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**The Little Things**  
**by Elder T. L. Webb, Sr.**

***PREFACE***

The contents of this book is some of my old editorials, published in The Primitive Baptist and other papers, on various subjects, embracing practically all the fundamental principles. It also contains subjects on some of the little practical and experimental things of life, also a little reason for my hope in these principles, and for my assuming to occupy a very small place in the church of God as a witness for Christ.

I am not re-publishing these editorials because I think they are superior to the writings of others of our good brethren who write for our papers. I did not think that when I wrote them. I think the same motive is impressing me in the work now that prompted me to do the writing, which, I trust, is for the honor of God and the comfort of His people. If there is any importance attached to the book, it is the sentiment and not the composition. In that event, God should have all the praise instead of the author of the book. But, regardless of what I might say in advance about the book, the reader will be the judge.

Of course some who will read the book have already read some of these editorials. But, possibly, your children have not read them. And if you endorse and appreciate the sentiment expressed in these writings, you will wish to give the book a place in your home.

The fact that I am re-publishing these editorials without any change in them, says within itself that I am yet satisfied with the sentiment. I am willing to risk it and leave it as my dying testimony. I realize that my writings for our papers must soon be discontinued—the race run. For this reason I have rounded up these old writings to be preserved. I dedicate the book to my little family, who will take care of it. It is the only legacy I will have to leave them. I pray God to bless it to their comfort and to the comfort of others into whose hands it may fall. T. L. WEBB Marshville, N. C., February, 1941.

### *BIOGRAPHICAL*

According to the family record, I was born Jan. 15, 1874. A little, two room log cabin, yet standing by the roadside near old Shady Grove Church and not far from the old town of Rutherford, Tenn., marks the sacred place of my nativity.

My father, Elder J. G. Webb, was born in Tennessee, March 9, 1849, and died at Bonham, Texas, at the home of my sister, Mrs. Bennett West, Oct. 6, 1927. He united with the Primitive Baptist Church in 1874, the year I was born. So that was an eventful year with him as well as myself. He was ordained to the work of the ministry in 1878. In 1882 he, with his family and others, moved from Tennessee to Texas, where he was actively engaged in the service of God the remainder of his life. I do not think it out of place, in writing a sketch like this, to say that I am proud of the record of his wonderful life, especially in defense of the cause of his Master, which is well known to some of the readers of this paper, as he was editor of the Baptist Trumpet about twenty years, and I think he held about thirty oral debates with men of other religious orders. He preached his last sermon on his dying bed, stating that he was willing to die on the doctrine he had preached, and was ready and anxious to go home and be at rest. He was a son of Elder S. W. and Nancy Webb, who were also born in Tennessee. They were both Primitive Baptists. Grandfather Webb, although not as widely known as some in his day, it is said had few equals in the knowledge of

church history, as well as the Bible. He was plain, outspoken, yet unassuming. I remember hearing him preach and remember seeing the old saddle pockets and sheepskin saddle blanket, which he used in traveling horseback over the sacred old hills of Tennessee. He died in Bonham, Texas, at the home of my father, July 3, 1893, at the age of 70, and was buried near his old home in Collin County, Texas. Grandmother Webb's name before her marriage was Nancy Lawler.

My mother's name before she was married was Louisa Taylor. She was a daughter of Elder Leonard and Sallie Taylor, who lived in Middle Tennessee at the time of their marriage. Grandmother Taylor's name before she was married was Sallie Dennie. Grandfather Taylor was a Primitive Baptist preacher and grandmother was a devoted member of the same faith. They also had one son, known to many who will read this, especially in Tennessee, who was also a Primitive Baptist preacher, Elder R. C. Taylor, who has also fought the good fight of faith and gone on to that peaceful rest on the other shore; and I must add the name of his noble son, Will Taylor, who is yet living near Milan, Tenn., and, with the exception of preaching, is, with honor, following in the footsteps of his father, and is serving as deacon of old New Hope Church, near Milan, whose sacred stand has often been occupied by our sainted fathers and grandfathers. Grandfather and Grandmother Taylor were originally from Middle Tennessee, but finally settled in Carroll County, and united with old Shady Grove Church. He died at the Gibson Wells at the age of 77 and was buried at the Bryant family graveyard. Grandmother survived him and finally moved with her children to Texas. She died at Bonham, Texas, and was buried at the Philadelphia Cemetery, near the church where she held membership. On account of leaving Tennessee when I was only eight years old and being separated from most of my relatives, I have but little knowledge of many of them and cannot give any correct record of their lives.

So I will now endeavor to give a little reason of my hope of being related spiritually to the family of God, and some impressions that have, through the providence of God, led me to the place that I am

now trying to occupy in the church of God. But, even in this, I seem to know so very little that I can claim as evidence in my behalf, I wonder sometimes, after all these years of service, sacrifices and toils, if indeed I have ever been taught of God; and were I not allowed to supply the word hope, it seems that I would have nothing to offer, for when I sum it all up, about all I can say is that "Wherein I was once blind I can now see." But one thing encourages me to write, and that is, I think I might reach some poor, little one who, like myself, has such little assurance of these things that he has to go in doubts and fears. I think I could very easily, from a doctrinal standpoint, give a Scriptural reason for my convictions in the Primitive Baptist faith. I could show by the Bible that the only way anyone can see or enter the kingdom of God is by being born of the Spirit of God. So it is not a question with me as to whether or not this is an unconditional work. It could not possibly be anything else but an unconditional work. But the most serious question of my life is, am I experimentally and spiritually embraced in these principles?

I confess that, from some cause, from early childhood there were occasions when the seriousness of death and eternity impressed me in such a way that I would sometimes feel unfit to live or die, which caused me to spend much time in sadness and in trying to beg the Lord for mercy. Yet I am not sure that I can recall the moment, the hour, the day or even the year, when I first became conscious of my depraved nature or when I was changed from nature to grace, if indeed I ever was. I have wondered if a consciousness of one's sinful condition, which causes him to mourn and beg for mercy, is evidence of a gracious state with the Lord, and if so, if it could be possible that I was changed at some early moment of life when I did not know what it meant? How I wish sometimes that I knew more about what it means to be born again. I can recall occasions in early life when it seemed that I trusted in Jesus with unaccountable joy, but did I not love Him and confidently beg Him for mercy before this? I will mention one occasion of life that I often resort to with comfort and hope, although it seemed to leave me a poor cripple for life and so strangely affected and impressed me that I seemed to be broken up and ruined. My father was preaching on this occasion

about the sufferings of Christ and describing the cruel treatment and persecutions that Christ so freely bore for the sake of poor sinners. I was just a lad, but from some cause my little soul went out in such sympathy and love for the innocent and harmless Son of God that my eyes became blinded with tears. I never in this world will be able to describe my feelings on that occasion. A strange burden came into my life at that time that I have never been able to overcome. From day to day and often in the still hours of night and in my dreams something seemed to be telling me of the suffering and death of Jesus and impressing me that I, too, must describe these things to others and suffer for His sake. Although I felt sure that father saw me shedding tears while he was preaching, for he seemed to be looking at me all the time, yet I resolved to try to keep all these things hid. One sad evening, as the shades of night were closing in, I came in home, so cast down and bothered that it seemed I could hardly live. Father was sitting on the porch alone. As I walked up and looked at him I thought if I had a friend in all the world it was he. He motioned for me to come to him and then said he wanted to talk to me. He began, not by asking me questions, as I expected, but by relating his experience and impressions to preach the gospel. Finally, when I could bear it no longer, and broke down in tears, he said, oh, so tenderly and lovingly, "Son, I have learned by experience that the only way to get any relief from these impressions is by trying to follow them and in doing the best I can." This was the first time he ever privately advised me to live in the service of God. Here I must say, in memory of him and mother, that while they never did try to teach their children to become religious or do anything as a preparation for the glory world, yet from my earliest recollection, their home was a home of prayer, and they did teach us, by example as well as words, to be truthful and honest and live good moral lives in every respect. They were poor in this world's goods, but as I look back now to the old home, where we children once gathered with them around the sacred old fireplace for the evenings of prayer, I think of it as a mansion and as the dearest place in the book of memory. If I had nothing else to remember but the self-sacrificing, burden bearing and devoted Christian life and dying words of my precious mother, I could not doubt the reality of true religion and what the

Bible says about that pure world of endless joy; and, whether it is prepared for me or not, I know it is hers.

On the fourth Sunday in July, 1896, I went before Harmony Primitive Baptist Church, near Bonham, Texas, and was received into their fellowship. I will never be able to describe my joy on that occasion. I was baptized the next day by Elder J. W. Herriage, whose sacred fellowship I yet have the honor of retaining with thankfulness. The sad word has just reached us that he is seriously ill and not expected to live and my poor heart goes out in tenderest love and prayers for him.

After being baptized, the burden and responsibility of defending the cause of Christ seemed to come upon me with double force and I found no rest until I made the effort to talk before the church, using as a starting point the words of the old song: "Didst thou, dear Jesus, suffer shame, and bear the cross for me?"

So, after all, about all I know about a call to the work of the ministry is an impression of mind, over which I had no control, that has lingered with me all these years, and unless I have at some time really preached I do not suppose I have ever made my calling sure with anyone.

I was ordained to the work of the ministry April 26, 1902, by the authority of Harmony Church, Bonham, Texas, by the following presbytery: Elders J. G. Webb, J. W. Segler, R. C. Taylor, M. L. Barrett, J. W. Herriage, P. D. Ausmus and Willie L. Barrett. This was 39 years ago. My hair is now tinged with gray and I know that I am nearing the end of the journey. I am not tired of the service and I desire above all things else, if I am not deceived, to finish my course with joy and have an honorable discharge from the battlefield. Yet I can truly say, in hope of final victory over the grave, that I am glad I am born to die.

During these years of joy in the dear old church, I have also found some trials and sorrows and have often been discouraged along the way, many times wondering how I could meet the obligations and

problems of life; and had it not been for the co-operation of my faithful little wife, who understands and shares all my sorrows as well as joys, I think I would have almost given up. But I thank God for her, as well as all other blessings, as a gift from His own gracious hand, and can yet say, "Tis grace that has brought me safe thus far, and grace will lead me home."

