Sikes believes that sin depends on God for its being here." He said, "I don't believe a word of it. I don't believe it in anywise did or could depend upon my God. It being so vile a thing and God being so good." This is the substance of it. He said, "It got here without God." Elder Sikes said, "If that be the case then there would have been just as much sin in the universe had there been no God, as there is today." I hope that God forgave the opponent of that false, erroneous dogma. I trust that he cured him of that malady of trying to limit the eternal Jehovah; and yet on the other hand I don't say that I sin just because God knew or purposed I would. I don't think I would have ever sinned, or been here either, if my parents hadn't married; but that doesn't prove they didn't marry. And that doesn't prove that I'm not here. Yet I wouldn't want to excuse my sins on their marriage. I don't believe there would have been any sin if God hadn't given the law. But that wasn't sin, neither the law nor the giving of the law was sin, but the transgression of it was; and God could have hindered it, and would have done so, had it been his will to have done so.

A man told Elder Sikes one time that the reason why God gave man the law was to keep him from sinning. Elder Sikes said, "Yes, just exactly like I make a slip-gap out yonder so my hogs couldn't get out of a 10-acre field." He said, "If I was making a slip-gap in the field, and some man came along and said, 'Why are you putting that slip-gap there?' If I were to tell him, to keep my hogs in, (when that was the only way they could get out.)" Now he said this is the only way that man could sin. God had a holy purpose in it and yet you can't call the law or the lawgiver sin, but you can call the violaters in sin; and I'm in that number. I want you to know that I'm the one who sinned so far as I'm concerned per-

sonally. And that's what good old David said; David was blessed: this was a blessing from on high. Oh yes, he was blessed with repentance. And there is a repentance which is a scared repentance, you know, — not worth much. Poor old Judas had that. He thought, if I'll just go return that money I'll be all right. But no, no. Those other men said, "See thou to that." They cared nothing about that. There is a repentance unto life that needeth not to be repented of. But there is a repentance which is a reformation in manners too, which is a change in heart, and a change in purpose, and this is from the Lord. And good old David who had committed such an enormous sin, was forgiven that sin. But the Lord didn't turn around and say, "Well, it didn't make much difference anyhow. You're one of the elect; what does it matter?" **It does make a difference.** Now don't you tell me it doesn't!

Suppose I go into a home and tell the children, "It doesn't matter whether you pay any attention to father and mother. Just go on. Don't notice them. What does it matter? You're their kids, aren't you? And they're going to keep supporting you regardless of what you do." I expect the father would tell me to get out of there, and tend to my own business. We're running our own household. It **does** matter. It **doesn't** change the decrees of the eternal God, but it is **very unbecoming** to say, "Let us sin that grace may abound." I believe that grace will abound, all right. But I don't go out and tell people to sin in order to get that grace. I haven't been guilty of that and by the help of God I shall not. These things, they're all set, but they're set in such a way that God is the author of all righteousness, of all salvation, and of all true holiness; and man is the author, under the influence of the devil, of his own ruin. And he'll stay there. This ruin will be inexorable. It will be irretrievable save for the intervention of divine mercy.

My old father ahead of me — about 44 years my senior; (I don't begin to compare with him as a minister, as

a preacher, nor as a man.) He never recited a lesson of grammar in his life, but he was recognized to be one of the most outstanding ministers our way; and I don't say this to puff the flesh up either, because he would tell you what kind of a sinner he was; in good old blunt hard hitting English. A lady said to him one day, "Mr. Smith, if you can show me any justice in this stuff you call election, I'll be mighty happy over it." He said, "Lady, I don't think I can. But that doesn't mean it's not there." He said, "Your husband I expect practiced a little bit of election. When there's an election there's someone elected; that's true even in the polls. When they vote that doesn't mean everybody in the state has gotten to be governor, does it? There is never an election or selection except there be a rejection." Now, he said, "I'll give you a natural picture and just leave it with you; and I'll commend you unto the grace of God, if it be His will. When your husband chose or selected you as his wife, he didn't make old maids out of all the other women around. He didn't make a widow lady out of a one of them. He left them just where he found them." And that's the way of the election of the eternal God, beloved. It doesn't make one a sinner, it doesn't make one hell fit and hell bound, but it leaves him there. (Those not elected, of course.) If a great rich man, one that had his millions that you could hardly count with a computer, were to appear in this audience today and say, "I've got more money than a thousand men will ever need. I'm going to give each one of you but three a thousand dollars." Would those three have a right to get mad at him? I imagine I would if I were left out, but I wouldn't have the right to.

Elder Sikes told a man one time who was picking at him on election, "About the only ones I know of even in natural elections that get mad over the results, are those that are not elected." And he said, "Whether you love election or not there might be a day when you'd love to be one when He calls together his

elect from the four winds of heaven." Then one would love to be an elect, I believe. Election doesn't hurt **anyone**, but it benefits **many**. It's God's business and he worketh all things after the counsel of his own will.

Having predestinated us unto the adoption of children by Jesus Christ. . . I want you to know that this is by Jesus Christ, but election is right there too. I believe the purpose is right around and Jesus is right around. It doesn't mean Jesus or God without a purpose, and it doesn't mean a purpose without a Jesus or a God or a Holy Spirit. Behold, things work in unison. But I want **The Person** for my salvation. I cannot trust fully any of the attributes of God, if that's the right word. If I just say his wisdom is sufficient, but I remember that his wisdom hasn't shed any blood. His wisdom hasn't hung on the cross. None of those things have hung there. Without the shedding of blood there is no remission.

I said that I believe that everything was in the eternal blueprint. But they're in there in the way that God has fixed them. If you ask me if he causes man to sin. I would say, not immediately. You don't have to push water down hill. If you don't hold it back it will go on down anyhow. Instead of God having to push man into sin, he's already in it now, and he'll go further into it by practice if He doesn't restrain him, either in his providence or in his grace. James said God cannot be tempted of evil, neither tempteth he any man. But we're tempted when we're drawn away of our own lust and enticed. I can't say, "Well now God led me into that." True enough, I wouldn't have **sinned** had there been no God because I wouldn't have **been**, and the law wouldn't have been. And the world wouldn't have been. In that sense everything has to have its being from God.

But we talk about the immediate part of it. I do not believe like a dear brother, (I trust he was a brother; but how in error he was,) over in Alabama, who took Brother Rhodes apart, or he tried to, but I think he got stung in the deal

after it was over with. Elder Rhodes preached from the text, Romans 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death hath passed upon all men, for that all have sinned." And this brother followed Brother Rhodes; and he said, "Yes, sure he sinned, that that God pours in comes out." (I don't believe it like that at all. And I'm glad that I don't.) This elder said, "Here's the way it is; I give you a picture. I was raised on a farm with lots of horses and things, and we had a big well about halfway between the house and the lot. There was a pipe. We drew the water, poured it into the tub, and it passed down the pipe and came out down in the trough." That's the way he had God doing the sinner. Pouring that sin into him, you know. Just like the man pours the water into the tub and it runs down the pipe and comes out down yonder. Brother Rhodes took it; but at noon they had a little confab over it. Brother Rhodes said, "You had him pouring something that didn't exist." He first asked him, "Do you believe that sin is the transgression of the law?" He said "Yes." Brother Rhodes said, "Well, the law hadn't been transgressed and there wasn't any sin to pour at that time."

So you see my brethren, when you try to down the mighty work of God and the mighty doctrine of God, you're pretty apt to get stung; and I don't want to do it. Whether I have any true part or lot in the matter or not, I don't want to desecrate His name. I don't want to speak irreverently of my God. And I don't want to wound any man or woman or child just to be mean. Two things I try to pray my God would give me as I stand before an audience, and that is both firmness and kindness. I want to be extremely firm, but not at the expense of kindness. And I want to be, on the other hand, extremely kind, but not at the expense of firmness. I leave these things with you and commend you to the grace of God, who is able to build you up and to give you an inheritance among all them who are sanctified. And if we never come again

in the flesh together as we are today, if it may comport with the will of God, I would love to meet you in the unclouded regions of glory, in that land of unalloyed bliss, in that land of sweet eternal bloom, in that land of perpetual day, in that land where there will be no night; where there will be no wars nor rumors of wars, no lovers of wars; there will be no sin, nor death, nor pain, nor old age, nor accidents. There won't be a mother there afraid her son has had a wreck when he hasn't gotten home. Oh no! There won't be such as that because all of His people will be there. There will be no separation, no dividing, there will be no sad good-byes. It will be a land of ineffable bliss. It will be a land of perpetual, eternal joy; over there, where we shall never grow old.

I want to conclude with David, when he said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psalms 17:15) And that's good enough. God bless you all.

(The above was taken from a tape recording of Elder John Lee Smith's sermon at the Upper Country Line Association in July, 1969. It was submitted for publication by Elder Donald Smith of that Association.)

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#### BLACK RIVER UNION

The next session of *The Black River Union* is to be held, the Lord willing, at Liberty Church the 5th Sunday and Saturday before in November, 1970.

Liberty Church is located about four miles northwest of Dunn, N. C. All who will are cordially invited.

C. D. Turner

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#### SKEWARKEY UNION

The next session of the *Skewarkey Union* was appointed to be held with the Flat Swamp Church, Martin County, N. C., the 5th Sunday in November and Saturday before. Elder I. S. Connor was chosen to preach the Introductory Sermon, with Elder E. C. Harrison, alternate.

The Meeting House is located about three miles southwest of Robertsonville, N. C. We cordially invite all to come and worship with us.

Elmer B. Peele, Union Clerk

## ORIGINAL WHITE OAK UNION

The next session of the *Original White Oak Union* is appointed to be held with the White Oak Church, the Lord willing, the fifth Saturday and Sunday in November 1970. The church is located about 2 miles west of Maysville, North Carolina.

All lovers of the truth are invited to come and worship with us.

L. H. Southerland, Clerk

## THE DESIRE OF ALL NATIONS

(Haggai 2:7)

CHRIST, the desire of all nations,  
 "Hast ascended up on high,"  
 And having shed his precious blood,  
 By it his are made nigh.

The above text came to me one day  
 As I walked along a street,  
 And the meditation of mine  
 Was indeed to me sweet.

I oft think of Christ's perfections,  
 Of him who knew no sin,  
 Of One who is both God and man,  
 And of his coming again.

I desire to exalt his name,  
 And his glory to see  
 When he comes "in the clouds with pow'r,"  
 And I from sin am free.

Among every nation, his people  
 Are surely to be found;  
 To their desired haven of rest,  
 They're tak'n from this low ground.

Their journey to the promised land  
 Is directed by th' Lord,  
 Who orders th' steps of a good man,  
 According to his word.

The following verse of a song,  
 I heard lined many years ago,  
 Many times I have thought of with joy,  
 For all to Christ I owe:

"JESUS is all I wish or want,  
 For him I pray, I thirst, I pant;  
 Let others after earth aspire,  
 Christ is the treasure I desire."

C. W. Vass  
 409 N. Y. Avenue  
 Elizabeth City, N. C.

## APPOINTMENTS FOR

## ELDER JOHN LEE SMITH

Malmaison — Sunday, Nov. 1, regular meeting  
 Gretna — Monday night, 7:30, Nov. 2nd  
 Weatherford — Tuesday night, 7:30, Nov. 3rd  
 Rocky Mt., Va. — Wednesday night, 7:30,  
 Nov. 4th  
 Martinsville — Thursday night, 7:30, Nov. 5th  
 Bush Arbor — Friday night, 7:30, Nov. 6th  
 Stem — Saturday and Sunday, Nov. 7th and  
 8th  
 Dan River — Sunday night, 7:30, Nov. 8th  
 Gilliams — Monday night, 7:30, Nov. 9th  
 Pleasant Grove — Tuesday night, 7:30, Nov.  
 10th  
 Greensboro — Wednesday night, 7:30, Nov.  
 11th

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Danville, Virginia November, 1970

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

**SIGNS OF THE TIMES, INC.**

R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

**EDITORIAL**

*“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire; that thou mayest be rich, and white raiment, that thou mayest be clothed,*

*and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” (Rev. 3:14-22)*

How often have we heard these things applied to a certain date. How much cutting out and adding to has been done in an effort to explain what God meant to say; to unravel and explain the mysteries of the kingdom of God. The book of Revelation is a book of time, but in the fulfillment of these divine things there is not any time. “And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” (Rev. 10:5, 6) I respect the views of any one that is due respect (and all are that come in a brotherly manner), but I can not understand that I am under obligation to give deference to views that are contrary to what my Lord and Master has said. I believe in what this angel said as much as I believe in what another one said (Matt. 1:21); thus I feel that any effort to relate these sublime matters to a certain stage or day of time is lost in superfluity; it tells too much, and that which proves too much does not prove anything.

If these matters can be reckoned by time (day or year) then they do not pertain to the welfare of others in another day or year, and thus Paul's declaration loses its beauty. (2 Tim. 3:16)

It would seem that the whole book, including these charges by the Saviour to these churches, to the period from the resurrection of Jesus Christ, and the pouring out of the Spirit at Pentecost, belongs to His final and triumphant coming. Of one thing I feel sure, the things found in any one of these churches will be found in other churches; the cure for these faults will be found in theirs; the commendation given the faithful churches will be applicable to ours.