### *A FEW SQUIBS*

If "God hath from the beginning chosen you unto salvation" [{2Th 2:13}](#) how can the choice be hinged on something you do now? The election is over—took place back in the beginning, and God doesn't change. Some people may not have heard about it, but it is a fact just the same.

If people have to believe the gospel in order to be elected to salvation, why did Paul say, [Ro 11:28](#), "As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes?" If those people were enemies to the gospel they certainly did not believe the gospel, yet they were the elect of God. So one now might be an enemy to the gospel, or may have never heard of the gospel, and yet be beloved of God, chosen of God and an heir of heaven.

If faith, repentance, confession and baptism are steps to be taken in the ladder reaching toward salvation, or heaven, as some claim, I want to know what leads one to take the first step? Is it the Spirit of God that leads him or is it the evil spirit? To answer this question would force us to affirm one of two propositions—that God saves sinners because they follow the evil spirit, or that the first step that they take in the service of God is an evidence that they are already saved. For proof of this statement read [Ro 8:14](#): "For as many as are led by the Spirit of God **are** the sons of God" -not will be if they will take a few more steps on the ladder—but are already the sons of God.

### *A PLACE OF REST*

I get so tired sometimes of hearing of contentions, wars, eruptions and divisions in the dear old church, together with the daily battle of my own life with sin and imperfections; and having no hope of reaching a state of perfection here in this world, or finding a place of endless and perfect rest, I am really glad that I am born to die. I do not mean that I am tired of life or that I have no charms in this world. I do not mean that I am tired of the service of God, which has from my childhood days meant more to me than all else in this world, and which has given me courage in the most trying ordeals and conflicts of life. I do not mean that my little home and loved ones that God has given me to cheer and comfort me in days of sorrow and disappointments and to make my last days the happiest ones, have become less precious to me. I do not mean by saying that I am glad that I am born to

die that I have all my affairs rounded up, naturally and spiritually, ready to start on that final journey from which none ever return, but I mean that the hope of that better place, where there will be no strife and confusion, and where dark clouds will overshadow us no more, is so precious to me and seems to be so much in harmony with something about me-an inward emotion, longing for freedom and lasting rest, which is inexpressible-I say with the poet, "I would not live away." I mean, too, that I am anticipating for my loved ones all that I too am hoping for in that long-sought home. Something seems to tell us that the separation in death will not last long. I am glad the Saviour called death a sleep, for that means to awake. Oh, blessed hope, to awake in a new world with our own loved ones and all the blood-washed throng, where we will all love each other perfectly and where none will desire to kill and destroy!

As I view it today, the most lamentable feature about the dear Old Baptists (but thank the Lord it is not general) is a disposition to bite and devour one another, fuss and wrangle over things to the hurt of the cause, the distress of the brotherhood and the shame and disgrace of neighbors and friends. I must confess that while I love to go among our dear people and try to preach sweet Jesus to them as the only Saviour and as a perfect model for our attitude toward each other in the daily walks of life, yet I have no desire to live in strife and confusion. If you say it cannot be avoided, then I am sorry for you, but let me tell you that there are places in this great world where the Old Baptists love each other, look over each other for good and not for evil; where they are willing to live and let live, and where their churches stand out as the light of the world. How I long for these resting places the few more days of this life. At best I am sometimes cast down and long for more assurance and for that rest that the Lord alone can give, and then with the poet I ask,

And is there, Lord, a rest,  
For weary souls designed,  
Where not a care shall stir the breast,  
Or sorrow, entrance find?

## *ALL MEN*

**DEAR BROTHER WEBB:**

We enjoyed your explanation of [Ac 13:48](#). It was enlightening to me. I have tried so hard to understand the dear word of God, but it seems like a sealed book to me. I will now ask your views on [Ro 5:18](#). We are interested in the **alls** embraced in this verse. I will soon be a subscriber for the paper. I sure do enjoy your good articles on the word of truth. Your little brother in search of the truth, J. A. TUCKER. R. 3, Pettigrew, Ark.

**REMARKS**

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."-. {[Ro 5:18](#)}

I think the apostle in this, as in other verses in this chapter, is emphasizing the two representatives-Adam and Christ, and showing the result of each of their work. To take the position that the **all men** the free gift came upon unto justification of life means all the human family would be to say that all of the

human family will be housed in heaven, for no one can be eternally condemned that God has justified. Many Scriptures show clearly that all of the human family will not be saved; therefore the **all men** in this cannot embrace all of the human family. It means all that Christ represented; all of the Lord's people; all of the elect; all that the Father gave to the Son; all that Christ reconciled to God by His death, and all that will finally be saved. "Yes," says one, "but it says 'all men,' and all means all." Then I suppose when the Bible says "every man" it includes every man in the world, without exception. The Bible says: "Let God be true and every man a liar." Does the **every man** in this text necessarily mean every man in the world? If so, then just as sure as we are men we are liars, according to such logic. It also says, "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it."- [Lu 16:16](#). If **every man** always means every man in the world, then they have all pressed into the kingdom, and the kingdom is full of liars. But that is not the truth.

Now, for proof that the last **all** in the text does not embrace all the human family, and that it is different to the first **all** in the text, I call attention to [Ro 5:15-17](#). "By the offence of one (Adam) judgment came upon **all men** to condemnation;" all that Adam represented; all of his posterity; all of the human family, for he represented all the human family. This idea will not conflict with any other Scripture. Adam being our representative, according to nature, for we are all Adam multiplied, the condemnation for his offense was imputed to all of his posterity. Why should it be imputed to some of the human family and not to others, since the whole world are guilty before God? Christ being the representative of His people, all of their sins were imputed to Him, and His righteousness imputed to them, which is the only thing that can deliver them from the just condemnation of the offense of the first Adam. We were not present when the sentence of death passed upon the human family; neither were we present when Christ died for our sins and rose for our justification, but, judicially and in the mind of God, we stood secure in our representative; and unless our sins were transferred to Christ and His perfect righteousness transferred to us, then we are without hope. I am quite sure that I was represented by Adam, and have never felt inclined to deny my relationship with him according to nature because of what he did, for I am in the same boat with him and all his posterity by nature. Yet I trust, oh, blessed thought! that I was also represented by the blessed Christ.

### *ARE THEY LOST?*

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. -[Heb 6:4-6](#).

Sister Lyons, of Greenbrier, Ark., requests my views on the above Scripture. This Scripture is resorted to by some to try to support the idea of final apostasy; but it proves too much for those who claim that idea; because they claim the backslider can be renewed to repentance. In fact, they devote much time in trying to work over those who they say were once saved but have fallen from grace. But the text

says if they fall away it is impossible to renew them to repentance. Why waste time trying to do something that is impossible? I may not know the main lesson the apostle meant to teach in the above Scripture, but, in my judgment, instead of it teaching final apostasy, it teaches the impossibility of such a thing. Just as sure as redemption was obtained by the crucifixion of Christ, and just as sure as He cannot actually be crucified again, then it is impossible for one of those He represented in His death to be lost eternally. If just one that He died for, and that He obtained eternal redemption for, {[Heb 9:12](#)} were to be lost eternally, it would, indeed, not only put Him to an open shame and say that He failed to do what He came from heaven to do, and what the prophets and angels said He would do, but it would conflict with hundreds of Scriptures that teach His work to be perfect, {[De 32:4](#)} that when He begins a good work He will perform it, {[Php 1:6](#)} that those He gives eternal life to shall never perish, {[Joh 10:28](#)} that their lives are hid with Christ in God, {[Col 3:3](#)} that they are kept by the power of God for an inheritance that is incorruptible and that fadeth not away, {[1Pe 1:4-5](#)} that they are preserved in Jesus Christ, {[Jude 1:1-25; Ps 37:28](#)} that they are loved with an everlasting love, from which neither things present nor things to come can ever separate them. {[Ro 8:38](#)}

Evidently there is only one of two positions to take about the Scripture at the head of this article. It either means that the characters under consideration were only religious in form, without any grace in their hearts to begin with, or else the apostle was emphasizing the perfect work of Christ and showing the impossibility of apostasy. Notice he does not say they will fall away, but says, "if they shall." I really think he is teaching the impossibility of such a thing by showing what the result would be if such a thing were to occur.

## *BAPTISTS OF NORTH CAROLINA*

We are having good meetings in North Carolina. Someone uniting with the church most every Sunday. We are in the bounds of the Original Bear Creek Association-a lovely wide-awake band of Baptists, contented with the old time apostolic principles-unconditional election, special atonement, effectual calling by the independent, sovereign work of the Holy Spirit, preservation of the saints, the resurrection of their bodies in the image of Christ at His second coming, and the final uniting and glorification of all the redeemed host out of every nation. They also recognize the program outlined and delivered to the organic church by the Saviour for its activities through time, which they claim in no way conflicts with the sovereignty and eternal purposes of God. Hence they hold sacred the idea that God's children are active in the service of God- not governed by physical law, but under parental and moral law, and hence accountable to God. So in their teaching they find a place for all the admonitions and commands of the Bible. Hence they admonish God's children to obey the Lord, and inform them of the blessings promised to those who obey. As a result of such teaching God's little children are encouraged to cut loose from the world and follow the Saviour. In teaching predestination, or any other fundamental point of doctrine, if God's ministers stay with the Bible, they have no occasion to apologize for, or be embarrassed in, calling attention to the many hundreds of exhortations taught in the Bible.

## ***BE STILL***

Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.- [Ps 46:10](#).

The above text not only portrays the wisdom, power, sovereignty, omnipresence and immutability of God, but sets forth a wonderful lesson to be observed by His poor, afflicted saints here in this life. There is a time to be still and a time to run. There are some things over which we have no control and there are some things over which we do have control, with the power that God has given us. The Bible not only says, "Be still," but it also says, "Let us run." If the faith on which we stand is not in line with both of these expressions then there is something wrong with our faith (doctrine). The text at the head of this article does not imply that God's people should be like stocks and stones and inactive in the service of God. But it does teach that they should recognize and acknowledge God and His work; that they should not be restless and impatient concerning His work, but be quiet and easy. Paul expressed the same thought when he said, "Be ye reconciled to God." That is, be satisfied with God and with what He has said and done. We are not commanded to reconcile God, or make an atonement for sin, but to be reconciled to Him-be satisfied with the atonement that is already made by the Lord Jesus Christ. If we are satisfied with the atonement that Christ made by His death on the cross, prove it by "being still" about the work of salvation for those for whom the atonement was made; prove it by working at something that will acknowledge God as a sovereign over all things; prove it by contending for the faith of God, which says, "If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life."- [Ro 5:10](#). How could I prove that I am satisfied with the above statement of Paul if I were trying to accomplish that work myself? In other words, how can anyone be satisfied with Paul's plain statement in [Ro 5:10](#) and believe in a conditional plan of salvation, or the possibility of any being lost that were reconciled to God by the death of Christ? The salvation is just as sure and just as broad as the reconciliation. If Christ, by His death, made reconciliation for the entire human family, then the entire human family will be saved, or else Paul did not know what he was talking about. But how many people are satisfied with what Paul said about it? How many are uneasy about the outcome of the matter-afraid it will be a failure if certain things are not done by us? How many are complying with the command, "Be still and know that I am God?" If people do not know when to be still and when to run, they are liable to run at the wrong time, and they are liable to be still at the wrong time. Here is

where teaching should come in. The gospel explains these things. But the great trouble is so few of God's people ever hear the gospel. Hence only a few of them know when to be still and when to run. If all of God's dear people could just learn to be still and know that He is God how happy they would be. But many, on account of having wrong teaching, are worrying their lives out trying to do something that they cannot do, and something that they have never been commanded to do, -that is, cause God to be exalted among the heathen; or in other words, cause Him to save people among the heathen. Some people wonder why Primitive Baptists are not worried over the salvation of people in heathen lands and why we do not fall in line with the big drives for money to save the heathen. Well, that is easy to explain. God tells them to be still and let that alone. "Be still and know that I am God; I will (not may) be exalted among the heathen." Be still and know that He is an omnipresent God-He is in heathen lands just as well as elsewhere. Hence the question is asked in the Bible, "Am I a God at hand, and not a God that is far off?" Be still and know that He has power over all flesh. Be still and know that He is a God, as described by Isaiah, that "shall not fail nor be discouraged till He hath set judgment in the earth and the isles shall wait for His law." Yet, remember that you are under lasting obligation to this wonderful God to "run," with patience, the race set before you, looking unto Jesus, who is the author and finisher of your faith. If we know how to be still about God's work, then we are better prepared to run the Christian race and be happy in His delightful service.

To understand the greatness of God is the secret of our joy and peace in this life, for if we have a mind capacitated to comprehend His greatness we are in possession of a witness within, which corroborates with the written word of God, and this is what brings the joy. So if we ever have, even for one moment, been in an attitude of mind to truly, confidently and experimentally, be still and know that He is God, as the Bible describes Him, we are wonderfully blessed. It certainly does mean something to be still when the Bible says be still; and it also means something to know that He is God. One thing, though, I would impress on the mind of the reader is, that life always precedes knowledge; however, knowledge precedes the joys and comforts of life. On this one point some have made the mistake of their religious lives. Any system of salvation that would put knowledge before life, or, in other words, say that one must be taught to know God in order to obtain life, is a system without any foundation. Such a theory is a complete reversal of the way the Bible has it. The Bible says life comes first, and that is why we should be still about that. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."- [Joh 17:3](#). If we are given eternal life that we MIGHT know Him, then it is an evident fact that we could not know Him without that life. So those who are

working at that job are trying to do something that they never can do-that is, teach people, who are destitute of spiritual life, to know God. Should they not be still, on that proposition, and know that He is God? It is all right to teach, if we teach the truth, but there are some things that do not come to us through teaching, and one of these things that does not come to us through teaching is life. If the religious world could just realize that one fact, and acknowledge it, it would bring about one of the greatest changes in religious matters that was ever heard tell of.

Not only should we be still on the heathen proposition and know that God will be exalted among the heathen, whether we get there and teach them or not, as I showed in my last article, but we should be still and know that He will be exalted here at home and will save people here at home, just like He does in heathen lands, without our teaching. To base the salvation of sinners on teaching denies every principle of grace and makes it a system of works. If preaching the gospel is not a work what is it? It is not only a work but a good work. Paul says, "He that desireth the office of a bishop desireth a good work." But when he refers to the way sinners are saved he excludes the preacher's good works, co-workers, evangelists, exhorters, pastors, singers, helpers and all other human workers. Here is the way he puts it: "Not by works of righteousness which we have done, but according to His mercy He hath saved us, by the washing of regeneration and the renewing of the Holy Ghost."-[Tit 3:5](#). Again he says, "If it be of grace, then it is no more of works." So, it has very little weight with me to hear a preacher say he believes in salvation by grace if he is at the same time trying to make people believe that the salvation of lost souls is based on his preaching. He does not believe in salvation by grace at all. If he did, he would be still and let that alone.

How sweet to trust in God for salvation, also for protection and care as we face the trials and battles of life. There are so many occasions of life when it seems that we are so poor and helpless that there is nothing else that we can do but be still and know that He is God. When the death angel comes and our little homes are broken up-a vacancy left that never in this world can be filled-our friends may come, with beautiful flowers and tokens of love, yet, after all, there is but one voice that can bring reconciliation and peace to our aching hearts. It says, "Be still, and know that I am God." Since I began this article the sad news has come to dear Sister Peterson that her son, who lived in California, was dead, and would be shipped here for burial. She and all the little family are now waiting, in sorrow, for his arrival and then say farewell to her precious child, who will return no more. Dear sister, may I dedicate this little article to you, in this your hour of sorrowful waiting, with the crowning words of Him who will finally give you a place

with your loved ones in that home that knows no parting—"Be still and know that I am God."

### *BELIEVERS ARE BLESSED*

Blessed are they that have not seen, and yet have believed.- [Joh 20:29](#).

After the resurrection of Jesus many of His sorrowing saints were blessed to see Him before He ascended to the Father, but many did not see Him. Above five hundred brethren saw Him on one occasion. Since Jesus appeared to Thomas, with others, in a closed room and spoke to him the wonderful message which we give at the head of this article, thousands of His dear people have died without seeing Him as Thomas saw Him. Not until He comes with power and great glory to gather all His children home will He appear any more to His people here on earth. Jesus knew the mind of Thomas, and He knows the thoughts of all that dwell upon earth today. He knew that dark clouds would often overshadow the poor saints in this world of sorrow. Hence He gave a message that will live on and on for the comfort of His people till He comes again. But what I want to call especial attention to (which has often been my comfort in the dark hours of life) is that if we believe in Jesus we are in a blessed condition, although we have never seen Him. We do not have to believe in Him and the power of His resurrection in order to be blessed, but if we do believe it only proves that we are blessed. Thomas, though doubtful, was a child of God before he believed that Jesus had been raised from the tomb. His believing or not believing had nothing to do with his relation to God as an heir of heaven, but it did have something to do with his joy and comfort here in this life. It enabled him to say, "My Lord, and my God." Just as sure as Jesus arose a mighty conqueror over death and the grave, all that He represented in His death and resurrection were perfectly reconciled to God, and hence (in the mind of God) already have the victory through Him whether they know anything about it or believe in Him or not. Hence Paul would ask the question, "What if some did not believe, shall their unbelief make the faith of God without effect?" Who teaches it that way today? And who says the faith of God will fail if men do not believe? If I were to say that belief is a condition in order to salvation from sin I would not be teaching it like Paul did. So I prefer to say, as Jesus did, that those who believe are already blessed, and as Paul says in [Ac 13:39](#), "justified from all things." How could you ever condemn a man that is justified from all things? What a blessed condition—justified from all things. That certainly means heaven. Though we have not seen Jesus except by an eye of faith we have the promise that some sweet day we will see Him as He is and be like Him. Yes, in a way, we see Him now. We see

Him in creation and all His mighty works. We see Him in the starry heavens and in the clouds. We see Him in the growing of the corn and in the lily of the valley. In the warbling brook and on the mountain side we see Him. The green meadows and the flowers, the hills, the rocks and the mighty waters all declare His glory. Yet we say, "O sirs, we would see Jesus." Poor child of God, if you are sometimes cast down and feel sad and lonely, I think I know how to sympathize with you and would, if possible, share your sorrows and trials, but can we not, as we think of the sweet words of Jesus, look up through our blinding tears and hope for that blessed home where dark clouds will never arise and where sad partings never come? Do we not believe in Him? "Blessed are they that have not seen, and yet have believed."

### *CHRIST IS COMING*

**The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.- [2Pe 3:9](#).**

**I have been requested to write on the above Scripture, and will offer a few thoughts, possibly in an informal way, as I am not sure the brother wishes for me to write on any special feature of the text.**

**This text, like many other texts, is often misapplied in the vain effort of men to establish the theory that God desires, wills and is trying to save everybody in the world with an everlasting salvation. Smart men can take little expressions of Scripture and misapply them so as to blind God's people and deceive them. Thousands of God's people have been made to believe that God desires and wills to do things that He never will do, and that He knows He never will do. Those who teach such things admit that God is all wise—hence trying to do something that He knows He never will do. What a strange God that would be. Is that your conception of God? Have you been taught all your life that God wants to save everybody in the world—that He wills and desires to save everybody, and would if they would only let Him? Now, will you please let me show you that if God desires and wills to save everybody in the world they are all just as sure to be housed in heaven as He is God? "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?"- [Da 4:35](#). Then if it is His will to save everybody and He doeth according to His will, will not everybody be saved? Does He desire to save all the human family? "But He is in one mind, and who can turn Him? and what His soul desireth even that He doeth."- [Job 23:13](#). "Well," says one, "how about the Scripture that says, He willeth not the death of any, but rather that all would turn and live?" Well, that text is not in the Bible. It is home-made. Then how about the expression in the text at the head of this article—"not willing that any should perish, but that all should come to repentance?" In order to understand this expression, or any other text, we must consider the connection, the subject, and who is embraced in it. Let the text explain itself:**

"But is longsuffering to usward, not willing that any should perish." Does "us" mean everybody? "Yes," says one, "but it says all." I know it does, but it doesn't say all of the human race. It means all under consideration—all embraced in the word "usward"—all that the promise is to—all the elect of God—all that were given to Christ, and all that He died for. "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."- [Joh 6:39](#). Not one of them will perish. They will all come to repentance. Christ is exalted a Prince and a Saviour to give them repentance, and He is not slack concerning His promise. According to the Bible this old world, the starry heavens and the earth, together with the wicked and ungodly and all their works, will be destroyed by fire. But before that awful day shall come, every one of the redeemed host will have been gathered in. Oh, blessed hope and promise of the new heavens and new earth, wherein shall dwell righteousness and peace.