The things found wrong in this church were said by the Amen, the faithful and true witness. It is Him that has given the whole of the vast testimony. (Rev. 1:5) We poor frail creatures add the word *Amen* to what we say, and, if led of the Spirit to pray, it is a becoming word to our prayers. If this word is added at the conclusion of a petition in the Spirit, that thing asked for will be granted. The Amen given is in perfect agreement to the will of God, (so it is, or so be it), but by Him it became so, by Him it is. It is interesting to note that at times the Spirit speaks the Amen; at other times it is the apostles that say Amen to what the Spirit has moved them to write.

The outstanding feature of this address to these Laodiceans is the proclamation of His sovereignty and power. These things are not to be trifled with because he calls himself the Amen, the faithful and true witness, the beginning of the creation of God. These names cover all that we know of the God-head, as well as a vivid description of the God-man Mediator. Whosoever blesseth himself in the earth shall bless himself in the God of truth (the Amen); and he that sweareth in the earth shall swear by the God of truth (the Amen), and these distinguishing features and acts belong only to God. (Isa. 65:16) The calling of himself the Amen plainly proves his God-head. Let us, dear brethren, rejoice in the mercy of God that "In the beginning was the Word, and the Word was with God,

and the Word was God — and that this Word was made flesh and dwelt among us." "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself, and he was clothed with a vesture dipped in blood: and his name was called The Word of God." (John 1:1, 14; Rev. 19:11, 12, 13)

Surely there are none that would question his right and authority to send this message to this erring church. After introducing himself, he begins to speak on the subject for which he sent the message to the church. The awful state into which the fallen church had sunk is enough to arouse us from lethargy, and the display of God's tender compassion is enough to cause us to lay our hand over our mouth in silence. Considering this in the order in which it is numbered, it is the last of the churches and her state is truly distressing. Nearly, if not all, of the others had spots upon them, but Laodicea was overrun with spiritual leprosy. Of deep concern to every one that has an ear to hear, is the awful attitude that she has toward herself. Is it out of place for us to lay this condition alongside ourselves? Is it carrying things too far to look for these matters in our own back yard as a church? It has been thought that I carry my illustrations to the extreme. Am I doing that here? If that church had, as had Galatia, fallen into this evil state, is it too much to say that we may be in the same sad state? She is placed before the angel, and us, as speaking peace to herself, as not being in need of anything.

That was her condition; that was how things looked to her. How was her case to Him? As he knew all about her, what did he perceive as her true standing? To Him, everything was in reverse; she was in the direst poverty, the most lean and barren and destitute condition that a professed church can get into.



In nature, I have stood in the bedroom of the dying and heard them speak of getting well; of what they would do when they had recovered. That is a sad state of our relationship with the earth, but it is not worthy of comparison to the dreadful state of churches and individuals that think themselves as being in a healthful state when they are dead to every spiritual blessing. To be rich, when we are poor; to be in the barn and all our goods in place, when in reality we are so wretched that all of our goods are spoiled; to not know the feel of needing grace and love and mercy, these are, indeed, the fallacies of one who is miserable, and poor, and blind, and naked.

"Come all ye that fear God, and I will tell what the Lord has done for my soul." (Psa. 66:16) He appeared of old to Jeremiah, saying, "I have loved thee with an everlasting love," etc. (Jer. 31:3) In the days when men's lips were unclean for witnessing to Israel, God used tongs to lift a live burning coal from off the altar and apply it to the lips that the called servant be a fit witness to prophesy to Israel, and we hear that servant saying, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) What a counsel that He has proven to poor sinners! The worth that he has been to those that had no understanding will never be known except those that have come under the counselling of wisdom. (Prov. 9:4-6) Come, dear reader, and listen while I tell the wonders of his counsel. Ah, what a display of his tender compassion and regard for his erring people. If the doctrine of men were true this charge abounding with love would not have been sent to Laodicea, nor would Jonah have been delivered on dry ground, nor would Jeremiah ever preached again, nor would Saul of Tarsus ever been called, nor would Peter have ever been blessed with a lively

hope, nor would this sinner be writing to you and to you. Let none come telling me that the gospel is for those that are going toward Jesus Christ; let no one waste the time of such poor sinners as are at Laodicea, by telling them to do something for the Lord, and for themselves, so that the Lord will do something for them. No, no, not that, my precious Lord, not that! "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." These had nothing to give; they were not in any condition to do anything. "I counsel thee to buy white raiment, that thou mayest be clothed." I counsel thee to come in your destitute condition and buy whatsoever thy soul stands in need of.

But aren't the things of the Spirit free? They do not cost anything, but they must be bought. We are told to buy the truth and sell it not. (Prov. 23:23) There is only one thing that will satisfy him with whom we must come to for all our supplies. There is only one kind of man to whom the Lord looks; that man is of a contrite spirit, he is poor, he is humble, he trembles at the word of the Lord. (Isa. 57:15; 66:2) The rich are not commanded to buy; the rich are not able to buy. Although there is a medium of exchange in the kingdom of God, only those that have nothing have this medium. Those that are without money and without price are commanded to this place of business. Those that are wretched, and miserable, and poor, and blind, and naked, are counselled to buy these precious things.

Why speak in parables? Why say that these things must be bought, and yet say that salvation is free? Why mystify by saying that he that is without money and without price is commanded to buy, when, as a matter of fact, he can not buy anything? Why say that money is not important in the churches of Christ, and yet tell God's people that money satisfies and answers all? (Eccl. 10:19) I am not speaking in parables to those that are poor and wretched

and miserable and blind and naked. To that kind of reader, I ask, Am I speaking in riddles and parables to the servant of God, to anyone in the kingdom of God that has been at the ends of the earth, that has been swallowed up by the power of God, that has come to his wit's end, as had Jonah when he *paid* to the God of his salvation? (Jonah 2:9) None will say so.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." As far as I can see and feel and understand, I do not think any man can improve on that language. Unequivocally and unreservedly, I say that the Saviour said what he meant and meant what he said. Instead of it being grievous to be rebuked and chastened, when exercised thereby, we joy in and are comforted by the rod. The rod was a comfort to David long before the gospel dispensation, and I know that it was to the churches following the resurrection of the Lord. One and all, in whatever age of the church, have received the assurance that the chastening was for the correction of those loved by the Lord. And I do not have any hesitancy in saying that those receiving this assurance are blessed also by the power in the Speaker to have the zeal of Him imparted to them to where they are repenting.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." I would prefer my brethren to comment on this portion. My reason for this preference is this: The most of the Old School Baptists say that it does not mean what it says. We have spent a lot of time (I would say, we have wasted a lot of time) in ridiculing those that believe in salvation by works. We have not said what it does mean. We have told those that delight in skinning Arminians that it does not mean what it says, but we have not said much about what it says, let alone expounding what it means.

Once and for all (I hope) let me say

that this is as much the language of the Saviour as it is in John 10:16, "And other sheep I have, which are not of this fold: Them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd." One of these declarations is as important as the other. That which would make John 10:16 precious, will also make Rev. 3:20 precious. That spirit in a man that takes one as the true testimony, will take the other.

What a condescension it is for Christ to stand without. He that had by right of creation, redemption, marriage, purchase, conquests, grace, to command all gates to open at his approach, is, nevertheless an humble suitor, and stands without. What a touching approach to His dove, his love, his undefiled one, and it is not only enough, but it actually causes everyone to cry out, as one of old, "Come in, thou blessed of the Lord." (Gen. 24:31)

Who has not known the love calls of our Saviour? These come in a way that the world would not think of them coming. How often have we heard him call by inditing a good matter in our heart, by sending forth his light and truth and leading us to the holy hill of the Lord, by dire afflictions, sickness, even the near prospects, it would seem, of death to ourselves, and yet unless we have had our ears unstopped to hear the glad tidings, we would be as though we had never known him. These love calls have no effect upon a hard and stony heart, but when he puts his hand in by the hole of the door, and our bowels are moved within us, there is a ready response to Him.

I hope that I am one of the stars, one of the angels, held in the hand of him with whom we have to do, but even so, I do not feel adequate to describe the ecstasy and indescribable joy that there is in supping at the table of the Lord. Come, dear reader, tell us the unspeakable rapture that you have felt as the Saviour and supplicant were brought to sup together.

These that he loves and chastens, they

grow in zeal, and come to repentance, and they hear the voice as he approaches the door of their inner being. To these, and only to these, does he come in to and sup with them, and they are the ones that overcome. It is grace all the way, and this grace is recognized by granting to the recipient of it to sit with Christ in his throne, even as He overcame and was granted to sit with his father in his throne. It behooves us to notice the distinction that is made in these thrones. On the throne of His Father none will sit save Father, Son and Holy Ghost, but the Mediatorial throne belongs to Christ and we shall, through the blood of the Lamb, sit with him on it. Reader, what soul cherishing things await the members of His body.

Now I leave my comments on these sacred things. I would not be so naive and conceited as to think that I have satisfied all of my readers. I have complied with the request of my precious afflicted yoke-fellow (Elder W. W. Hudson), and to those that differ with me, I assure you that it will not cause me to love you less for Christ's sake.

W. D. G.

### VOICES OF THE PAST

**"He being dead yet speaketh"**

*"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."*  
(Luke 10:2)

For centuries before these words were spoken by our Lord, Moses in the law and the prophets had written concerning his coming into the world in the fulness of time, to be manifested in the flesh and suffer according to the will of God for the sins of his people, who had been chosen in him before the foundations of the earth were laid. Harvest time is when the fruits of one's labors are reaped. It is the time of fulfillment of the plans and purposes of him who determined to do all that is

necessary in order to bring about that which is so greatly desired. Some of our agriculturists know what is involved by way of hard and arduous labor in hewing down a forest, removing the stumps and stones, and preparing the soil for the seeds which are to be planted. There is also much work to be done by the husbandman by way of cultivation before he can rightly expect to be rewarded for his labors.

The purpose of the law was that it was to be a schoolmaster unto Christ, and in manifesting as it did all through the ages the inability of the creature to meet its demands, and the necessity of looking to another, even unto Christ to bring in that righteousness which is not of the law but of grace, had now arrived. In the previous chapter Luke records the occasion of Jesus taking three witnesses (Peter, James and John) up into a mountain with him and "behold, there talked with him two men, which were Moses and Elias; who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Peter suggested the making of three tabernacles in memory of the event: one for Jesus, one for Moses and one for Elias, but we are told that he knew not what he said, for the truth of the matter was Moses and Elias had filled up the measure of their days, and the time was at hand for him whom they had portrayed in type and shadow to appear, and he was to be preeminently above and beyond all others. They were overshadowed by a cloud and a voice came out of the cloud, saying, "This is my beloved Son: hear him." And when the cloud was gone they saw no one but Jesus. Jesus had just said to his disciples, "there be some standing here, which shall not taste of death, till they see the kingdom of God." This showed how near at hand his harvest time was.

He had already given his twelve disciples power and authority over all devils, and to cure diseases, and sent them forth to preach the kingdom of God, and to heal the sick; and he also gave them

specific instructions regarding their travels. They were to "take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece;" and they were told how to act towards those who received them, as well as those who received them not. They were so thoroughly instructed and supplied that they had to confess when they returned that they lacked nothing. He also manifested to them by a living example what takes place when the gospel is preached in demonstration of the Spirit and with power from heaven by taking the five loaves and two fishes and feeding about five thousand men, with a basket of fragments for each of the twelve tribes of Israel left over. Surely those who were fed must have realized the fulfillment of the law and feasted upon the things of the gospel which are prepared for those who love the Lord and keep his commandments.

As further evidence of the fact that the time of his harvest was at hand, we read in verse one of chapter ten that he "appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come." It would have been worse than foolish for them to have gone into places where Jesus was not to appear, but being the man of wisdom that he was who sat down in the counsels of eternity and figured out all of the cost of redeeming his people, he not only knew who his sheep were, but also knew that they would hear his voice and would follow him when he called unto them. "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." We read that as many as about three thousand souls were added unto the church in one day. This showed conclusively that Jesus knew whereof he spake when he said, "The harvest truly is great." It is written in the Proverbs that "The preparations of the heart in man, and the answer of the tongue, is

from the Lord," and he who was able to discern the thought of man and the intent of his heart had no need for any one to tell him when the time of his harvest would be. Had he not sent forth his word into the hearts of men which made them cry, "Abba, Father?" He knew they would be willing in the day of his power to forsake the way of unrighteousness and to enter into the gates of the city of the New Jerusalem.

In that day and time, which was the beginning of the setting up of the gospel churches, only a few labourers had been called, and the need for others was very apparent; but by way of emphasizing the insufficiency of the labourers he directed them to "pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." It would not suffice for them to undertake this work on their own account, for the harvest is the Lord's and he must of necessity send forth the labourers into his harvest. We greatly fear that with the passing of nearly two thousand years and the modernistic trend of everything that the true significance of these things has grown dim in the estimation of those who are promulgating their own ideas about them. There are those who seem to feel they could have come into the vineyard earlier and by so doing reaped for themselves a much larger crop of good things, which they claim to have lost by not applying their lives to the Master's cause when they were young.

God forbid that we should say anything to the disparagement of a single solitary soul, be they old or young in years, which would delay one moment their entering into the service of joy of their Lord, but we are writing at this time regarding the harvest, and we would not be doing justice to our subject if we failed to warn against gathering in the crops before they are ripe. If the fruit or grain is not thoroughly ready for the harvest it not only is not as good as it otherwise would be, but it is more likely to spoil and do great damage to others in the process.

We have just had occasion to travel through a section of the country where there were great fields of golden wheat. Some of it appeared to be bent over with age and to the inexperienced eye it might seem as though the farmer was neglecting his duty by not harvesting his wheat, but we are sure that his judgement is backed by many years of experience and that he is quite certain of the proper time to cast in his sickle. The labourers on the farm just do not go out into the wheat fields some bright morning and begin harvesting the wheat without instructions from the man in authority; and here we would like to emphasize the fact that our text specifically instructs those under consideration to *pray the Lord of the harvest to send forth labourers*. Men have absolutely no authority for taking this honor unto themselves by rushing into this harvest without being sent by the Lord of the harvest. Peter once thought that he was prepared to forsake all others and follow his Lord into prison and even unto death, but Jesus knew that he must needs learn by bitter experience his own weakness and utter depravity before he could feed the lambs and sheep of his fold. Therefore he said unto him, "Satan hath desired to have you, that he may sift you as wheat."

Many of God's truly called servants have to be sifted as wheat before they are truly fit for their Master's use. It was good that Jesus told Peter he had prayed for him, that his faith fail not. Until he had sunk into the lowest hell, so to speak, where he was made to weep bitterly, did he realize that the compassion of his Lord never failed, and not until then was he told by Jesus to feed his sheep and feed his lambs. He was therefore taught that salvation in time was of the Lord, hence in addressing his general epistle to "the strangers scattered throughout" and the "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ,"

concerning that inheritance which is incorrupt, and undefiled, and that fadeth not away, that it was reserved in heaven for those "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Jesus also said unto Peter following his denial of him, "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee wither thou wouldest not." (John 21:18) Peter and all the elect of God must needs be taught the lesson of the prophet Jeremiah when he said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Some of our modern day ministers appear to be of the opinion that it is within them to choose their times and seasons and that it is not at all necessary for them to go to Jonah's college in order to be qualified to preach, but we are persuaded that they will not preach "Salvation is of the Lord" until they have gone down into the belly of hell, where there is no eye to pity and no arm to save, or deliver, except that of God. Then and then only will they pay that which they will have been made to vow. The salvation or deliverance which Jonah experienced was in time and of the Lord, and altogether unconditional. It is claimed by some that "eternal salvation and common salvation must be dealt with separately because eternal is by grace and grace alone, and common is by works. In other words, eternal salvation is God's work, and common salvation is man's work." If this be true there is something radically wrong with us. We know by experience, we hope, that God is able to cause whomsoever he will to go down to the sea in ships, and do business in great waters, to see the works of the Lord, and his wonders in the deep, but until he does deep will not call unto deep "at the noise of thy waterspouts" as "all thy waves and thy billows are gone over me."

This is a way that no man will choose when left to himself, and it is in keeping with inspired testimony, for the Lord speaking by the mouth of the prophet Isaiah said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." This the true servant of God can witness to without reservation and is made to rejoice in it. We know enough about human nature, however, to know that it is susceptible to the reasoning of Satan, who is ever ready to sow tares among the wheat, and when this is done it will have to be allowed to grow until the time of harvest, when our Lord will come with his "fan in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." We fear there are some among those known as Primitive Baptists who feel they can be of assistance to the Lord in adding to the militant church such as he would own and have to be saved doctrinally, but we would humbly caution them to beware lest they bring forth Ishmaelites who may plague the true Israel of our God for many years to come. It is much better to watch and pray to the Lord of harvest to carry on his work of grace in the heart of poor sinners to perfection. When the fruit or grain is truly ready for the harvest there is not much likelihood of its spoiling or bringing reproach and shame upon the cause of our Master.

Some of the foregoing lines were written while we sat looking out over the broad expanse of the Atlantic Ocean, watching the tide ebb and flow, and the thought occurred to us that as there is a fixed time for the tide to go out and a fixed time for the tide to come in, which it does year in and year out, and without any assistance whatsoever from puny man, and neither can he hinder it, so there is a fixed time for

everything under the sun. The Psalmist said, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." The preacher said, "To every thing there is a season, and a time to every purpose under the heaven," and there must, therefore, be a time to sow and a time to reap, all appointed by God, for it is written "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." And according to the parable presented in the twentieth chapter of Matthew it would seem that the labourers who were hired and sent forth into the vineyard, all received their penny per day. Those who worked all day received no more than those who went in at the third, the sixth, the ninth and the eleventh hours of the day — they were all paid the same — no more and no less. It is, therefore, all of grace, and not by works of righteousness which we can do, and the God of all grace shall have all the praise.

(Editorial by Elder R. L. Dodson August, 1946.)

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#### ORDINATION OF ELDER RICHARD H. CAMPBELL

Pursuant to the request of The First Primitive Baptist Church of Memphis, Tennessee, while in conference July 5, 1970, a presbytery was called together August 9, 1970 for the purpose of examining Brother Richard Campbell, and if finding him fit and qualified in accordance with the written word of God to their satisfaction, to ordain him to the full work of the gospel ministry.

The elders and deacons of our faith and order were requested by Elder H. R. Prince to sit in the presbytery. Those present were as follows: Elders Paul Poyner, R. L. Biggs, David E. Turner, J. W. Jones, E. E. McCool, H. R. Prince, C. S. Young, and A. H. Brock; Deacons Frank Pilgreen, R. L. Jacks, W. E. Prince, and J. W. Brown.

The presbytery was organized by electing Elder Paul Poyner as moderator and Deacon J. W. Brown as clerk. The moderator was appointed to perform the examination of the candidate. Brother C. S. Young having been

duly appointed as spokesman for the Memphis Church, delivered Brother Richard Campbell to the presbytery. Examination was made of the candidate by Moderator using as his scriptural reference 1 Timothy chapter 3. The presbytery, being satisfied with the examination and the answers given by Brother Young, administered the laying on of hands as the ordination prayer was delivered by Elder David Turner.

Elder Prince delivered the charge to Elder Richard Campbell using as his scriptural reference 1 Timothy Chapter 5.

The right hand of fellowship was given to Elder Campbell by the members of the presbytery as a token of brotherhood, and praying God's blessing on this work as he enters the service to which he has been called and sent forth. Elder Campbell was then delivered back to The First Primitive Baptist Church of Memphis as an ordained minister of the Old School Baptist Church.

The minutes consisting of the work of the presbytery were read for approval, adopted, and ordered submitted to the *Signs of the Times* for publication.

J. W. Brown  
Clerk of Presbytery

## OBITUARIES

### WILLIAM LESTER SIMMONS

William Lester Simmons was born in Bedford County, Virginia, July 1, 1902; and departed this life January 31, 1970. He was united in marriage to Esther McGuire April 16, 1927. To this union two sons and two daughters were born: Randolph Simmons and Paul Simmons; Mrs. J. C. Doyle and Miss Diane Simmons.

Brother Simmons united with the Primitive Baptist Church at Basham February 2, 1958. He was not only loved by his church, but by all the brethren who had the privilege of knowing him. His passing leaves an empty place in all our hearts. Our sympathy goes out to our precious sister, the family and kinsmen in their dark and lonely hours. We know that God is able to bind up your broken hearts, and comfort you beyond words, just by giving you a small glimpse of what is awaiting your dear companion on the other side of the grave. Pain and sorrow cannot touch him now, and we can say that our loss is his eternal gain. If God be for us there is absolutely nothing that can prevail against us. So sleep on, dear brother, till your Lord shall come again without sin unto salvation.

Funeral services were held at Basham

Church, conducted by his pastor, Elder J. L. Boccock, and Elder Cecil Turner.

Written by  
M. C. Sumner, Church Clerk

### MATTIE B. WILLIAMS

Once again God in his wisdom has seen fit to visit our church and remove from our midst a dear sister, Mattie B. Williams. She was born November 23, 1897, a daughter of the late John H. Butcher and Martha Evans Butcher. On April 29, 1914, she was united in marriage to J. Floyd Williams, who died in 1946.

Sister Williams joined Malmaison Church in Virginia in July, 1914, and was faithful to attend as long as she was able; and would send her love when she could not come. She was a firm believer in Salvation by Grace and Grace alone.

She leaves to mourn her passing, two sisters, two daughters, five sons, and fifteen grandchildren, together with a host of friends and relatives. We believe our loss is her gain.

Her funeral was conducted at Malmaison Church by her pastor, Elder O. K. Tench, and Elder D. V. Spangler; after which she was laid to rest in the family cemetery at her home at Keeling, Va.

Elder O. K. Tench, Moderator  
Katie Dodd, Clerk

### SISTER GEORGIA L. MCGINNIS

Sister Georgia L. McGinnis was born May 21, 1895, and died at her home in Atlanta, Ga., May 25, 1970. She was married to Mr. John M. McGinnis, who survives. Also surviving are one son, Felton, of Lilburn, Ga., two grandchildren, two great grandchildren and brother Fred Johnson, of Roswell, Ga.

She was a member of New Harmony Primitive Baptist Church, Hiram, Ga., but had been unable to attend services for the past few years due to illness, however, she was an inspiration to us, as her home was a meeting place where services were held at every opportunity. She bore her afflictions patiently, with a steadfast hope that one day she would go to be with the Lord in that upper and better Kingdom, where sickness and death cannot invade.

We feel that she has entered into that rest she was waiting and hoping for.

Funeral services were held at the Roswell Funeral Home by Elder James F. Poole. Burial followed in Willeo Cemetery, near Roswell, Ga.

Written by request of New Harmony Church by one who loved her for the Truth's sake.

Geromie Croker Ragsdale

## WILLIAM JASPER DUPREE

Deacon William Jasper Dupree was born in Nash County, N. C., on May 26, 1880 and passed from this earthly stage of action on May 13, 1969, making his sojourn on the earth nearly 89 years. As a young man he lived in several counties of the state and was respected by his neighbors and people as other men are. He married Dollie Jane Mercer on December 23, 1908, who resided in Greene County and it was here that he and his good companion lived together for about 61 years. To this union were born the following children who survive their parents: Mrs. Betty Mae Norville, Mrs. Ruby Craft, Mrs. Katy Lee Owens, William Dupree, and Charlie Dupree. Also surviving are 16 grandchildren and 12 great grandchildren.

His wife, Mrs. Dollie Mercer Dupree, was born May 5, 1885, in Greene County and passed on January 28, 1969. Brother "Jack" and his children lived good lives among their neighbors and worshipped in a neighborhood church. They had their share of trials and tribulations that are promised to the Lord's children, but apparently they were happy. The writer, as a youth was especially close to one of the sons and spent several nights in their home and it was always pleasant to visit them.

In the year of 1951 Brother Dupree went to the Meadow Church and asked for a home with the lovely people there. He was baptized into the membership of the church and soon was ordained Deacon. He remained with the church at the Meadow until October, 1957, when he moved his membership to Tyson's Primitive Baptist Church. This he did because it was easier for him to attend his conference meeting in the daytime at Tyson's than at night at the Meadow. Brother Dupree was happy in the church and his greatest delight in his old age was discussing the Holy Bible and its Scriptures saying, "How great things the Lord had done for his soul."

His wife was a faithful attendant with him at the Meadow and Tyson's Churches and delighted in the worship services, especially the singing of the hymns. It was a real joy to us who loved them to see the beautiful expression of happiness that glowed in their countenance as they would attend the meeting and worship.

Brother Dupree was widely known among the Primitive Baptists. He traveled extensively in North Carolina, South Carolina, Virginia, and seemed always to receive a special joy in meeting with God's people wherever he went.

On January 28, 1969, the Lord called his wife, Dollie M. Dupree, out of nature's pain, worry, and sickness, and at the request of the family her funeral was conducted at the Meadow Primitive Baptist Church. The pastor, Elder A. P. Mewborn, who was pastor of the

Meadow and Tyson's, rendered the services. Mr. E. C. Morris, pastor of the neighborhood church they attended when they were younger, assisted in the services.

On May 13, 1969, just a few months after her passing, Brother Dupree was called home. Again at the request of the family he was carried to the Meadow Church and the same ministers officiated at his funeral services. Their funerals were the second and third to be conducted at the Meadow Church, which is as old as the Constitution of the United States.

They were taken to the cemetery at Fountain and placed back into the earth's bosom to await that day that Brother Dupree delighted to talk about, when the Lord shall return for the purpose of carrying his people home. At the command of God they shall arise in His likeness and be satisfied, to forever dwell in the Lord's Kingdom where congregations never break up and the "Sabbath" they loved so much will never cease.

Done by order of conferences at Tyson's Church Saturday before the third Sunday in June, 1970.

The church will send a copy of this notice to the family, a copy to the *Signs of the Times* for publication, and inscribe a copy on the church's permanent records.

Written by A. P. Mewborn  
and Joab Tyson

## SISTER MARTHA CAHILL TURNER

Sister Martha Cahill Turner was born May 31, 1883, and departed this life November 29, 1968.

She was the daughter of the late Elder P. A. Cahill and Tyminda Spencer Cahill. She was united in marriage to Flemon Harriet Turner February 7, 1909. To this union were born nine children; five daughters: Mrs. Susie Walrond, Mrs. Nannie Lou Moran, Mrs. Oyer Barrow, Mrs. Grace Harris, Mrs. Ruth Craig; four sons: George Turner, Posey Turner, Lee Roy Turner, deceased, and Perry Wilbert Turner, deceased; twenty grandchildren, five great grandchildren. Sister Turner joined Union Primitive Baptist Church October 21, 1911, and was a faithful member and attended the church as long as she was able.

Her funeral was conducted at Union Primitive Baptist Church on Sunday, December 1, 1968, by her pastor, Elder Leonard Brammer, with burial in the Turner family cemetery near Ferrum, Virginia, by the side of her husband who passed from this life April 23, 1963, awaiting the coming of our Blessed Lord and Savior Jesus Christ, and may the Church and Union be submissive to God's will.