In the chapter under consideration the apostle is writing to his beloved brethren regarding the second coming of Christ, the dissolution of all earthly things, and the awful judgments of God upon the wicked world, and reminds them that in the last days there will be mockers and scoffers who will call in question the promises of God, and who will ask, "Where is the promise of His coming?" Because the promises of God are not fulfilled at the time that men think they should be fulfilled, they jump up and deny the Bible. Some are so afraid that the Lord is too slow in the fulfillment of His promises they try to hurry up the work, the result of which has always been a crop of mocking Ishmaelites. Men may say that the Lord is slack concerning His promises, and even say that it may be a final failure, and overthrow the faith of some, "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." And He says, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."-[Mal 3:17](#).

God is not slack concerning His promise to come and take His people home; neither is He slack concerning any other promise. The old prophets said He would come again. The apostles said He would come. The holy angels that came and accompanied Him back to the glory world said He would come again in like manner as He went away. He said, Himself, "If I go away I will come again." I am glad that He is coming again. I am looking for Him. Our loved ones who, in spirit, dwell with Him in that celestial world, will come with Him. It will be a sudden, but glorious appearing. And though the world may be wrapped in flames, the mighty power of the eternal God will gather up the redeemed host, both soul and body, without the loss of one, and then all together will be with Jesus forever more.

### *COMMENT ON JOB 2:3*

What is meant in [Job 2:3](#)? I do not understand how Satan could move God to destroy Job without a cause.-J. D. BENCH, Greenville, Texas.

The above mentioned Scripture reads, "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil? and still he holdest fast his integrity, although thou movedst against me to destroy him without cause." This does not conflict with the immutability and omniscience of God; neither does it support Fatalism nor Arminianism. It does not teach that Satan so worked upon

the Lord in this matter that it caused Him to change His mind and purpose toward Job or influenced Him to turn against him, because the Bible plainly teaches that God is unchangeable-that He is of one mind and none can turn Him-the same yesterday, today and forever; but the idea is, Satan proposed this matter to the Lord, requested it and was anxious to have it done-that is, have Job destroyed and also to take his life, and, in a measure, the Lord allowed him to succeed; but God did not change in any sense. It worked out just like God knew it would work out. The Lord was not disappointed in it at all. But what is meant by the words "movedst against me to destroy him without cause" is, Satan was urging the matter without cause; he could give no intelligent reason for his arguments. It was not the destruction of Job that was without cause; it was not what God did that was without cause; but it was Satan's motion and propositions that were without cause. In other words, there was no occasion for what Satan said to the Lord about Job. However, in a limited sense, the Lord granted Satan's request and turned Job over to him. Not that the Lord ceased to care for him, love him and own him as His child, for nothing can separate one from the love of God {[Ro 8:38-39](#)} nor destroy the life implanted in the soul in the work of regeneration. See [Col 3:3-4](#); [Joh 10:28](#). Job's life was still in the hand of God and Satan could not touch it-not only his spiritual life but his natural life. He was destroyed, in the sense that everything else was taken away from him, but he lived on for years after this and still held on to his integrity; and while he afterwards mourned and even abhorred the day of his birth, because of the weakness of the flesh, yet after all of his afflictions and trials and, finally, when she, who had been his bosom companion and sharer in the joys and sorrows of life, told him to "curse God and die," yet he trusted in God, saying, "Though He slay me, yet will I trust Him." God did not allow Job to be so severely tried and sorely afflicted just to please Satan, but it was according to His own will and purpose and for the good of Job; yet it refuted all the arguments of Satan and redounded to the glory of God.

### *CONSIDER THE LILIES*

And why take ye thought for raiment? 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 like one of these.- [Mt 6:28-29](#).

I have been requested to give my views on the above Scripture, and especially the comparison, or rather the distinction, between Solomon in his glory and the lilies of the field. The language is a part of Christ's Sermon on the Mount-a message full of comfort, inspiration and hope for all who have eyes to see the perfection and glory in the handiwork of an all-wise Creator; a message though sounded out from the lips of Him who spake as never man spake, nearly two thousand years ago, and which has cheered the hearts of thousands of saints in following generations, is yet more durable than the everlasting hills; a message for you and your children and all that are afar off, even as many as the Lord our God shall call; a message of hope for those who, though poor in this world's goods, have hearts to understand the unseen hand of providence.

In order to understand and appreciate the beautiful words of our Saviour as recorded in the above Scripture, it is necessary to get the main lesson that is being

taught in the chapter. Some seem to think because the Saviour said, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you," that the natural blessings of life, such as food and raiment, come to us as a result of our obedience, or because of seeking first the kingdom of God. If that is the lesson taught in this chapter I confess that I have been laboring under the wrong impression. And if that is the lesson taught, I wonder why we should consider the lilies and the fowls of the air, for they neither sow nor reap nor gather into barns, yet the heavenly Father feeds them. And, too, if that idea be correct, I wonder why it is that those who do not seek first the kingdom of God and His righteousness, even the ungodly who do not seek the kingdom at all, are blessed with these natural things too, and, as a rule, have more of this world's goods than the poor, humble saints of God whose greatest delight in this world is to serve God. If we are to be graded as Christians according to our natural achievements and success financially, it will leave some of us in an embarrassed and discouraged condition. But I am glad the Bible affords sweet promises to even the poor of this world and that we have the assurance that they, too, are under the providential care of our gracious heavenly Father, who knows the needs of all. He also knows what we want, and what we seek for, and He knows just what the result would be if we were to get everything we wanted. We know what we want, but don't know what we need. God understands it all, and will supply our needs, which I think is beautifully portrayed in the chapter under consideration.

**Consider.** Before we consider the lilies, let us consider the fowls of the air and the beasts of the forest, which are little things compared to human beings, especially God's little children who are the objects of His everlasting love, and who were from eternity embraced in His choice and covenant and predestinated to be conformed to the image of Christ. Our heavenly Father is not unmindful of the fowls of the air. He has provided for them and feeds them. Then does it not seem unreasonable that He would neglect His little children and let them starve to death?

When the Saviour told His disciples to consider these things, I don't think that He meant for them to sit down in idleness and have no concern at all for the natural things of life, for He taught in other places that man should labor for the comforts of life and provide for his own household. Yet He says, "Take no thought." The English word **thought** when our version was made expressed the idea of "solicitude," or "anxious concern," "anxious care," etc. It means the same now, but in our present day reckless way of using words and thinking, we might think of it with another meaning. The English language is so elastic it is difficult sometimes to understand its varied uses.

I think in the lesson under consideration, the Saviour was condemning that serious solicitude, reflection and over-anxious concern for the natural things of life, which springs from unbelief, and at the same time assuring His disciples that they were under the providential care of their heavenly Father. It is the way we think about things and the regard we have for them that counts. With the disciples it was a question of laying up treasures, and so it is with us. Instead of laying up treasures upon earth, where moth and rust corrupt and where thieves break through and steal, we should lay up treasures in heaven, for where our treasure is there will our heart be also. The Saviour understands our weakness and our liability to be distressed and worried over temporal things—things for tomorrow—which would impair our devotion and service to Him, who alone can supply our

needs and from whom all blessings flow. If there ever was a time in my life that I needed to behold the fowls of the air and to consider the lilies of the field, it seems that it is now. Though poor and unworthy of all the sweet blessings of life, somehow I believe, even in this hour of darkness, that "behind a frowning providence He hides a smiling face."

"Consider the lilies of the field." Some versions express it as "roses and flowers of the field," including the lily. Our Saviour denominates Himself as "the rose of Sharon, and the lily of the valleys." Also the church is compared to a "lily among thorns."

In nature what is more beautiful or inviting than the rose and the lily? Who can behold the beautiful flowers upon the earth and not think of the wisdom and power of God? Do we consider them and how came them so beautifully clothed? We are always considering something, but what are we considering? What is our chief concern and what are we trusting in for sustenance and comfort as we face the realities and problems of life? In our experience and hope for that glorious inheritance which is incorruptible and that fades not away, were we not caused to see that God alone could supply us with needed grace for time and eternity? Has there ever been a moment since we first realized our helpless condition that we did not need the Lord? But we are liable to forget Him and where our blessings come from; forget that "it is of Him that we live, move and have our being;" though He never forgets us.

Before telling the disciples to consider the lilies of the field the Saviour had called their attention to the fowls of the air, especially the raven, which is also mentioned in [Job 38:41](#); [Ps 147:9](#). It is said that young ravens are always deserted by old ravens, and then they wander and cry unto God for food and He feeds them. "Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat." Then God is so great He can cause the ravens to take food to human beings, as He did Elijah. If God hears the cries of young ravens and feeds them, will He not hear the cries of His little children?

He continues the subject by asking the question, "Is not the life more than meat, and the body than raiment?" If God gave us life without our thought or concern, will He not also give us the things that sustain life without our thought or concern? And if He gave us our body without our thought, will He not also give us raiment for the body without us worrying over that? Then consider the lilies.