Written by a sister and niece  
In hope of Eternal Life,  
Clora S. Akers



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 138

DANVILLE, VA., DECEMBER, 1970

NO. 12

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/70  
IT EXPIRES WITH THIS ISSUE

## 23RD PSALM

*"The Lord is my Shepherd; I shall not want."*

A brother recently expressed a wish that someone would write or comment, verse by verse, on the 23rd Psalm. A few years ago I was blest to be given some sweet meditations on the 22nd, 23rd and 24th Psalms. At that time, seeking more understanding, I did just a bit of research on the habits of sheep, and the qualifications and work of a good shepherd. If it please the Lord to be my director, I will try to put into words a few of the thoughts which were delightful to me.

The 22nd, 23rd and 24th Psalms together present our Lord Jesus Christ as a shepherd. They also present Him in the three official positions of prophet, priest and king. The 22nd presents Him as the good shepherd, who gives his life for the sheep; the 23rd presents Him as the Great Shepherd referred to in Hebrews 13: 20 as "that great shepherd of the sheep brought again from the dead through the blood of the everlasting covenant;" the 24th presents Him as the chief shepherd, the Lord of Hosts, the King of Glory.

It is to the 23rd that we now turn our attention. It is not only a beautiful song — it is a song of praise, and expression of deep and abiding faith which even the shadow of death could not begin to shake. In my meditations, I have

seen in my mind's eye, the aged king musing on the years that were past wherein the Lord had been his Saviour and his keeper. He starts the Psalm with one of the most sublime expressions of faith in all the Scriptures: "The Lord is my shepherd; **I shall not want.**" No questions here, no doubts about it, no hoping the Lord would be his shepherd, no fear that he would ever want: just a simple, unequivocal declaration covering all time and eternity: "The Lord is my shepherd; **I shall not want.**" The verses that follow are simply a testimony to and proof of that grand declaration.

The aged king, as the youngest son of Jesse, had, as a lad, been a shepherd. He recalled the constant vigilance, the hardships, the exposure to danger, the leading, the discipline, and most of all the tender care that make for a good shepherd; and as he mused on these things, he saw the Lord as his very own shepherd.

"He maketh me to lie down in green pastures; He leadeth me by the still waters." I've read that as the day wears on in the burning sun of the Palestinian desert, the grass becomes parched and dry, the sheep become exhausted and tend to lie down, and with no shade, no trees, no cooling grass, they try to bury their heads beneath one another's body. It is then that the good shepherd, ever watchful, ever mindful of their needs, leads them out, going before them to seek an oasis where fresh grass and water are to be found. There, in green pastures, the shepherd bids them to lie down and rest. The aged king knows the importance of the quiet hour, the value of rest from the cares and confusion of the day. He knows that it is in the quiet time that the Lord

speaks and reveals himself to his people. I, myself, can testify that the sweetest spiritual experience, the most profound meditations, the most delightful communion of my life have not come to me in the midst of the noisy crowd or in big meetings enjoyable as they are; or even under the sound of the preacher's voice, edifying as it often is, but nearly always in the stillness of the night alone with my Saviour and his written word. "He leadeth me beside the still waters." It is very doubtful if any of our grand old hymns were written in the confusion of the workaday world, but "by the still waters." Elijah, on Mt. Horeb, beheld the wind, but the Lord was not in the wind; after the wind the earthquake, but the Lord was not in it; after the earthquake the fire, but the Lord was not in the fire; but, ah! after the fire the still small voice. The Lord spoke to Paul on the Damascus Road in a most miraculous way; and Paul, relating that experience later, said that when the Lord revealed himself, immediately he conferred not with flesh and blood, neither went he up to Jerusalem to the other disciples, but unto the Arabian desert alone with his God and Saviour. Undoubtedly it was down there "by the still waters" that he received the greatest revelations ever given by God to any human being. "By the still waters." God knows the strife, the turmoil, the heavy burdens his people have to bear; but he also knows where the still waters are, and he bids his sheep "Come unto me, all ye that labor and are heavy laden and I will give you rest."

"He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake." The Lord knows that the path of righteousness is not an easy one. Many and frequent are the pitfalls in the path of one who desires to know and be more like his Lord. Temptations be in every shadow. Satan goes about "like a roaring lion seeking whom he may devour." It should be noted that the roaring lion does not roar when he is about to spring upon his prey; his movements are quiet, stealthy and

deadly. Temptations are insidious, often arrayed in dazzling colors, beautiful to the eye and sweet to the taste.

No one knew this better than the aged king who had known so many defeats; who had fallen into the very depths of sin, even committing one of the most heinous crimes recorded in Scripture. There is no doubt that he also knew the awful pangs of regret, of spiritual suffering, of bitter repentance, despising the very nature that gave being to these sinful thoughts and deeds. He knew heartache and loss; he knew discouragement, but he also knew something else! He knew where his strength lay, he knew the source of his victories. Acting on this knowledge, he cried, "I will lift up mine eyes unto the hills whence cometh my help; my help cometh from the Lord." etc. Also, "In my distress I cried unto the Lord, and He heard me." So, without reservation, he could declare, "He restoreth my soul." Beloved in the Lord, have we not been many times in the depths of despair, when suddenly a precious verse of Scripture, a line of an hymn, or a few words spoken, perhaps unwittingly, turned our darkness into light, our sorrow into rejoicing? The Lord was restoring our soul. Oh what a Saviour!

"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." I suppose the dread and fear of death is one of the most universal of human emotions, but it is very sad, it is tragic to behold one of the Lord's people in terror at the thought of death. As he approached death, the aged king's abiding faith needed no support — it supported him! He was fully persuaded that he would not have to go through it alone; that the Lord was with him as he stood in the shadow of it, and He would be with him when the hour came. The prospect of death would be a terrible spectre indeed, did we not have the assurance of the Lord's presence in that hour. No one can convince me, nor could anyone convince David that He who went to an ignominious death by

crucifixion for our redemption, rose for our justification, led us beside the still waters and restored our souls, will forsake us in the hour of death. So the aged king could state with deep conviction that he would fear no evil.

"Thy rod and thy staff, they comfort me." No doubt the aged king recalled how, as a shepherd boy, his rod, his staff and his horn of olive oil, were necessary pieces of equipment in his care of the sheep. Dangerous animals sometimes attacked the flock, and with his rod he protected them from harm. Moreover, sometimes some of the sheep would become unruly and try to go astray, and the good shepherd would find it necessary to use the rod to bring them back into the flock. So David, in his meditations, sees the necessity for the rod in the hand of the Lord. How often our wise, loving Shepherd finds it necessary to apply the rod to his erring, straying children. But this is not all: While He **applies** the rod, He **supplies** the staff to support and comfort us through the chastisement. The rod and the staff are equally necessary. He does not promise to keep us from troubles, but He does promise to give necessary help and strength. "The flame shall not hurt thee, I only design thy dross to consume and thy gold to refine," says the writer. He did not keep Daniel from the den of lions; He did not keep Shadrach, Meschech and Abednego from the fiery furnace, but He preserved them from harm.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over." Many were the enemies of David; he was a man of war, almost constantly in battle, in addition to his sinful nature which was the enemy of his soul. He did not deny the existence of his enemies, but he testified that it was God who gave him the victory. Perhaps he was thinking of his battle with the giant Goliath, and the spectacular victory. He may have thought of heartbreaking sorrow and loss, and the healing balm; or any of the many other battles in which the Lord had fought

for him and put his enemies to flight.

"Thou annointest my head with oil." I expect he recalled his care of his father's sheep, watching each individual sheep as if it were the only one: bathing the bruises, cuts and sores with the healing oil; and saw in it the compassion and care of the Lord for each of his little ones. "Thou art still his peculiar care," says the poet — forgiving all their iniquities, healing all their diseases, redeeming their lives from destruction and crowning them with loving kindness and tender mercies. (103rd Psalm) The aged king, viewing in retrospect all the Lord's benefits to him, the loving kindness and tender mercies that had been his, suddenly realizes that it is all too much for him to put in words, so he humbly, gratefully, joyfully sings, "My cup runneth over."

"Surely, goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever." Here is the substantiation of the "I shall not want." The aged king, having seen on every hand the unmistakable and undeniable evidence of God's goodness and mercy in the land of the living through all his past years, can face without fear, anything that may befall him, either in life or death. He knows that each event of life or death will be but the unfolding of God's eternal purpose concerning him; that each circumstance, however painful, whether trial or benefit, will be "in mercy given." That this great Shepherd will never apply the rod without supplying the staff: that goodness and mercy will surround him, cover and protect him as the shadow of a great rock in a weary land.

And now the grand finale: "And I shall dwell in the house of the Lord forever." To the aged king, the day is nearly spent: the Good Shepherd is about to lead his sheep into the sheepfold. He begins to see the setting sun, the end of his life here, confident, without fear, that it will be the crowning day when his faith will be made sight; when he will see his Great Shepherd no longer through a glass darkly,

but face to face — not as the suffering servant of Jehovah, but as King of Kings and Lord of Lords. Paul expresses it, "And thus shall we ever be with the Lord." The psalmist sings calmly, simply but with complete confidence, "And I shall dwell in the house of the Lord forever."

It is my fervent prayer that God will grant to each of us that unwavering confidence which is the "perfect peace which passeth understanding."

Mildred V. Dykes  
1114 Mt. Hermon Road  
Salisbury, Maryland

Rt. 7, Box 287  
Dothan, Ala.

Dear Editors and Kindred  
in Christ, Greetings:

*"Known unto God are all his works from the beginning of the world." (Acts 15:18)*

For some time this passage of scripture has been on my mind. The reading before this is, "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things. Known unto God are all his works from the beginning of the world."

It is said by some that Paul, or Saul of Tarsus, was under conviction when he obtained letters of authority, and began the journey to Damascus. That is just plainly presumptive. There is no evidence recorded to sustain that. It is also said that Paul's education helped him out doing the "missionary work" that he did. I want to ask one question. Did Paul go to some college to be educated to enable him to do a better job in the work that he did? "Known unto God are all his works from the beginning of the world." Remember Simeon, the man Luke refers to as a just and devout man waiting for the consolation

of Israel, "And it was revealed to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. And when Jesus was brought into the temple to be done for him after the custom of the law, then took he him up in his arms, and blessed God, and said, 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."

When Paul was stricken down by the power of God, and made to know that it was Jesus Christ, He told Paul he was a chosen vessel to bear His name before the Gentiles, and Kings, and the Children of Israel. It had then come time known unto God from the beginning of the world, that His name should be borne to the Gentiles, and that Paul was a chosen vessel to do that, according as God had chosen him in Christ Jesus before the foundation of the world, that he, Paul, and all those called as he was, should be to the praise of the glory of his grace, who first trusted in Christ. Who first trusted in Christ? God himself! Because known unto God are all his works from the beginning of the world. No, a thousand times No, it was not because Paul had qualified himself by obtaining an education.

On the day of Pentecost the Eternal God, the Mighty, the God of every gift, even the God of all grace by which his chosen and redeemed are saved by faith and that not of themselves, it is a gift of God, used Peter and the other disciples to preach His everlasting gospel with such force that the multitude was confounded and amazed, that these men, knowing not letters, could preach with such force that they were pricked in their hearts, and made to exclaim, "Men and brethren what shall we do?" This question was asked after Peter had preached to them David's prophecy concerning Christ: "Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh,

he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses. Therefore let all the the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2)

After these truths had been preached to them and they had been pricked in their hearts, they were made to exclaim, "Men and brethren what shall we do?" Peter told them to, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The Apostle Paul in his epistle to the Ephesians, wrote, "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 has 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." This was and is all done that, "We should be to the praise of his glory, who first trusted in Christ." Who first trusted in Christ? Was it not the God and Father of our Lord Jesus Christ who trusted the salvation of his people to his only Son Jesus Christ?

Paul to the Colossians stresses, "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: who hath redeemed us from the power of darkness (or delivered us from that power) and hath translated us into the kingdom of his dear Son: in whom we

have redemption through his blood, even the forgiveness of sins."

We find Paul and Sosthenes, whom Paul refers to as our brother, asserting that we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ, the power of God, and the wisdom of God." The twelve disciples the Lord chose to be with him and to be witnesses to his preaching and all the miracles which he performed in their presence, were Jews; also the church in the beginning was composed of Jews. The Jews as a whole rejected him: he was a stumbling block. Though David, Isaiah and the other prophets prophesied of his coming and of the things he would do, and how he would die, Jesus did not measure up to what they expected of the Redeemer, the long looked for Messiah. They expected him to redeem them from the Roman power, and re-establish the literal throne of David, sitting on that throne as their King.

The Greeks! to them the whole thing was foolishness. The call is what makes the difference. When we hear that call, as did Cornelius and Paul, (and I hope that I did,) we are ready to exclaim that it is the Christ the power of God and the wisdom of God. So as the Apostle Peter told Cornelius, "We all perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him."

The fearing him and working righteousness is made manifest because of the call, to whom the preaching of the cross is Christ the power of God and the wisdom of God. They are the ones who are blessed with all spiritual blessings in Christ Jesus: He having blessed them according to the good pleasure of his will. Those to whom all things work together for good, are called, foreknown and predestinated to be conformed to the image of the Son of God, that he might be the first born among many brethren. Being called, they are also

justified and glorified. So we are persuaded that not anything, even death itself, can separate us from the love of God which is in Christ Jesus our Lord.