Solomon in all of his glory was not arrayed like one of these. As an earthly king Solomon could not have been excelled in wisdom, and no doubt when upon his throne and robed with his royal apparel, excelled all earthly priests in glory and honor. Yet in all his glory he was not arrayed like just one little lily of the field. If the heavenly Father has so clothed the lily and the grass of the fields, will He not take care of His little children? Surely it is wrong for the Lord's dear people to crave and strive for the riches of this world. Having food and raiment we should be content and happy. How thankful we should be to have food and raiment! That is about all I have ever known anything about, and though I confess that many times I have been unmindful of the Lord, or had such little faith, that I worried over the things for tomorrow, and learned many times that my worry and over-anxious concern for the natural things of life was all uncalled for. Yet the dear Lord has even been good and gracious enough to look over or forgive my disregard for Him and bless me with food and raiment in the face of it all. Oh, how sweet to think of

**the mysterious providence of God. I have crossed over the longest end of the road, and I know it can't be far to the crossing. I only have "one more river to cross." I shall soon "drop the cross of self-denial and enter on my great reward." Have been poor all my life and many times in tears have turned my back on home and loved ones with but little meal in the barrel, and nothing to look to or trust in but the unseen hand of providence and the hope of final rest beyond the clouds; and have as often returned and found meal in the barrel and oil in the cruet. God has cared for me and blessed me with food and raiment. Somehow it seems sweet to me today to consider the lilies of the fields.**

### *CONTEND FOR THE FAITH*

**If it was needful that Jude and other saints of his day be reminded and exhorted to earnestly contend for the faith which was once delivered to the saints, is it not just as necessary now? Does this not imply that there is danger of these things being neglected? If so, how could it be a matter of eternal fixedness? God's work in preparing people to live in the glory world is according to His eternal purpose and will be accomplished whether we earnestly contend for the faith or not. He says, "I have purposed it, I will also bring it to pass." This does not mean that He will bring it to pass if people will let Him, or if people will accept it and believe it, but it means what it says. When the apostle asked the question, "How shall we escape if we neglect so great salvation?" he was not discussing eternal things. No man can show where God has ever neglected His work. Our neglect regarding the things He has commanded us to do inevitably brings distress and sorrow to us here in time. There is no escape from the just judgments of God. It is the purpose of God to correct His children through chastisement, for their good and His glory. They are under His parental government, and their enjoyment of the life that He has unconditionally given them depends, in a great measure, upon their conduct and the way they respect His law. But this in no way conflicts with the fact that "We are saved from wrath through Him." So it is evident to my mind that we will be saved from the wrath to come and from eternal death by the faithfulness of God, through the Lord Jesus Christ; and I know, by experience and by the Bible, that our unfaithfulness to Him deprives us of many joys and blessings here in this time world. The sovereignty of God does not destroy the accountability of man. But to say that God predestinated for man to sin and to do the very things that He commands him not to do, would not only conflict with the accountability of man, but would make God arrayed against Himself, and would give no room for the idea of neglecting anything. Such teaching is not the "faith which was **once** delivered to the saints." Therefore it is necessary that the truth be contended for in order that God's people be saved from such errors.**

## *CONVERSION*

**Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.-**

**[Jas 5:19](#). Dear reader, may I not drop a little word of comfort for you just here? In the above little expression there are three outstanding evidences of a gracious state with the Lord. Can you not sometimes claim them as yours? Yet, after all, it is possible for God's little children to err from the truth and lose out in various ways here in time. But being justified from all things and redeemed from all iniquity by the blood of Christ, it is impossible for them to be separated from His everlasting love or to lose out in eternity. "Brethren, if any of you do err from the truth." Notice who is under consideration. It is not alien, dead, sinners. They are not in the truth and do not know the truth-cannot understand the truth because it is spiritually discerned. In order for one to be converted to the truth that one must have a mind and heart capacitated to understand the truth. Teaching will not give that capacity. Just as well talk about sowing seed naturally in order to prepare the ground for a crop. So it is God's people that err from the truth. It is God's people that need to be converted from error to the truth. It is God's people that can be saved from death through the gospel-not eternal death or the wrath to come-for the Bible says that is accomplished through Christ. "Much more then, being now justified by His blood, we shall be saved from wrath through Him."- [Ro 5:9](#). "Converteth the sinner from the error of his way." This cannot mean the unquickened sinner, as I have shown above, but it means the one under consideration-the brother who has sinned and erred from the truth. I am not through with the subject, but am taking too much space. Maybe Brother Barker, who requested me to write on this subject, will finish it up.**

## *CRITICISM ACCEPTED*

Yes, you are right, Brother Brown, in your intimation in the **Trumpet** that I have changed. I have been trying to emphasize that fact myself. I am still trying to preach the fundamental principles of the gospel just like I did when you heard me at that association, and still have the same views on that text that I used on that occasion. Yet, I am frank to confess that I have changed regarding some things. I have learned a few things by experience and by the things which I have suffered, but I have not learned it all yet. I was once so strict on order and had so much zeal without knowledge, that when my brethren used expressions that I did not think were exactly right, instead of using some forbearance and brotherly kindness to save them, I was ready to criticise and find fault, not realizing that my uncalled-for censure and unforgiving attitude toward them was a greater wrong than anything that they had done or anything that I was firing at. I trust that I am thankful for having changed some along this line. I was once so important and smart and so busy trying to help keep the Old Baptists straight that I did not have time to think about my own poor, unforgiving and unmerciful condition. Do you not think, Brother Brown, that it is best for me and for the cause that I have changed in this particular? Will you pray for me,

Brother Brown, that I may yet manifest more brotherly kindness, charity and forgiveness toward the poor children of God, and the spirit of meekness and tenderness that was manifested in the life of our Saviour may adorn my daily walk, and that I may ever be conscious of my own imperfections? Time will soon wing us away to our eternal home, where we will all love each other perfectly. May the dear Lord remember us all in pity and mercy and give us hearts to pray for each other, and if we cannot see our way clear to live together in this world, we will still hope to be together in that sweet world that knows no parting.

### ***DEATH OF THE SAINTS***

Precious in the sight of the Lord is the death of His saints.- [Ps 116:15](#).

I have been requested to write on the above subject, and I will offer a few thoughts in as brief way as possible, as it seems that I never have time nor space to write but little. But we will all have to take time to die some of these days, and it may be at the very busiest time of our lives when that summons comes.

This subject may not appeal to everybody with interest and comfort, but we cannot tell how soon the tide will change and cause us to think more about death than life. Naturally we are making our arrangements to live on here in this world, and sometimes, seemingly, with but little time to think of death and the great beyond. To have a mind to think of death with joy and comfort is something wonderful. It is an evidence of a gracious state with the Lord. Yet the saints of God are complex beings and hence sometimes think of death with dread. A poor suffering saint, who seemed to have premonition of his early pending death, once said to me, "I feel that I am prepared to die, but I dread the sting of death." I told him that God was able to take away, not only the dread, but even the sting of death. And indeed He did. When the end came the old brother peacefully and joyfully fell asleep in Jesus. So I have thought that the death of the saints is not only precious in the sight of the Lord but when supplied with needed grace becomes precious to the dying saint. We will not need dying grace until that hour comes. We need living grace now. Nothing but grace can fit and qualify a poor sinner for the climes of glory, sustain and deliver in the toilsome journey through the valley of the shadow of death and finally for the undying felicity of that home where all tears will be wiped away.

When I was a small child I learned a part of an old song in which the question was asked, "Will the waters be chilly when I am called to die?" I could not understand why that I should think so seriously of the chilly waters and sometimes almost become blinded with tears at the thought of death while trying to sing that little song. One day I got a view in some way of the dying Saviour as a representative and triumphant conqueror over death and the grave for poor lost and ruined sinners, and when in my thoughts I seemed to understand that He not only satisfied the law for all that He died for, but also sweetened the confines of the tomb for them, it was then, if ever in life, I saw and felt the grandeur and sweetness of death, and I must confess that even now, after many long and toilsome years of joys and sorrows, I find comfort in the thought that death is the gate to endless joy and that we will "leave all of our cares in the grave."

**“Precious in the sight of the Lord.” How could words express any more? Not only is the death of the saints precious in the sight of the Lord, but the saints themselves are precious to Him. This is why their death is precious. They are His. They were so precious to Him and He loved them so well He died that they might live. They were so precious, in the mind of God, even before they existed, or the worlds were formed, that He chose them in Christ and predestinated that they should finally be conformed to His blessed image. They were so precious in His sight, even in eternity, when they did not exist, that all their names were written in the book of life, while the names of others of the human race, then unborn, were left out. Now, if you are doubtful about me proving this statement call on me and then I will have an excuse to write again. They were so precious in His sight, even before they existed, that the kingdom was prepared for them from the foundation of the world, which should, when understood, convince anyone that their home in heaven is unconditional upon their part. If a place was prepared in heaven for me from the foundation of the world, how could it be otherwise than an unconditional plan and arrangement? And how could it be otherwise than particular, special and personal?**

**So the death of the saints is precious in the sight of the Lord because it means a home coming-a gathering in of the trophies of His love-to be in His glorious presence. Death cannot prevent the saints from reaching their final home, because they have been redeemed from the curse of the law. Christ did not redeem them from corporal death in the sense that their bodies do not die corporally, but from all sin and from the curse of sin, so that their bodies will be raised from the grave. At the death of the saints of God their spirits go immediately into the presence of God and never die. The body dies and returns to the earth from whence it came to await the final call at the resurrection, which will be just as sure and effectual as the triumphant and victorious resurrection of the body of the Son of God.**

**All must die, but the saints of God die in the Lord. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”- [Re 14:13](#). The death of the saints is precious in the sight of the Lord because of the blessed condition they reach through death. The death of the saints is precious in the sight of the Lord because it is like taking a rest in sleep to soon awake. I am glad Jesus called death a sleep. “Asleep in Jesus, blessed sleep, from which none ever wake to weep.” So precious to the Lord are all the objects of His love that He will watch over their sleeping dust and finally raise and change their bodies to His own blessed image, and take all of His children home.**

**Since I began to prepare this article for the paper I received a message from my daughter, who lives in Dallas, Texas, that she had just arrived in Fordyce, Ark., and was waiting for me to come after her. I had not seen her in about three years. We have just arrived home, and you can imagine how happy we are to once more have her in our little humble home. So if the home coming of our children is so precious to us, what will the final home coming be when all the redeemed host shall be gathered in to that home where sad partings never come?**

## ***DO THEY CONFLICT?***

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.- [Joh 20:31](#).