With best wishes to all the household of faith, I bring this to a close. "Known unto God are all his works from the beginning of the world."

Elder J. A. Tew

(We enjoyed Elder Tew's article, but will say that our understanding of, "Who first trusted in Christ," according to the context in the first chapter of Ephesians, refers to the elect Jews, of whom the Apostles and first disciples, were. "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after ye heard the word of truth." etc. The Ephesians, of course, were Gentiles. — J. D. W.)

#### REPORTS GOOD ASSOCIATION

Rt. 2, Box 23  
Weslaco, Texas 78596

Dear Editors of the *Signs*.

It has been some time since I have written you, but I have been reading the *Signs* for 70 years.

The Lord blessed our Pleasant Valley Primitive Baptist Association with one of the best meetings I ever attended, at Houston, Texas, August 14, 15, and 16, 1970. Ten ministers were present — some from other states, and they were blessed to preach the wonderful things that Primitive Baptists stand for.

Some say I am extreme on the health of these natural bodies, but I lost my health, teeth and hair about 50 years ago, before I found what caused it. But the Lord has blessed me with good health ever since. Some say not to talk about health at the association — only about spiritual things. . . I contend that if we would spend 15 or 20 minutes talking about what is good for the natural body, it would be time well spent and would be a help to many who want to have a healthy body.

We have taken care of three Old Baptists at a time here at our home without coming under State regulations. . .

Years ago when I was planning on a Home for Old Baptists it was suggested to call it Convalescent Primitive Baptist Home, which would be a good name; but the Lord has not brought it about. . . I still contend: let us feed the natural body with good nourishing food so we will have better health. . .

Look over my sinful ways, and remember me in your prayers,

Elder E. B. Ault

(Elder Ault is proprietor of the Ault Bee Farms at Weslaco, Texas, and manufactures honey and other products for good eating. We enjoyed a visit with him and Sister Ault several years ago, and visited other brethren and churches in south Texas. — J. D. W.)

#### "WHY HAVE I BEEN SPARED?"

Vandervoort, Arkansas

Dear Brother and Sister Britt:

I received your good letter but sorry to know your health is so bad. There comes a time to most of us when such is the case. We have for several years been "under the weather," as some say; but I would not complain. The Lord has been so good to me, though unworthy of his notice. If it were not for his mercy, justice would long since have claimed me a victim of His wrath.

Why have I been spared? I often wonder about it, since I have been so miserably wicked. I can witness to what Job said: "tabernacles of robbers sometimes prosper." Not that I've been prosperous, but with all my shortcomings, being spared, have been always blessed with enough to eat and to wear. So I know from experience that obedience does not beget prosperity, (Job 36:11) as Elihu preached. If it took obedience to cause years of pleasure and prosperity, I would never have had either; for, in looking backward, I see only rebellion and ingratitude. Why have I been such a blessed character? It is alone by God's mercy to rebellious sinners. I wonder sometimes if others see the same thing in their lives. Surely not!

It seems to me that no one is as ungrateful and disobedient as I am. When I come to lay my armour by, if things don't change for me, I cannot say as Paul did, — far from it, "I have fought a good fight and kept the faith," etc. I can't know that henceforth is laid up for me a crown. Wouldn't it be pleasant to know that, and be ready like he was: ready to be offered up? But, I am, "fond of (and cling to) my prison and my clay."

When I see so many around me in so much worse condition than I am, it reminds me of the kind of person I should be. I have been so blessed, and for nothing that I have done. Therefore I know it is not in accordance to obedience that I am blessed. If He didn't bless me while I am disobedient, I would come far short of blessings.

While my daughter is the only one of my children that is a member of the Old Baptists, I am blessed that out of four, even one is led aright. Though she has enough education that she almost has her doctor's degree in education, she has been led to the truth, and prefers "to suffer reproach from the world, with the children of God, than enjoy the pleasures of sin for a season." One day a stranger, a woman, was talking to a group of teachers, (she is a teacher) and out of a clear sky, looked at her and asked, "Mrs. Carl, how do you think about it? (about things being fixed.)" Irene answered that she believed they were, and that we are just carrying out God's providence — His plan for our lives. The woman turned and said, "Well, I'm glad I don't believe that." Irene thought it very strange that a stranger in town, who did not know a thing about her, would stop and address her with such a question. She said it looked like it was just to expose her belief. I am so thankful she was led to speak out for the truth; and not falter.

Does my being glad about that, show my pride, or is it through humble thankfulness that I am glad about it? I hope

it is not the former. Besides loving her as a child, I enjoy the fellowship that I feel for her, which is indeed no little thing. I have never "boasted" about this before Old Baptists, and truly I hope it is not boasting now. I thought perhaps you would rejoice with me, that He has given me one to believe like I do; and one that is bold enough to bear the "reproach of the truth." It takes "courage" to stand for the truth, when all about you believe differently.

. . . How I would like to go to New Hope (Patmos) to their centennial meeting the first Sunday in August, but it seems there is no way for me to go. If I could only drive a car I would go, but, of course, I cannot do that. And, too, I would have to stay home with Arthur. Pat Dudney wrote me that she has not missed many meetings, and that they expect several preachers to be there.

I will close for this time, and will try to write again before too long.

In Christian love, I hope,  
Nancy McDaniel

#### MORE ANXIOUS TO READ IT

Rocky Mount, N. C.

Dear Editors:

I have been reading the *Signs of the Times* about twenty-three years, and it seems the more I read the dear *Signs*, the more anxious I am to read it. The dear Lord has blessed so many to write about the Lord and his dealings with poor sinners.

Enclosed you will find check for two year's renewal. May God continue his blessings on each and every one connected with the paper, — this includes everyone of the dear writers.

In bonds of love to all,  
Mrs. Fannie Mae Harper

CIRCULAR LETTER OF THE  
PIGG RIVER ASSOCIATION  
1970

*To the ministers and messengers, together with the correspondents from sister associations with whom we correspond, composing the Pigg River Primitive Baptist Association, now in its 145th annual session with our sister church at Town Creek in Franklin County, Va.*

Greetings:

In as much as it has fallen upon me at this time to greet you in the form of what is commonly known as a Circular Letter for this sitting, it is with much fear and trembling that I address you. I know full well that without the help of the Lord, what I might say will be like myself, unprofitable to any one.

The object of a Circular Letter, as well as the Introductory Discourse, is to set forth the faith and practice that this Association was founded upon, and what it has contended for these many years; which is an outstanding monument to our Great Head and Lawgiver. The outstanding principle of the doctrine is, "Salvation by the grace of God." Man having sold himself for naught, shall be redeemed without money. (Isaiah 52:3) The Apostle Peter said, "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God." (I Peter 1-21) Therefore all of God's children are taught of Him, or will be taught, and great will be their peace. This peace is brought about by the Comforter that was to come to

take of His and show it unto His little ones; which is the Holy Ghost whom Jesus said the Father would send in His name, and shall teach them all things and bring all things to their remembrance, "Whatsoever I have said unto you."

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27)

The Lord has a people in every nation, kindred, and tongue, and His grace and peace will be made known to them somewhere here in life's way. It might be as in the case of John the Baptist, even leap for joy in his mother's womb, or even in old age, or in the grip of death: it is never too soon or too late to touch the heart of a poor sinner and cause him to say, as the Apostle Paul: "Who art thou Lord?" He will keep his blessed eye upon them here in time, and after death watch over their sleeping dust until the resurrection morning, when their spirits and bodies shall be re-united and adopted into the family of God, to sing His praise forever in that home where they'll never grow old.

Submitted in love for Christ's sake.  
Farewell in the Lord.

Elder R. A. May

EXPRESSES HIS APPRECIATION

Memphis, Tenn.

Dear Editors:

It is almost time to renew my subscription, so I am sending \$10.00 for two years. Use the balance for the Indigent Fund.

I would like to take this opportunity to express my appreciation to the dear brethren and sisters who have so wonderfully been blessed to write such precious articles in the *Signs* year after year. Sometimes I get so low in the valley it seems there could be no one on earth as low; and that there could be no hope for me. Then I can pick up



some of the dear old papers and start reading, and very soon I will see that someone else has been in that same condition.

My hope and prayer is that God will continue to bless all the editors and writers, so that the *Signs of the Times* may continue for many generations to come.

We have just concluded our Annual Meeting, and were blessed to have elders visit us from five states; and they were all wonderfully blessed to preach the truth as it is in Christ Jesus.

I am sending for publication the account of the ordination of our dear brother, Richard H. Campbell, who has been standing before us talking about the love and mercy of our God and Saviour for eighteen months.

Yours in hope,  
J. W. Brown

THANKFUL FOR  
VISITING ELDERS

Benton, Ky.

Dear Brethren, Editors and Associate Editors of the highly appreciated paper, the *Signs of the Times*:

The August number has a piece from Sister Ethel Holloway which reminded us of the Soldier Creek Association, of our own thankfulness this last spring, May 30 and 31, when, on meeting together for our Yearly Union Meeting, we had with us Elder R. L. Biggs, of the Bordeaux Church, Nashville, Tenn.; Elder J. N. Darnell, of Dry Creek Church, Trigg County, Ky.; Elder Euley McCool, of Buttahatche Association in Alabama; Elder Albert Brock of the Hopewell Association in Alabama; and Elders Herbert Prince, Swayne Young, and Richard Campbell of the Memphis Church, Memphis, Tenn.

In our own association we have one ordained minister, Elder Paul Poyner. We feel very poor indeed in many ways, yet richly blessed to feel our God and Father so directed his humble servants

to come our way, bringing glad tidings of great joy to us: preaching peace. Such peace as only can come from God the Father, and from the Lord Jesus Christ.

In all their preaching at the church, and in the home of Brother and Sister Warnard Locke on Saturday night, the Saviour of sinners, Jesus Christ, was exalted and man's inability to save himself was set forth. It was a time to be thankful to our God for his loving kindness, Oh how great. We do hope He gave us thankful hearts to give him all praise, all honor and all glory for our wonderful Union Meeting, and for his watchcare over us then, and at all times, now and forever.

A sister I hope,  
Effie Bowden

Route 2, Box 423  
Boones Mill, Va. 24065

Dear Brother and Sister Vass —

The beautiful poem in the May issue of the *Signs* brought cheer to me. The Ship of Promise brought cheer to Adam and Eve when soon after their fall the announcement was made that the seed of the woman should bruise the head of the serpent.

The lines in the poem

"It behooved him to be made flesh,  
Our nature to assume,  
To suffer to save his people  
From an eternal doom."

are sweet to me for it was seen and declared that One should come from Edom with dyed garments from Bozrah.

So "it behooved him" the mighty Captain of the salvation of His people, to come forth "glorious in his apparel, traveling in the greatness of His strength." "Mighty to save" was the inscription displayed on the banner of His Majesty.

Oh how He rides the chariot of His grace conquering and to conquer! The strong man may be armed with all his goods in peace, but here is One much

stronger than he. The armor of the rebellious is taken from them, their hard hearts are broken up with a tender feeling, the enmity is destroyed and love is made to take its place. The sinner who cared not is made to care, who believed not is given faith, who loved not is caused to love. Impenitency is changed to grief, the proud spirit is subdued and Phariseism is removed — a victory is thus given as the earnest of another which shall be given in the resurrection of the body.

Meantime, He will not quit the field but will perform the work He has begun, and you dear brother, your heart devised your way to “see my folks again” but the Lord directeth your footsteps (Prov. 16:9) so as the train sped along you did drink from that Fountain whose Name is Jesus while weeping for joy which this poor world can never give nor take away.

My every remembrance of you dear people is with much pleasure.

Gladys joins in sending love.

Your brother,  
J. L. Bocock

*“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.” (Isaiah 9:6)*

My purpose in writing on this scripture is to show that the Father, the Son, and the Holy Ghost were all in the one body of the child Jesus. We notice, “He shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.”

“For in him dwelleth all the fulness of the godhead bodily.” (Colossians 2:9) “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was not

anything made that was made.” (John 1:1-3)

All things were not made by them, but *by him*. Let us notice the 14th verse, “And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.” The Word was made flesh, and in this taking upon himself the seed of Abraham, he was human, and also divine. If he had not taken upon himself a body of flesh, with sin excepted, there could never have been the death of the testator; and if no death of the testator, then we would never come into possession of the inheritance that God predestinated us unto.

We see here Jesus the only mediator between God and man, making intercessions for his people. I believe this interceding is done by God sending the Spirit of his Son in our hearts crying Abba Father. We have the Son pleading our case to the Father: and the Father always hears his Son. The Holy Ghost is the third person in the Godhead, and it is the Holy Ghost that takes the things of Jesus and shows them unto us. There is a vast difference in talking about the things of Jesus, and showing them unto us. I understand that the Father, the Son and the Holy Ghost are in the glorified body of Jesus that God raised from the tomb. We will not see the Father in one body, and Jesus in another.

I know that some are confused by the way the Bible reads in some places, but however one may read, there is but one God, and He fills both heaven and earth. It was easy for him to speak from above, saying, “This is my beloved Son in whom I am well pleased,” because He has dominion over all things in all places, and at all times. All of the Godhead was in Jesus Christ, when he was a babe in the manger, for he had not the spirit by measure, as we have.

I would like to quote the late Elder Wilson Thompson as a witness on this subject:

"Now the Word, which was with God in the beginning, and was made flesh, was the man; but in the divine nature of that Word, the Word was God. So the Word was both God and with God. While there was no God with him, this could not be true if the Word was a distinct person from the Father; and, as such, was truly and properly God. If the whole fulness of the Godhead dwelt in the man Christ Jesus, then there could be no part of that fulness left out of Him, to remain among other persons distinct from Him in whom its whole fulness dwelt. The Father . . . dwelt in him, for he says: The Father that dwelleth in me, He doeth the works. I in the Father and the Father in me. I and my Father are one. If these, the Father and the Word, were two persons, they were both in Christ, and not distinct, but one. The Holy Ghost, or Holy Spirit . . . is in him. Jesus is the Spirit of prophecy. Holy men of old spake as they were moved by the Holy Spirit. But this Holy Ghost was the Spirit of Christ which was in them when they testified beforehand the suffering of Christ and the glory which should follow." These words were taken from the book of the late Elder Wilson Thompson.

"That which was from the beginning, which we have heard, which we have looked upon, and our hands have handled of the Word of Life." (1 John 1:1) This is the Word that we read about in the first chapter of John. He made all things, and there was nothing made that he did not make.

"In whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the begin-

ning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and having made peace through his blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:14-20)

The firstborn means, one that is to go before; and he is before all things; and he has gone before his people, and has conquered all our foes, and rose from the grave, and ascended into heaven. Inasmuch as he has done these things, that is how sure our journey is. The Father, the Son, and the Holy Ghost are all in that glorified body of Jesus Christ that rose from the grave, and ascended into heaven.

"And about the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, My God, my God why hast thou forsaken me?" (Matthew 27:45, 46) He was forsaken of his Father until the time he arose from the dead.

"And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my spirit: and having said thus, he gave up the ghost." (Luke 23:43)

James R. Hollandsworth  
Rt. 4, Box 479  
Bassett, Va. 24055

#### "GOD WITH US"

Hopkinsville, Ky.

Dear Brother Wood:

You asked me why I had not written for the *Signs* of late; and requested that I write should I feel to. But writing, as are all other things, is in the hands of God. There is nothing that can bring such joy as hearing one of God's servants speak of the honor and glory of our God, and his gifts to men. So, if it pleased God to give me a mind and guide my thoughts, I would write some-

thing in regard to the precious gifts.

While reading in the first chapter of Matthew last night, the 23rd verse struck me as though it were electrified, and I was made to hope to see something most beautiful. It reads, "Behold, a virgin shall be with child and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." The first word was, Behold. One will never Behold until the command is given; but God speaks and it is done, and he never speaks in vain for his word shall not return unto him void. Therefore, when He speaks to one of his little ones, (and I am made to hope to me,) He has a message of beauty of which we are not given words to express or explain the half: for the half of his beauty has not been told, — and this is what is given us.

Isaiah 7:14 speaks of this Immanuel; and 9:6 he declares, "Unto us a Son is given," a precious gift indeed wherein is life. For this darling Son said of himself that he was the way, the truth, and the life. "The government shall be upon his shoulder," for there is none other worthy to carry the burden of the guilt of his people, his elect. Jesus, that precious gift, the perfect gift, has, thanks be to God, borne them all the days of old: their sins were never charged to them. Jesus stood as a lamb slain from the foundation of the world for those who were given in the covenant of redemption. He was born of a woman that he, whose name is *Wonderful*, might by the sacrifice of himself redeem us unto God. It took a perfect offering to satisfy the wrath of God, for all had fallen under the curse of the law, — all were guilty. God looked: and there were none good; looked and there was none to help, and declared "by my own arm have I brought salvation." That arm means Jesus to this old sinner.

It is wonderful indeed when we are given to see the beauty of His wonderful works which he has performed. The

world knows nothing of this glory, for they glory in the things they think they are doing for the Lord. But we hope to rejoice in the things God has done for us; and our desire is to follow in his footsteps as much as in us is. We are made to thank Him for the desire. Yes, dear children, He is wonderful: he opened the eyes of the blind; and I feel to have been one of those blind ones, trying to lead the blind. What a beautiful experience it is to be given a precious hope, and say with the poet:

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

When we are given to see and receive this gracious gift, we can say in truth, "How sweet the name of Jesus sounds in a believer's ear," and to know that He is our *Counsellor* (Isaiah 9:6); and to know that He ever stands at the right hand of the throne of his Father, making intercession for us. Yes, He is the *Mighty God*, for he declared that all power was given him in heaven and in earth, and that none should be able to pluck one of his out of his hands. When we can see him declaring that his righteousness was ours, and declaring to the Father that he had atoned for our sins, we can see something of just how Wonderful he is: and what a price he had to pay for such unworthy worms of the dust as we are. Brethren, I am made to cry often as did that man of old, "Create in me a clean heart," and, "Restore unto me the joy of thy salvation."

This is getting lengthy, but a few more words from this *Everlasting Father*. "I know my sheep, and am known of them. I call them by name and they follow me, and a stranger they will not follow; for they know not the voice of strangers." How pleasant it is for brethren to dwell together in unity, and to hear their blessed Redeemer given all honor and glory; and to be enabled to praise and worship his holy name; and to hear him say, "I came down from heaven, not to do mine own will,

but the will of him that sent me. And this is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

Brethren, do you have a hope in such a precious gift? He is all in all! He said again, "Whosoever cometh to me I will in no wise cast out." But none can come without the will; and God works in one to will and to do (come) as it pleases him.

He is also our *Peace*; for there is none other name given whereby we must be saved. In John 10:9 we read, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." He does not say they *may* but they *shall*.

In Isaiah 66:2, we read, ". . . unto this man will I look." Unto this gracious gift who is declared to be in the likeness of our flesh, who was made to be sin for us who knew no sin, that we might be made the righteousness of God in him; that we be made glorious within by the blessed Spirit, and clothed in his righteousness. Yes, unto Him will I look until my call comes.

May God bless you Editors and Associates many years to come . . . This is just a bit of my experience, I hope.

(Elder) Wade Y. Chandler

(The above was probably written in 1965, and sent after his death. — J. D. W.)

#### BETHLEHEM DISTRICT MEETING

The Annual District Meeting met at Bethlehem Primitive Baptist Church near Malvern, Ala. July 31st and continued through August 2nd, 1970. The Introductory Sermon was delivered by Elder Chester C. Hornsby of the Claybank Association, followed by the Moderator, Elder J. J. Collins. The business session was held on Friday, after which Elders V. C. Hartzog of Columbus, Ga., and H. H. Collins of Columbus, Ga. preached to the congregation.

On Saturday the following Elders oc-

cupied the stand: James W. Johnson of Ebenezer Association; Elder Warren King of the Conecuh Association; Elder Leon Beauchamp of the Chipola Association of Florida; and in the afternoon: Elder Eugene Taylor of the Chipola Association, from Tallahassee, Florida; and Elder J. J. Watson of Cottonwood, Alabama.

On Sunday morning the services were concluded by Elder A. B. Chumney of Madrid; Elder D. W. Collins of Dothan, Alabama; and Elder J. J. Collins of Newton, Alabama; with the closing business session. All seemed to enjoy the fundamental preaching each day.

Bethlehem Church was organized 96 years ago last April; and plans to have a centennial anniversary in April, 1974. Among the pastors have been: Elders W. T. Bell, J. N. Purvis, J. W. Parker, J. W. Collins, J. J. Smith, F. A. Collins, H. A. Smith, W. J. Harrison, W. J. Hartzog, C. C. Hornsby, J. A. Tew, and J. J. Collins, who has served in all some 25 years.

Among the many able deacons of Bethlehem Church have been: Jasper Barnes, Isaac Stewart, J. B. Mitchell, J. W. Bedsole, H. T. Collins, Jessie Purvis, J. N. Underwood, M. A. Barber, Charles T. Collins, and others. Among her well qualified clerks have been: Isaac Stewart, P. J. Hartzog, O. H. Tew, J. A. Tew, H. T. Collins, C. C. Dalton, J. J. Hall, Jesse Carroll, E. C. Purvis, James T. Collins, Huey Harrison, B. M. Jaspur, M. A. Barber, Charles T. Collins, and W. T. Swann.

Bethlehem has one of the best planned cemeteries in this section, and is noted for the early pioneers who are buried there. Among the family names are: Hall, Collins, Purvis, Merritt, Tew, Underwood, Bedsole, Hughes, Paulk, Davis, Trawick, Harrison, and Rice.

This church has ever stood for salvation by grace and the fundamental principles of the first century Church as set forth by the Lamb of God, and continued by Peter, Paul, John, Luke, and the succeeding ministers in all ages. Truly

it has stood upon the bulwarks of Zion, and contended for the principles set forth by the *Signs of the Times* in its *Prospectus* of 1832. Well does the writer recall the first *Signs* he ever saw when pioneer John S. Bonds, grandfather of Sister Beatrice Purvis Harrod, gave it to him at his home near Brannon Stand many years ago. For more than fifty years he has been an avid reader of the dear old *Signs*, and knew personally nearly all its editors in speaking from Baltimore to Daytona Beach, and Raleigh to Nashville. Truly it has been inspiring to hear these true soldiers of the cross preach the unsearchable riches of Christ.

During his 52 years ministry the writer has conducted about one thousand funerals and almost as many weddings, and countless baptisms; and served as Pastor of ten churches. He realizes that his work on earth is nearly done, but the great giver of every gift maintains his course on earth, and we hope will be with him when he is called to his heavenly home.

The *Signs of the Times* has been ably supported in this entire section. Among those who stand upon its principles we might mention Elders W. J. Harrison, D. W. Collins, J. A. Tew, Henry H. Collins, and brethren H. T. Collins, J. M. Collins, James T. and R. C. Collins; and countless others. Truly it has been a boon to our pilgrimage here on earth. It seems to grow better as the years roll on; and especially the August issue where the articles by Elders Griffin, Lefferts, C. C. Morris, and those by Elders John D. Wood, E. J. Lambert and David Spangler are so inspiring. Well does the writer remember first meeting such fine ministers as J. W. Wyatt, Lester Dodson, J. W. Gilliam, S. L. Moran, W. C. King, W. R. Dodd, and Randolph Perdue on his first trip to the Staunton River Association in Virginia in 1940;

and spending the night in the home of Deacon and Sister J. F. Williams near Danville, and seeing their charming children Burnell, Julian, and Naomi, who mean so much today to their church and the Baptists in general.

We have been so well treated in our travels in the ranks of true Primitive Baptists everywhere. What a wonderful night we once spent with Elder John D. Wood and his charming companion in Baltimore; and then a most enchanting ride over the Blue Ridge to Christiansburg from Martinsville with them. We much enjoyed our visit with Elder Leonard Brammer three years ago on our trip to his association, the Pigg River. What glorious preaching we heard that day. Also we enjoyed so much our trip to Nashville, Tenn. and the way we were treated in the wonderful home of Elder R. L. Biggs. We also remember hearing Elder C. C. Stone near Raleigh, N. C. who brought his letter from a church in England that he said was organized in 787. He spoke on Sunday morning with Elder J. B. Roberts and the writer.

We shall remember such charming ones as Elders H. H. Lefferts, W. D. Griffin, J. W. Gilliam, W. R. Dodd, L. J. Brammer, Warren King, J. L. Smith, S. L. Moran, Curry King, David Spangler, Paul Stott, H. A. Smith, J. T. Bowman, and J. W. Griffin; and deacon H. T. Collins, with Sisters Emma Trawick, Mary Pittman, Nettie Smith, Rilla Mae Hadden, Bay Purvis, M. A. Barber, Ruby Holloway, Ella Richardson, and Gaby Bell as long as we live. We would not forget our dear mother, and most devoted wife who is in failing health, together with our beloved daughters, one of whom has passed on.

May peace, love, unity and spiritual fellowship abide among Primitive Baptists . . .

(Elder) J. J. Collins

Danville, Virginia December, 1970

**SIGNS OF THE TIMES**

Subscription price \$4 per year — \$7 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 Danville, Virginia, as shown below. All notices of meetings and obituaries should be mailed directly to P. O. Box 186, Manassas, Virginia 22110. Articles for publication may be mailed to either address.*

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R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541

*“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, according to the spirit of holiness, by the resurrection from the dead.”*

*(Romans 1:3, 4)*

**EDITORIAL**

**END OF VOLUME 138**

Those who read this have been blessed to live another year since they read the December issue of 1969, for this is the last number of the one hundred thirty-eighth volume of the *Signs of the Times*. Not a single editor has ever desired to take credit for the suc-

cess of the paper, but all have believed the Lord has enabled them to be dedicated to their work in publishing those things which have been God honoring as well as edifying and comforting to His people. To hold fast to the doctrine of God our Saviour is the underlying theme, and to give the accounts of the experiences of those brought to know and love Him and his mercies, is what has made the columns of the *Signs* eagerly awaited each month by several hundred subscribers. The writings of the brethren and friends, together with the editorials, all reflect these things, and are in line with the first proposals which Elder Gilbert Beebe made in the fall of 1831 when he announced the principles on which the forthcoming *Signs of the Times* would be founded and maintained.

We like to re-publish these principles upon which the *Signs* continues to stand, and take the following written by Elder Beebe from the January 1, 1859 issue, as an expression of what we continue to maintain in our columns:

“The same leading sentiments which we published, and to which we pledged our paper twenty-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

The *Signs of the Times* — Devoted to the Old School Baptist cause — maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah, — the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One.—1 John v. 8.
2. The Absolute Predestination of all things.
3. Eternal and Unconditional Election.
4. The Total Depravity and Just Condemnation of Fallen Man.
5. That the Atonement and Redemption of Jesus Christ are for the elect only.
6. The Sovereign, Irresistable, and, in all cases, effectual work of the Holy Ghost in Quickenings and Regenerating the sons of God.
7. The Final Preservation and Eternal Happiness of all the sons of God by Grace.
8. The Resurrection of the Dead, and Eternal Judgment.
9. The Church of Christ is composed exclusively of Baptized Believers — that to her is given able Ministers of the New Testament

— that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.