Since my editorial of March 12, on [1Jo 5:13](#), my attention has been called to it with a request that I explain [Joh 20:31](#). This is a pet text with all who teach that eternal life is based on conditions to be complied with by the sinner. It is their rallying point on most everything. I have said that this text and [Joh 3:16](#) were the only two texts in all the Bible that even favored the idea that eternal life is hinged on belief. But I am not yet ready to say that they teach it. [Joh 3:16](#) says, "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." This does not teach that belief is the cause of life, except in a manifest sense. If so, why did Paul ask the question: "What if some did not believe? shall their unbelief make the faith of God without effect?"- [Ro 3:3](#). All who teach that eternal life is hinged on belief say that the faith of God will be without effect if some fail to believe. But Paul says, "God forbid: yea, let God be true, but every man a liar." Paul did not mean that there wasn't a man in the world that would tell the truth, but he meant if any man said the faith of God would be without effect if some did not believe, that man would be a liar. Really, the man saying that manifested the fact that he didn't know the truth. So, I might say of a certain person, "That man is honest, because he tells the truth." I would not mean that what the man told was the immediate cause of him being an honest man, but it was a manifest cause. So it is by believing. It is with the heart that we believe in the Son of God. But what is the condition of one's heart who believes in Christ? It is either good or evil. Believing will not change the real condition of the heart, but will manifest the condition. "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."- [Mt 12:35](#). For this reason, we say that none but God's people can truly believe that Jesus Christ is the Son of God, as expressed in the text at the head of this article. To say that the sinner must believe on Christ (with an evil heart, and that is the only kind he has) as a condition in order to become a child of God, is to say that salvation is hinged on bringing forth evil things. It is bad enough to argue that the sinner's salvation is based on him doing good things. If we are to know a tree by the fruit it bears, then how can we distinguish between the child of God and the alien sinner if they bear the same kind of fruit? Believing is bearing fruit. If the sinner believes in Christ just like the child of God, will you please tell me "which is which?"

But how about "believing that ye might have life through His name?" Whatever this means it cannot contradict the positive statements in the Bible that all believers have already passed from death unto life. If belief is a condition in order to obtaining eternal life, then one must believe before they have that life. Then why did Jesus say, "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life?"- [Joh 5:24](#). And why is it said, in [1Jo 5:1](#), "Whosoever believeth that Jesus is the Christ is born of God?" And why is it said in [Ac 13:39](#), "And by Him all (not just some of them) that believe are justified from all things, from which ye could not be justified by the law of Moses?" If the sinner believes before he obtains eternal life, then he is justified from all things before he obtains eternal life. Then why should he have to possess eternal life, or have anything done for

him, since he is already justified from all things? Now, I think I have shown that the believing in the text could not be the cause of obtaining eternal life. The text does not say "eternal life," but if it means eternal life, even then it could only mean that believing was a manifest cause. Paul said to his brethren at Rome, who already had eternal life, "If ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God." A life of joy and peace is realized by the believer. There are different kinds of life to enjoy after we possess eternal life. It is our privilege to enjoy the church life—live in the confidence and fellowship of the saints of God. Believing, we have this life; but primarily God is the author of the eternal life and love which underlies it all. I might say to God's obedient children who are enjoying the church life, to encourage them in the good work, "Continue on, for in obedience you will have this life." Then I might mention the home life. I have a dear little place I call home. Though it is very humble and poor, my very life is wrapped up in it, and I would freely sacrifice my life and everything that I have for the comfort and protection of the inmates of that home. I am laboring to make a living for them—I am laboring that they might have that life. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name."

### *DOES IT MEAN ETERNAL DEATH?*

In [Heb 10:28-29](#) does the apostle mean that he that despised Moses' law, and he that trampled under foot the Son of God and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, will be eternally punished?

MARY MILNER. West Huntsville, Ala.

### *REMARKS*

No, I do not think there is any eternal death or eternal punishment embraced in this. In these two verses of the tenth chapter of Hebrews the apostle is giving a comparison, or rather contrasting, the punishment under the law and that of the gospel. He that despised Moses' law died without mercy under two or three witnesses. That is, he that willfully and presumptuously violated the law, so as to deny it and ignore it, died a corporal death. The law had no mercy, unless it was a mercy to have witnesses before one could be condemned, but we would call that justice. There was no sacrifice that could be made by the individual to escape death. So now, when God's people, in the gospel age, sin willfully, after they have received a knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall devour the adversary. This does not conflict with the

doctrine of repentance, but "Whatsoever a man soweth that shall he also reap." If God's people live after the flesh they will die-not eternally-but die to the joys and blessings of the church here in time, There is no such thing as a child of God losing eternal life, or being punished eternally. Jesus says: "I give unto them eternal life and they shall never perish." "By one offering He hath perfected forever them that are sanctified." I know there are different ideas about those who trample under foot the Son of God and count the blood of the covenant an unholy thing, but I think it is possible for God's people to do that way, and even forget that they have been purged from their old sins, and also to be enemies to the gospel.- [Ro 11:28](#). Every phase of Arminianism counts the blood of the covenant an unholy thing and also tramples under foot the Son of God, and, if that theory were true, would put Him to an open shame, yet we feel sure that many of the advocates of that theory are children of God and will finally live in heaven. Judgment is going on now with God's people, for it must begin at the house of God, and while the punishment for their sins may not be corporal death, yet there might be a continual torture and distress of soul and looking for of judgment, even here in time, that would be of sorer punishment than corporal death. I may be wrong about this, but am open for correction.

### *DOES NOT UNDERSTAND*

Yes, it seems the paper gets better all the time, or I understand it better. Many times I read a piece that is worth the price of the paper for a year. But here is one thing I did not understand, and I will ask for information, not meaning any harm: Brother T.L.W. says: "The expression, 'He that believeth and is baptized shall be saved,' does not mean eternal salvation. If so, all are lost who are not baptized." I thought all the Lord's people were baptized in His death. Now, I want to understand. If they are not baptized in His death I thought they were lost. Love to you all. Remember poor me in your prayers. MRS. ANNA FLEMING. Hearne, Texas.

### *REMARKS*

I thank the dear sister for kindly asking for information regarding my comment on [Mr 16:16](#), and I also appreciate the good humble spirit manifested in her letter. I greatly desire to be understood in my poor little effort to write for the paper, and I am frank to confess that I make many mistakes and sometimes draw wrong conclusions about the Scriptures. For this reason I appreciate criticism and information that I may more carefully and prayerfully study the word of God and know its real meaning.

Now, I wish to give the expression referred to, with the preceding verse, which, I think, should help us to understand what kind of saving is under consideration: “And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Now, in connection with this, I wish to call attention to [1Pe 3:21](#), which reads: “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” This last Scripture plainly teaches that people are saved by baptism and also tells when they are saved by it, and, if there is anything in figures, it certainly tells what kind of salvation is under consideration. The apostle said it was a figure of salvation from the flood. If so, it was like that. If the eight souls were saved eternally by getting into the ark, then people are saved now eternally by being baptized in water. To say that Noah and his family were saved eternally by getting into the ark would also be saying that all who did not get in the ark were lost eternally. Likewise to say that water baptism saves people eternally is to say that all who are not baptized in the water are lost eternally.

But how about being baptized into His death? [Ro 6:3-4](#), says: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” To my mind this clearly shows two baptisms. First people are baptized into Jesus Christ by the Spirit of God, “For by one Spirit are we all baptized into one body.”- [1Co 12:13](#). In this way we are really baptized into His death, and this baptism, by the Spirit of God, means eternal salvation. Yet we may have been baptized into Jesus Christ, by the Spirit of God, and not be baptized by water, or “buried with Him by baptism,” as is expressed in the last clause of the text.

The reason I said the expression “He that believeth and is baptized shall be saved” did not mean an eternal salvation is because it is water baptism under consideration. It was people that were taught and who believed that were to be baptized. Belief comes before this baptism. Therefore they were baptized into Christ by the Spirit of God and had eternal life before they were to be baptized by the preacher in water. The Holy Spirit baptism purges the conscience from dead works to serve the true and living God; or in other words, makes the conscience good, and the water baptism gives an answer to that good conscience and saves God’s people from many hurtful things here in time.

Figuratively, or manifestly, we are baptized into His death by water baptism-show our faith in His death, and also show that we are dead to sin. In being baptized we more fully realize the sweetness and fellowship of His death, and also His burial and resurrection. I never can forget how much this all meant to me the day I was baptized.

If the sister does not yet get my idea I will try it again.