10. The *Signs of the Times* will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath School Unions, &c., &c., waging war with the Mother, Arminianism, and her entire brood of Institutions.

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a "Chosen Generation, a Royal Priesthood, and a Peculiar People. A Seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old."

Such are still our views; and to their defense we pledge such ability as the Lord may graciously bestow on us."

It is because of the grace of God in them that the brethren and friends have continuously supported the *Signs* through the years. The past year found the brethren writing their experiences in the Lord's dealings with them, and their views on many scriptures, all of which have been in line with the gospel of our Lord and Saviour. We regret that we do not have space to publish all writings we receive, but we hope we shall continue to receive your writings, notes and comments, — for these, together with the editorials, are what make the *Signs* interesting and edifying to the brethren and friends, — and all to the praise, honor and glory of God.

We desire that the brethren and friends make mention of the *Signs of the Times* to those they feel should be reading the paper, and send in new subscriptions. These are needed to replace those who have passed from this life to await the fulness of their inheritance. "The grace of the Lord Jesus Christ, and the love of God, and the commun-

ion of the Holy Ghost, be with you all. Amen." (2 Cor. 13:14)

J. D. W.

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### EDITORIAL

JOB 40:4

"Behold, I am vile."

It is a very easy thing to repeat the above sentence, and many do so without the least feeling or understanding of its meaning, or how deeply experienced is the soul who, as Job, is in the presence of his God, and passing under his afflicting hand. Many sing, "Vile and full of sin I am, thou art full of truth and grace," and say, Have mercy upon us miserable sinners. It is easy to say, but saying it with the lips and feeling it in the heart are two very different things. To say it with the lips only, is deceitful, it is like a man who is rich, and in need of nothing, dressing in rags as a beggar, when he is no beggar, but a deceiver, and such a deceiver that any honest citizen would wish to expose and drive from his door. Such in their nicely worded prayers may deceive man, but they cannot deceive God. To such, unless grace prevent, God will say, "I never knew you," but His own afflicted people, who hate sin, yet groan under the body of this death. God will own, as he did his servant Job. God has the right to do as he will with his own. They are spoken of as an afflicted and poor people and there is no way that they can lose their birthright. Esau did, but they cannot, for God has ordained it so, and "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

Many of God's dear people, who have tasted that the Lord is gracious, have not been led very deeply into a knowledge of their own depravity, others are led more deeply, and most of those who are so led are apt to write bitter things against themselves. Job had to pass through much trial and affliction before he knew himself to be vile. Years ago we thought none could be so vile as we,



our eyes had been turned within and we thought we knew ourselves. Job thought he knew himself, but when he saw God he said, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." The afflicting hand of God had accomplished its purpose when Job was brought to this confession. There are some of us who loathe ourselves, in other words, are sick of self, and while we are kept from acting out our nature, as some others may be left to do, yet while we, as whited sepulchres, look good and beautiful unto men, before God, before him with whom we have to do, what is our course and conduct? If one might speak for others, when, as Job, we are brought before our God, our only cry is, "Behold, I am vile." One word from him and we know what the woman meant when she said, "Come, see a man, which told me all things that ever I did." It was from this spot that Job could pray for the men whom he had been calling miserable comforters, and when we are humbled in the dust, and feel that we are vile before God, we can love our enemies, bless them that curse us, do good to them that hate us and pray for them which despitefully use us and persecute us. It is from this spot the truly humbled soul can have sympathy for the weak, and if a man be overtaken in a fault they can restore such an one, considering themselves lest they also be tempted, and they know with Paul, that if a man think himself to be something when he is nothing he deceiveth himself.

Job is a type of the Lord's people, and he had to prove, as they do, and as Habakkuk said, "His soul which is lifted up is not upright in him," and with David he could say, "Before I was afflicted I went astray; but now have I kept thy word." When the ark of God was taken into the temple of Dagon, Dagon had to fall before it, and when God designs to dwell in man, he will bring down every high look and that

soul will feel to be empty of good and full of ill, a lifeless lump of loathsome sin, without the power to do or will. When God is in his holy temple, all the earth must keep silence before him. It is here that one knows and feels that he justly deserves wrath, and can cry, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." As we believe many can enter with us into the feeling of humiliation and nothingness that was Job's in the presence of God, we would declare that it was in God's presence, when God spoke to him, that Job said, "Behold, I am vile," and it is in the presence of God, under his all-seeing eye, that you cry that you are vile. Jeremiah tells us in chapter thirty-one, verses eighteen and nineteen, "I have surely heard Ephraim bemoaning 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." So after he was turned he repented, and after being instructed he smote upon his thigh and was ashamed and confounded.

False religion looks for dead sinners to repent, but God turns his children from dumb idols to serve the living God, and Jesus came to give repentance to Israel and the remission of sins. It is because repentance is already given to you that you cry, "Behold, I am vile," and you have no confidence in yourself, but in God who raises the dead. The Holy Spirit will bring judgment unto victory and the Lord's Christ will become more and more precious to your needy soul. You will count the afflictions of the Lord's people more than all the treasures of Egypt, and will want a "Thus saith the

Lord" more than the words of all flesh. This humbling under God's afflicting hand, which God will bring about in his own way, for his own glory, will cause you to desire to walk before men as before God. "Redeeming the time, because the days are evil." You will see God in the trial, even though it be brought by a messenger of Satan, for "Whatever cross lies at thy door, it cometh from the Lord." "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." It is under affliction that the hidden evil of the heart is exposed. We rebel, like Ephraim unaccustomed to the yoke, our pride is laid low, our plans are spoiled and we also find it hard to kick against the pricks. Job did not like his friends joining hands with Satan to try and prove that he was a hypocrite, the very thing that Satan declared him to be before God. Job was proven not to be what Satan said he was, for Satan is a liar, and always was, and always will be proven to be.

A person that has no trial has no temptation, but those deeply tried are greatly tempted. Peter wrote to such when he said, "Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Deliverance is always in proportion to the trial, and Paul tells us, "Where sin abounded, grace did much more abound," and that "all things work together for good to them that love God, to them who are the called according to his purpose." Under the trial the soul is humbled, the proud heart laid low, the rebellious spirit made manifest, and all for the lifting of Jesus on high. What would we know of amazing grace unless we were shown the hidden evils of our hearts, and how could grace

abound to us unless sin had become exceeding sinful? The wages of sin is death, and the soul cannot serve sin and God too, therefore there must be a dying unto sin if there is a living unto God. "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." One who truly cries, "Behold, I am vile," is at the place where he is killed to sin and alive unto God, alive to his presence, and alive to those exercises and longings for Christ Jesus. His walk is not then after the flesh, but after the Spirit, his affections are set upon things above, and his faith is not what he can do, but in what Christ has done.

Thus the obedience mentioned above is the obedience of faith, for no other obedience will be well-pleasing unto God. This vileness will never be done away with while we are in this mortal life. It is there to remind us of the sufferings of Christ, that he suffered in the flesh and that he died on the cross, further, that he laid in the grave, for "He made his grave with the wicked, and with the rich in his death." While here in this life we can say by faith, "Look not upon me, because I am black, because the sun hath looked upon me." This is the incorruptible seed in us, our bodies are corruptible, but because Jesus rose from the dead and became the firstfruits, so all his followers must, and though our cry is, "Behold, I am vile," yet when the Lord himself shall come from heaven he will change our vile body and fashion it like unto his glorious body. Then we shall be with his likeness satisfied. While we are here his body is broken because of sin, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME." If our vileness here shall, through the operation of the Spirit, cause sorrow of heart, a godly sorrow, and the triumphant grace of God be reigning over us, we shall show forth the praise of him who has called us out of darkness and we shall put off, concerning the

former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our mind, and we shall put on the new man (which Peter calls the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit) which after God is created in righteousness and true holiness.

In conclusion, they who are brought into God's presence and hear his voice, and through his afflicting hand cry, "Behold, I am vile," will, as a result of God's work, lay their mouth in the dust, and they will be then possessed of a meek and quiet spirit, which in the sight of God is of great price.

(Editorial by Elder George Ruston December, 1933.)

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

**INNER DISCIPLINE**

At the outset we assure our readers that this is not an article on church order, nor the practice of the gospel church in its visible organization, either as it is or ought to be. Rather it is our thought to consider discipline from the standpoint of christian experience: that discipline of the soul by which the believers in and followers of Christ become trained in soul to obey him. The two words, "disciple" and "discipline," are very closely allied; the first signifying one who believes in and follows, the second meaning the training to which a follower is subjected in order to obedience, that training which comes to him and within him, not to bring about discipleship, but because he is already a disciple. A parent disciplines not some other parent's child, but his own, and not in order to make the child his, but because the child is already his, and to bring the child into obedience. Now, that teaching of the heavenly Father by which he produces obedience in his children is invariably the prod-

uct of his own Holy Spirit, and nothing short of the operation of the Holy Spirit within the soul of the believer can effect obedience. Works of the creature, as they are unable to bring about salvation, so also they cannot produce obedience; but gracious works, as they are the outflowing evidence of salvation, so are they as well the outflowing of christian obedience.

We want to try in this article to set forth some ways in which the Lord effects experimental or soul discipline of his people, after which to contrast therewith some ways in which christian obedience can never be effected, but ways in which men and worldly organizations are continually trying to bring it about. It was said of Jacob many centuries ago that the Lord found him in a desert land, and in the waste howling wilderness, "he led him about, he instructed him." Now, how did the Lord instruct him? That is the point. Was it by delivering Jacob over to other men that they might teach him true religion and obedience thereunto? Indeed, no. Such instruction of Jacob, God's child, was too precious for the Lord to delegate to other hands than his own. "So the Lord alone did lead him." Notice it says the Lord alone did it. No man or men helped him to lead Jacob, nor did the Lord ask him for any suggestions as to how it ought to be done. "And there was no strange god with him." Since the Lord was the only leader and teacher Jacob had, it resulted in Jacob's having no other god to worship but the one true and living God. He could not turn aside unto idols, because the discipline to which he had been subjected in his soul by the direct leading and teaching of the Almighty had purified him from idolatry.

The reason the world is so full of idols to-day, and so many thousands bowing the knee to them, is because men in the mass are strangers to the internal spiritual work of God. They are being led and taught by men of their own selves, and not by the Lord alone, as

was Jacob.

Now, as to the manner of the Lord in teaching Jacob, the inspired record likens it to an eagle's training of its young. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." The eagle builds its nest only in mountainous districts, carrying a few sticks and brambles to the inaccessible shelf of a rocky precipice, where the eggs are deposited almost on the bare rock. Here the eagles are born and nurtured until ready to fly. Then the parent bird puts them through a course of instruction which appears cruel, but is for the young's good. The mother proceeds to stir up the nest by removing first one stick and then another; that is, she takes the very foundation from under the little ones. As this goes on, the young, not knowing what to do, begin to fall off the shelf, and down, down, down. But the alert eye of the mother is ever upon them. She does not intend her young shall fall so far as to be dashed to pieces. As they fall she swoops under them and catches them on her wings, to bear them to a place of safety. This process is repeated again and again, until the young, in fluttering, learn to use their wing muscles, and so to fly.

This training of the eagle's young is employed by the spiritual writer to convey some idea to us as to how it is the Lord disciplines his Jacobs: all his followers. The Lord removes the very foundations from under his people and lets them sink down so far, until they think death and obliteration their very sure portion. By the inner teaching of his Spirit he makes them to know the hidden evils of their heart, he shows them their sins, revealing the utter depravity of their human nature. Everything in which they ever trusted for salvation is taken away; their good works, if they ever thought they had any, are stripped from them; their wisdom becomes foolishness, their righteousness filthy rags. Their refuge of

lies is taken away, their garments of fig leaves shriveled up by the scorching rays of the law's condemnation. Stick by stick the nest in which they so securely trusted is swept from under them, and they find themselves sinking down, sinking down beneath God's righteous frown. The teaching of the Lord is such that he will not share his throne in their affections with any rival power. He is a jealous God, and will not allow that his children shall serve any but himself. Through great tribulation he engraves this precept in the fleshly tables of their new heart and implants it in their spiritual mind: "Thou shalt love the Lord thy God, and him only shalt thou serve." No truer words are to be found in all Scripture than those of the apostle that it is only through great tribulation that the disciples of truth enter into the kingdom. One of old said that it was good for him to be afflicted, for before he was afflicted he went astray, but "now have I kept thy word."

Every new appreciation of divine things comes through some measure of affliction. This is the internal or soul discipline by which the Lord leads his people in obedience to his truth. It is only as we are taught the vanity and weakness of ourselves over and over again that we can be made to flee the corruption that is in the world through lust. Only by being taught experimentally the folly of trusting in an arm of flesh can we arrive at that trust alone in God which shall never make ashamed. Society has its moral code, according to which its members must live if they expect respectability. Nations have their laws, which their citizens must obey if they expect to stay out of jail. But neither morality nor obedience to man-made laws constitute christian obedience. No outside authority, either of society or of church or of state, can tell one how to obey God, or compel one to be a child of God. The authority of God, that is, his irresistible power, working in the souls of his people dis-

ciplines them in the way they should go. In the absence of any heart knowledge of true religion, no amount of outside influences can effect regeneration. There is a world of difference between "reformation" and "regeneration," between the devil going out of a man and his being cast out of a man. "When the unclean spirit is gone out of man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

Here we have a picture of moral reformation, which is often mistaken by the world for spiritual regeneration. Persons sometimes make up their minds to reform their manner of living, sometimes even resolving to leave off swearing and other forms of wickedness, in order to get religion. By this means the unclean spirit voluntarily agrees to go out of the house instead of being cast out. For a while all goes well, and the house really seems much cleaner, more swept and garnished, than ever before. But, in the absence of any work of the Holy Spirit in the heart, this cannot last, there will be a gradual slipping back into the mire of wickedness, and the man will eventually be worse than ever before. The world is all the time looking for external influences to bring about an internal work. It can never be. One must be born of the Spirit and of the water before there can be any entering of the kingdom. In the absence of this work, which is always spiritual and internal, there can never be any effective substitute devised by men. Sinners must be born of God in order to be righteous, they must experimentally be taught of God's Spirit in order to be disciplined into obedience unto the truth. All the laws and compulsions of men can never force one sinner into be-

ing truly good.

We have frequently reminded our readers in these columns that God's people need not that any man teach them, for they have an unction from the Holy One and know all things. There is in the soul of each believer an inward monitor, an abiding grace, which teaches them the denial of worldliness and ungodliness, that they should live soberly and righteously in this present evil world. The best we can say to you is to heed this still small voice that speaks in your heart, and to walk in accord therewith as the Lord may measure unto you sufficient grace. One of us cannot be a rule for another, one cannot tell another what to do, one cannot lord it over another's conscience. Let each walk according to the light that is in him. If that light be darkness, so much more the pity. The nation of Israel of old seemed to repent of their transgressions again and again and turn unto the Lord, but it turned out to be only "seeming" and not reality. They were always doing contrary to the law and going after strange gods. When some great disaster overtook them then in their fright they would seek the Lord in a formal way and seem to turn over a new leaf of reformation. Sometimes it looked like real regeneration, but soon after the danger passed away they were as wicked as ever.

The Bible proves that where the Spirit's work is in the soul true obedience will be prompted through love, and not through fear of any threatened evil. A so-called preacher said the other day, "The passions, the appetites and the desires of men made it necessary for the promulgation of the ten commandments. Yet they still stand and are obeyed by the great mass of the American people." This preacher may have studied theology but he surely never studied his Bible. God's promulgation of the ten commandments by Moses certainly was never made contingent upon the passions, appetites nor desires of men. The wickedness of men never made it nec-

essary for God to do anything. Whatever God has been pleased to do for the salvation of sinners, he was never impelled thereto by any considerations outside himself, but induced solely by his infinite mercy and the good pleasure of his will. The promulgation of the Mosaic law, instead of being compelled by the wickedness of men, was but one of the several links in the chain of God's plan of salvation decreed in his eternal counsel with and in himself before time began. According to his plan, first came the counsel in eternity founded in God's foreknowledge, election and predestination. Then came the creation of the world. Next the formation of man out of the dust of the world. Then God put the man under law. Following came the transgression and the entrance of sin into the world, and then death by sin. The sending of the Mosaic law was another link in the great chain, for no other purpose than to show the impossibility of man's being saved through any obedience of his own. Yet the so-called preacher quoted above has the audacity to say that the ten commandments still stand, and are being obeyed by the great mass of the American people.

The ten commandments certainly do not stand to-day as a spiritual code, for they, with all the rest of the law passed away, with all that old covenant, in the death of Christ. To say that they still stand is to say that Christ did not finish the work the Father sent him to do. But more amazing it is to say that these commandments are being obeyed by the American people. The first and greatest commandment of that law was, Thou shalt love the Lord thy God with all thy mind and heart and strength, and thy neighbor as thyself. It is news to us to hear that the great mass of the American people are doing this. We had not noticed it. Indeed, labor troubles everywhere, with increasing unrest and strife on every hand, the rich getting all the time richer and the poor all the time growing poorer, does not have the

appearance to us of loving the neighbor as one's self. Possibly it is like that young man who asked Jesus what he should do to inherit eternal life, and when he told Jesus he had kept all the law from his youth up, the Savior told him to go sell all he had and give to the poor. The young man went away sorrowful, for he had great possessions. The world, as the so-called preacher says, may boast in its self-righteousness that it is keeping the ten commandments, but may the Lord have mercy on them if the great searchlight of his truth shall ever shine in their souls to bring them to real knowledge of themselves before his great throne of judgment.

Yesterday we came across another choice bit of literature from the pen of a modern writer, and we cannot resist handing it to our readers. Speaking of the recent world war and its attendant misery, he says, "The war can pay its measureless cost only if the world is shocked into change of heart." Now, did any one ever hear of anybody being "shocked" into a change of heart? As we have said before, true godliness can never be imparted by any outside influences whatever. Earthquakes, whirlwinds, fires, plagues and wars can never produce spiritual changes at all. The Lord does take out of his people the stony heart and does give them a heart of flesh, thus effecting a real change of heart in his people, but he never employs calamities to do this work. It is invariably the fruit of his own Spirit's work.

You know the old prophet looked for the Lord in the wind, but he was not in the wind; then he looked for the Lord in the earthquake, but he was not in the earthquake; then in the fire, but the Lord was not in the fire. After all these calamities, came a still small voice. That was the Lord, and that is the Lord. No amount of external troubles and influences can bring one person to know the Lord. True spiritual discipline, true religious training, true christian obedi-

ence unto the truth, are the fruit of nothing short of the still small voice of God in the soul, which is the Holy Spirit's teaching. Just as the wind blows where it lists, and we hear the sound of it, but cannot tell from where it comes nor to where it is going, so is every one that is born of the Spirit. Multitudes from all the coasts of Judea went out to see John baptizing in Jordan. What did they expect to see? Surely not what they did see, for what John was doing was very simple and unpretentious, not at all spectacular. He was only a reed shaken by the wind. Only a poor frail piece of humanity being blown here and there by the dictation of the wind of God's Holy Spirit. So is every one that lives in obedience unto the truth through the discipline of God in his soul. Just reeds shaken by the wind.

(Editorial by Elder H. H. Lefferts April 1, 1920.)

## OBITUARIES

### BASIL L. HUTCHENS

Basil L. Hutchens, age 67 years, 7 months and 22 days, passed away January 25, 1970. He had been in ill health for several months, and upon attending services at different churches in the Soldier Creek Association and other associations, on returning home he would be in bed for days, suffering and under the care of a doctor.

Basil joined the New Providence Primitive Baptist Church in Calloway County, Ky. the third Sunday in April, 1945, and was baptized by the pastor, Elder Paul Poyner.

We, his church brethren, sisters and friends, miss him greatly: his presence, his help in a material way, his words of wisdom upholding the truth as he had been led about and instructed in the truth as it is in Jesus Christ the Lord. He was ready always to give a reason of his hope for life and salvation in this time world, and a hope to be made a joint heir with his Saviour, and be made like Him to dwell in peace in that Eternal Home where there will be no pains or sorrows — no waiting to be treated by doctors on the tomorrows; but ever to dwell in that bliss that awaits the elect of God: the ones the Father chose in the Son before the foundation of the world.

His wife, Mrs. Jewel Rayburn Hutchens, was sick at the time of his death, and died April 9, 1970. She was not a member of the

same church with Basil, yet their home was a home for his church friends; and preaching services were often held in their home at night during the Soldier Creek Union Meetings and Associations.

The survivors are five children, twelve grandchildren and two great grandchildren. The children are: Lorena Owen, Patsy Neal and James Hutchens, all of Murray, Ky.; Alice Faye Ethridge, Hardin, Ky., and Ola Mae Redding, Waverly, Kansas.

The funeral was conducted at a Murray Funeral Home by Elders Paul Joyner and Terry Sills.

His church friends and brethren feel that Basil would want his obituary published in the *Signs of the Times*, that his friends may know he had at last found rest from his sufferings; that death had released him from pain, and that he died in the faith once delivered to the saints.

Peace be to his memory.

A sister I hope,  
Effie Bowden

### ELEANOR AUDREY BONDS MOORE

Whereas it has pleased our eternal heavenly Father to call from our midst our beloved sister, Eleanor Audrey Bonds Moore, in accordance with a resolution of Skewarkey Church I will attempt to pen a few expressions in her memory.

Sister Moore entered this life April 8, 1916, and was called home May 27, 1970; thus her travel in this life was more than 54 years. She was the wife of George Herman Moore, who survives; and the daughter of the late John Dennis and Ella Lee Bonds. She was a native of Martin County, N. C., where she spent all her life.

Sister Moore united with Skewarkey Church the second Sunday in May, 1963, at the water's edge, where she was baptized by her pastor, Elder E. C. Harrison. She manifested much love for the church and brethren, and was faithful to attend her meetings when her health permitted. She suffered many afflictions during many years of her life, but was blessed to endure them with much patience until the end. Although her activities were limited, she was a faithful wife and mother, esteeming the welfare of her loved ones above that of herself.

She loved the doctrine of sovereign grace, and possessed a hope in an allwise, powerful and merciful God of being united through the redeeming blood of her Saviour, to the eternal city whose builder and maker is God.

Surviving are her husband, two sons, two daughters, and three grandchildren; also three

brothers and two sisters. To the family we extend our heartfelt sympathy: may you be comforted by the Spirit of God, is our prayer.

Funeral services were conducted in the Skewarkey Church by her pastor, Elder E. C. Harrison, assisted by Mr. Thurman Griffin and Mr. Timothy Creel. Interment was in the Church cemetery beneath an array of beautiful flowers.

RESOLVED, That a copy of this be placed on the church records, a copy be sent to the *Signs of the Times* and *Zion's Landmark* for publication.

Done by order of conference the second Saturday in June, 1970.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

#### SISTER CARRIE DALTON

Sister Carrie Dalton was born September 27, 1903, and departed this life August 7, 1970, at the age of 66 years, in the Lynchburg General Marshall Lodge Hospital. She is survived by her husband, Giles H. Dalton, and four sons: Wallace F. and Melvin H. of Hurt; Silas D. of Lynch Station, and Donald W. Dalton, of Bedford; also by three daughters: Mrs. James G. Bailey and Mrs. T. G. Dalton, of Gretna, and Mrs. Billy Atkinson, of Fort Bragg, N. C. Also surviving are four sisters: Mrs. Domeron Owen, of Burksville, Mrs. Morman Simpson, Mrs. Morman Pickeral and Mrs. Eva Pickrel, of Gretna; and fifteen grandchildren.

Funeral services were held at Weatherford Church by her pastor, Elder O. K. Tench, and Mr. Charlie Thompson. She was laid to rest in the church cemetery.

She united with Weatherford Primitive Baptist Church July 23, 1944, and was a faithful member until her health declined. May the Lord be with and comfort the family.

Marvin Brumfield

#### ANDREW PRINCE

Brother Andrew Prince, 78, passed away Monday, November 18, 1969, in a Greenville, Texas, hospital. Funeral services were held in the Coker-Mathews-Putus Funeral Chapel by the writer.

Brother Prince was a member of Mt. Zion Primitive Baptist Church at Cash, Texas. He was blessed to attend church regularly and carry people who had no way to go. He was a very humble man, and was loved by all who knew him. We feel to say that our loss is his eternal gain.

Survivors are: his wife, Sarah Prince, of Greenville, Texas; three brothers and three sisters.

Loyd Wall

#### PINK USSERY

Brother Pink Ussery, 85, passed away Monday, September 14, 1970, in a Greenville, Texas, hospital. Funeral services were held Wednesday, September 16, in Mt. Zion Primitive Baptist Church at Cash, Texas.

He had been a member at Mt. Zion for over sixty years, and was ordained deacon in the early 1920's. He was very devoted to his church and was able to attend up to death.

Survivors are, one brother, Cutler Ussery, and several nieces and nephews. Services were conducted by the writer.

Loyd Wall

#### COLUMBUS Z. MOSELEY

Brother C. Z. Moseley was born Dec. 14, 1918 in Crenshaw County, Alabama. He moved his family to Butler County, Alabama, eighteen years ago.

Our Lord God of all power, whom he loved and worshiped, called him home June 5, 1970. His stay here on earth was 51 years and seven months.

Brother Moseley was married to Dorothy Fegan of North Ireland, May 10, 1945. To this union four lovely children were born, two boys, and two girls, Sandra, Tyrone, Sheridan and Terry. One Grandson, Leslie Tyrone.

Brother Moseley united with Mt. Zion Primitive Baptist Church July 26, 1958, and was elected church clerk, Dec. 28, 1958, and ordained a deacon April 28, 1963. He served his church faithfully and humbly until his passing. Brother Moseley believed in the doctrine of Salvation by Grace through Faith which was delivered to the Saints. He attended church regularly until our dear Lord and Saviour chose to remove him from our midst unexpectedly. He will be missed by all his loved ones, relatives, and friends.

His funeral services were held Sunday, June 7, 1970, with Elder Sam H. Dean, officiating. His body was laid to rest in the church cemetery to await the resurrection when God comes and gathers His children up and carries them to their eternal home in heaven where they will never have to part from their loved ones again.

The church mourns the passing of this dear Brother. This writer, (along with the other members) will always remember his pleasant smile and loving expression of kindness to all his fellow Brothers, Sisters, and friends.

May it please God to reconcile his family and all who knew him.

James E. Duncan, Clerk