## *DOES THE SPIRIT WORK WITHOUT THE GOSPEL?*

DEAR BROTHER CAYCE: I am asking you, or some of the other brethren, to help me a little. My church goes by the name of Landmark Baptists. They claim that the Holy Spirit does not act in salvation only in connection with the preached gospel. They believe the Holy Spirit quickens the dead sinner into life, but never separate and apart from the gospel. They teach that the gospel is the power of God unto salvation and that no one is ever converted or saved without the preached gospel. My request is that you, or some of the brethren, will write a short piece on this subject in **The Primitive Baptist**. I differ with them on their teaching, but not able to meet them on the subject, as I would like to. The truth is all I seek. I enjoy your paper. Your brother in Him, I hope,

W. M. ANDERSON. Jamestown, La. REMARKS

**It is not my job to try to explain the deep, doctrinal problems, which we receive. I turn them over to Brother Cayce, and I try to see after the little things. But as this has been turned over to me, I suppose Brother Cayce has not time just now to see after it. So I am willing to offer a few little thoughts on the subject and am perfectly willing for anyone else, who wishes to, to write on it. No doubt there are more of the Lord's people confused and bewildered over the above subject than any other. The trouble is a wrong division, or application, of God's word. That is, taking Scriptures that are addressed to God's people and applying them to the dead sinner. There never has been a conditional plan of redemption offered, or advocated, any other way. In this way many of the Lord's little children have been deceived. For this reason, together with other reasons, the true gospel is essential, and should be preached, to save God's people from deception and from error. No one will deny that God's people are saved from error through the preached gospel. No one will deny that God's people are converted by the preached gospel. But we do deny that anyone ever has been regenerated, or born again, by, or through, the preached gospel.**

Has God ever saved a sinner independent of the preached gospel? Yes. He never has saved a dead, alien, sinner any other way. The first sinner that God ever saved was saved without the preached gospel. If not, who was the preacher? The first infant that God ever saved was saved independent of the preached gospel. If not, who was the preacher? and how did He get the infant to understand what he preached? In order for anyone to be saved by preaching that one must, to say the least of it, hear and understand that preaching. For this reason we say that to hinge the eternal destiny of lost souls on the preached gospel would not only lose the infant, idiot, all those who died before the gospel was preached and all who die in heathen lands, where there is no gospel, but it would lose everybody. Proof: [Joh 8:47](#) and [1Jo 4:5-6](#): "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." "They are of the world: therefore speak they of the world and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." If the first thing is to hear the gospel and the one that is not of God (the dead sinner) positively cannot hear it, how can he be saved by it? It would be impossible. "Who then can be saved?" "With men this is impossible, but not with God, for with God all things are possible."- [Mt 19:26](#). It is not impossible for the dead sinner to hear the voice of the Son of God when He speaks to give life. Yet the dead did not hear Jesus when He preached the gospel. In one

way they heard Him; in another way they did not hear Him. He said to some, "Why do ye not understand my speech? even because ye cannot hear my word." -[Joh 8:43](#). So it is today when the gospel is preached, the dead hear the sound of the gospel but they do not and cannot hear it spiritually, or understandingly. Hence Paul says, "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." - [1Co 2:14](#). The gospel is a thing of the Spirit. Therefore, the natural man (the dead sinner) cannot understand it. He can hear and understand the preacher that is of the world and naturally enjoys it. So the Bible says, "They are of the world; therefore speak they of the world and the world heareth them." The preacher that says the dead sinner can hear and understand his preaching admits that he is of the world and not of God. The apostle says, "He that is not of God heareth not us." The truth of the matter is: regeneration, obtaining life, or being born again, is not a teachable proposition. "It is the Spirit that quickeneth; the flesh profiteth nothing." - [Joh 6:63](#). But does the Spirit quicken one independent of the preached gospel? It does if the preacher is flesh, and I have never seen any other kind. If the above text is the truth, then the preacher does not profit anything in the work of quickening. If he does not profit anything in the work of quickening, then he does not profit anything in saving dead sinners. Every case on record in the Bible where people have heard, received and been saved by the preached gospel they were previously regenerated, or born again, by the independent work of the Spirit of God. Cornelius was born of God before Peter, or any other preacher, ever preached to him. Proof: [Ac 10:35](#). He feared God and worked righteousness. "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him." - [1Jo 2:29](#). Here is one plain case where one was born of God before he ever heard the gospel-hence independent of the gospel. Indeed the "gospel is the power of God unto salvation to every one that believeth," and in it is a revelation "from faith to faith," but it is never the power of God unto salvation to the unbeliever, or dead sinner. The believer is born of God {[1Jo 5:1](#)} and had passed from death unto life before the gospel was the power of God unto salvation to him-[Joh 5:24](#)-hence was already saved from wrath through Christ before he heard the gospel. So the revelation in the gospel is always from "faith to faith," and never from faith to unbelief.

### ***ECCLESIASTES 10:2 AND 20***

Dear Sir-I enjoy reading **The Primitive Baptist** and all your good pieces. I can say amen to them all. Mr. Webb, please give your views on [Ec 10:2](#), also [Ec 10:20](#).

Yours in hope,

J. ROD HILLIARD Goldston, N. C.

The above Scriptures read as follows: "A wise man's heart is at his right hand; but a fool's heart at his left."- [Ec 10:2](#). "Curse not the king, no not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter." -[Ec 10:20](#).

In the first expression, I do not think it was intended to teach that there is a difference in the situation or position of the heart of a wise man and a foolish man. The heart of both, according to anatomists, is in the middle of the body, inclining

to the left side. But by right hand and left is meant the usefulness and readiness in one and the disadvantage and awkwardness of the other. There is a great advantage in being wise. The difference between wisdom and foolishness is, indeed, great and is properly designated by the heart's inclination, as right and wrong-right hand and left.

**Ec 10:20** teaches that it is not only wrong to speak evil of kings and the rich, or anyone else, but that it is dangerous; because there may be spies who will bear the message to them. The bird in the air carrying the voice, of course, is figurative language. It teaches that our words, and even our evil designs and thoughts, may be revealed to others in a way that is unknown to us. So the safe plan, the wise plan and the plan that would be recognized by Him who knows all about us, is, if we cannot speak good things of people, keep quiet.

### *EVENING MEDITATION*

At the close of another day, the close of another week's work in the office, the close of another issue of the paper, and the close of another year of life's journey (December, 1930), I pause to think of the wonderful blessings of life, and am reminded again that "time is winging us away to our eternal home." Somehow I feel thankful for this moment of solemnity and quietude in the dearest place in all the world to me, my humble little home-a moment to rest from the toil and busy scenes of life, with nothing to do but meditate over the sweet mercies of a gracious God, who is watching over our little home and who has tenderly cared for us all through another year and even through all the days and nights of life. No wonder there is something sacred about this day. It is an eventful day with me. One year ago today I moved to Thornton and began work in the office, and as I think of many other blessings of life, I am not unmindful of the love and care of dear Brother and Sister Cayce for us since our arrival. They have indeed been a father and mother to us, and my eyes are dimmed with tears when I think how little I have done to help them or anyone else. And then I think of the pleasant association and kindness of dear Brother and Sister Harris, the office force, together with all the dear Old Baptists here, and am made to say with the poet, "Here in the vineyard of my Lord, I love to live and labor."

In one way the work in the office, at first, seemed to be a sacrifice. I haven't had the privilege of going among the Lord's people in other places as I did in former years. I became reconciled to this in a measure, at least, with the hope that I could be of some help in sending out the blessed truths of the gospel through the paper, and feeling, too, a desire to try to write for the comfort of God's precious children. So, after all, I can say it has been a wonderful year to me. I have enjoyed the work. I love the paper and the grand cause it represents. Only wish that I could be worth something to it, and that it could reach every Old Baptist home in the world. I am contented and satisfied and feel that I have more to be thankful for than ever before in life. On top of all the other blessings that wife and I have shared together this year, as a final crown of joy at the close of the year, the dear Lord has blessed our home with a sweet little son (T. L. Jr.) and this evening finds us all well and happy. So I bid you all farewell in the Lord, with the hope of another year's greeting and that finally we will all meet in an unbroken family around the throne of God.

## ***FAITHFULNESS***

Be thou faithful unto death, and I will give thee a crown of life.- [Re 2:10](#).

Faithfulness implies obligation, duty, obedience, loyalty, service, activity and other things pertaining to life, but it is not the cause of life. Life precedes faithfulness, but the crown is given afterwards. Whatever faithfulness means, on our part, I know we do not have to do that in order to obtain eternal life. The law that we are under, or rule of government, whether in nature or grace, calls for faithfulness, and we are all, both saint and sinner, responsible creatures, and under obligation to God to honor the life that He has given us. All are under law of some kind. None are exempt from the obligations of the moral law of God. It calls for faithfulness, but offers no reward in heaven for that faithfulness. It offers no reward of a higher order of life for that faithfulness. We are already in debt to be faithful, and will be as long as we live in the world. Who has ever lived so faithfully and perfectly and done so much more than was required of them that they have brought God under obligation to them, instead of them being under obligation to Him? What child has been so obedient to its parents that it has overbalanced the account-the debt of gratitude, reverence and loyalty-so that it has become free from obligation and is not required to be faithful? Should I live a thousand years in this world, would I not even then owe a debt of gratitude and honor to the life of my angel father and mother who sacrificed so much for me through the toilsome and eventful years of their wonderful lives? Then if I am a child of the heavenly King, who "suffered for sins, the just for the unjust, that He might bring us to God," will I ever in this world overbalance the account so that I will not be under obligation to Him for a life of obedience and faithfulness? "O to grace how great a debtor, daily I'm constrained to be." As one poet has said, "Even penitent tears of grief can ne'er repay the debt of love we owe."

How vain and blighting to think that heaven is hinged on our faithfulness. Heaven is ours through the obedience and faithfulness of Christ. "By the obedience of **one** shall many be made righteous."- [Ro 5:19](#). No other text will contradict this one. Hence there is no foundation for any theory that says people are made righteous by their own obedience or faithfulness.

Then what did our Saviour mean when He said, "Be thou faithful unto death, and I will give thee a crown of life?" The "crown of life" is not life, neither is it heaven. A crown is a pledge of honor given as the assurance of victory. It is one thing to have the victory over sin and another thing to have the assurance of that victory. The victory is ours through Christ. But when we come to the end of the journey here, having spent our lives for Him, even at a loss of most everything else, and when those who are dearest to us by the ties of nature, and who have shared with us the burdens and sorrows of life, must be still and see us close our eyes to this world forever, then will it not be worth something to be crowned with the sweet assurance of final rest forever? Maybe this crown of life will bring such great joy and assurance to us, with the hope of meeting our loved ones again in that world that knows no parting, that we can humbly commit those of our loved ones that we are leaving behind to His loving care and protection, and feel that it is good to depart and be with Christ.

**"Be thou faithful unto death." In order to explain how God's people (and they are the only ones addressed in this text) are to be faithful to Christ it would be necessary to show them the "faith once delivered to the saints," which embraces not only the doctrine of His kingdom but everything that He has commanded them to do. It would not be faithfulness in me to contend for one thing all the time to the neglect of other things. I don't want to make a hobby out of anything. I should not get so enthused over being "a sound Old Baptist" on the doctrine that I will lose sight of the practical things of life. It is all right to "contend earnestly for the faith." We can't be faithful and not do that. But what does that mean? Doesn't it mean to do what the Bible says we should do, as well as the doctrine? We are commanded to confess our faults one to another, confess our sins, forgive each other, let brotherly love continue, etc. I think doing those things is just as much contending earnestly for the faith and being faithful to Christ as to contend for the doctrine, order or anything else. I don't mean to criticise those of our good brethren who do not seem to feel that they have any faults to confess to their erring and alienated brethren, but I love them and oh, so often wish that I could be associated with them again in the sweet service of our God as in the good old days of the past. I never can forget them. We have rejoiced and wept together. One time Elder C. R. McClure and I were on a little tour together in South Texas. From some cause, being left alone one evening-a lonesome hour for us so far from home and loved ones-we decided to sing some. We began to sing the song composed by Elder John R. Daily-his experience and call to the ministry. We sang a few verses and broke down in tears and wept together, feeling that though poor and needy and almost worn out, we were trying to represent the grandest cause known to men. Brother McClure, I still love you, and feel today, as I think of you and others there that I once labored with, that we will be together, even more joyfully than ever in this life, after awhile, where all tears will be wiped away.**

### *FAREWELL FOR 1931*

**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.- [2Co 13:11](#).**

**When it came into my mind today to try to write my last editorial for this year I thought of the above Scripture, which was Paul's farewell message to the church at Corinth, and which is yet a message to all of like precious faith. How appropriate, timely, essential and full of meaning are all these words of admonition! May we not adopt them as the sentiment of our own hearts? Even the word farewell is expressive of joy and comfort when we think of it as the apostle used it in this wonderful benediction of love and good wishes for his brethren. Of course when we think of it as merely meaning goodbye at parting with friends and loved ones, it causes us to feel sad. No doubt many of us have felt this sadness during this year, when called upon to say farewell, even though it was with hope of meeting again on the other shore, where sad farewells will be unknown. It is especially to the poor, sorrowing ones of our heavenly King that I feel to say, as a greeting of love, confidence and hope in redeeming grace, "" Finally, brethren, farewell." Yes, farewell in the Lord. Many of you I have been blessed to meet in days of the past, and have shared many of your sorrows, as well as joys. In sacred**

memory many of you are before me as I write these lines, and I wonder if we will ever meet again in this life. I wonder, too, if it can be possible that I will finally share with you the joys of that celestial home. Many of you that I have never met have caused me, by your words of comfort, to feel that we will meet in the better world, if indeed I should have an interest over there.

**"Be perfect."** I am sure the apostle did not mean by these words that he expected his brethren to attain to a state of sinless perfection in the flesh, for he did not claim to be that good himself. He says in another place, "In me (that is, in my flesh) dwelleth no good thing." I am sure, too, God would not inspire him to contradict the statement in the Bible that "there is not a just person upon the earth that doeth good and sinneth not." Yet, in a practical or gospel sense God's people can be perfect in some things. They can be perfect and holy in godly conversation and in the moral obligations of life.

**"Be of good comfort."** Paul's farewell wish and desire for his brethren was that they would live in such a way that they would find comfort, joy and rest in the service of God, and that they would comfort one another with brotherly kindness and manifested love.

**"Be of one mind."** Paul abhorred divisions, warring and wrangling among the brethren. He loved peace and wished for his brethren to endeavor to keep the unity of the Spirit in the bonds of peace.

**"Live in peace."** Oh, what wonderful words! May they sink deep in our hearts today. This was something for these brethren to do; it was something they could do. Do not tell me that God's people cannot live in peace. Oh, how I do wish that we could all be so deeply impressed with these loving, tender and farewell words of the apostle, and so much desire peace and brotherly love, that we would let it come and let it abound in all the churches.

**"And the God of love and peace shall be with you."** God is not only a God of love, but a God of peace. He is not the author of confusion but of peace. We cannot manufacture love, but can manifest it in our lives and act towards each other so we will "let brotherly love continue." In doing this, the God of love and peace will be with us to own and bless. Of course in a way God is ever with His people and they will all finally, without the loss of one, be wafted home; yet they might live in a way that they could not enjoy the smiles and approval of the Saviour here in this life.

Somehow, as I begin to round up and close out my work in the office for this year, and think of the many thousands of dear Old Baptists, with whom I have shared the weekly messages of comfort and joy through the paper this year, there is a sweetness in the word farewell that I cannot find words to explain, yet, experimentally, it seems to mean so much to me that I want to adopt it as the sentiment of my own heart. In my poor little efforts to write for the paper this year, and in my work in the office, which has brought me in closer touch and fellowship with the readers and writers than ever before, I can truly say that my greatest ambition and desires have been to gladden the hearts of God's dear people and honor His great and wonderful name; and now, at the close of another year of this mortal life, which, though fraught with trials and disappointments, has left many beautiful flowers in the way, I am thankful that I can say farewell to all with nothing in my heart but love and good wishes, and a desire and prayer for love, peace and union in all our churches, homes and daily vocations of life.

**Finally, farewell for this year, with cherished hope and anticipation for 1932.**

### *FIRST RESURRECTION*

I have been requested by someone in Oklahoma, signed, "A Reader of **The Primitive Baptist**," to give my views on "the first resurrection," mentioned in [Re 20:6](#), which reads, "Blessed and holy is he that hath part in the first resurrection, for on such the second death shall have no power."

My idea in brief is that this has reference to the resurrection of the "dead in Christ" at the second coming of Christ, as mentioned in [1Th 4:16](#)-**"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."** The wicked dead will have no part in this resurrection, but will be raised later to their state of final condemnation. While it is true that Christ's body has already been resurrected, and also others; and it is also true that there is a resurrection with everyone that is born again-a resurrection, but not "the" resurrection. If a person was born again yesterday, he was resurrected in soul to a state of life, but he was not the first one to be resurrected in that way. Indeed Christ says of Himself, "I am the resurrection and the life." That is, He is the foundation and the source of it all-it is by and through His power that the dead are resurrected; and while it is true that if one has an interest in the personal resurrection of Christ's body from the tomb, the second death will have no power over him and he will live with Christ eternally; and while it is also true that if one has been resurrected in soul, that means heaven for him, and is also an assurance that his body too will finally be resurrected by the same power; yet, after all, I am of the opinion that this special resurrection under consideration, called the "first resurrection," means the resurrection of the dead in Christ-those of God's people who will be in their graves at the coming of Christ, though I may be wrong about it. Will some of the other editors write on this and tell us when Satan will be bound, and who will live and reign with Christ a thousand years?

### *FOR CHILDREN*

This article is especially for children. A few years ago I published a magazine for the special benefit of children and young folks, the title of which was **Young Folks**. I regretted very much to have to give up the publication of this magazine, but I shall ever be thankful for the few years of its publication, which brought me in touch with the lives of so many of the little fellows and endeared them to me so sacredly. It was my desire and intention in the publication of the little magazine to impress upon the minds of our children that we were interested in them and their welfare here in this life. And it is yet a pleasure to me to feel that my efforts in the work were not altogether in vain. Children will appreciate our interest in them and our advice when they have confidence in us and when they realize that our teaching is from a principle of love and for their good. The foundation of their confidence in us is our own lives-our daily lives.

As David said in the close of his life, "I have been young, and now am old." My opportunities to speak and write for the encouragement and benefit of children will soon end. I love children and have many friends among them, who I believe will read this with interest, and who will understand that my only motive is to encourage and help them to face the battles of life. The age in which we now live calls for help as never before, it seems. Boys and girls must face the problem of making a choice in life. I do not mean by this statement that the joys of eternity are hinged on their choice, but I mean their joys in this time world. I have under consideration their moral standing. This is something they acquire and control by choice and conduct. And it is a teachable proposition. Some things are not obtained by choice. Some things do not come to us through teaching. Children do not become related to their parents by choice, or through teaching. Relationship comes by birth. In our natural existence we were not consulted regarding the matter. All the knowledge we have, we have acquired it since we came into the world, and I am of the opinion that when we leave this world we will leave it all behind. I mean we will leave this natural knowledge behind. As we were not consulted in our natural existence and had no choice in the matter of our natural relationship, so it is regarding our spiritual relationship. Our spiritual relationship to our heavenly Father and to the family of God came by birth - the spiritual birth. All the spiritual knowledge we have has come to us since our spiritual existence. So obtaining relationship is not a teachable proposition. Children, let me impress you with this thought. Don't be deceived with the idea that through teaching children can become related to God, and to the family of God, and that by this means they can finally gain heaven. The world is flooded with literature advocating this idea. Do not believe it. It will deceive you and, after all, you will finally be faced with the solemn truth of the Saviour: "Except a man (any human being) be born again he cannot see the kingdom of God." Teaching will not born you again. This is God's work. But if God has been merciful to you in accomplishing this great work for you, then you are certainly under obligation to thank and praise Him for it and to render service to Him in His spiritual kingdom. Your natural life and natural existence brought you under obligation to obey the laws of that life. The moral law of life is resting upon you and has been from your earliest existence. But in keeping it there is no promise of a higher order of life. And if there were such a promise, who has ever obtained it? What human being has kept it perfectly? But while there is no promise of obtaining another life by obeying any kind of law, there is promise of peace and happiness here in this life in obeying the law that we are under. Because Primitive Baptists do not believe that children can be taught into spiritual relationship with God, and because we do not send them to training schools of that kind, we are sometimes accused of not being interested in our children. Such accusation is for lack of understanding. Why should I not be interested in my children and love them as tenderly and as strongly as other people love their children? But someone may suggest that I should give them the opportunity of better religious training and more religious influence. In reply to this I would say that I only have two children at home-ten and twelve years of age. We have never sent them to any religious school for training. They are both members of the Primitive Baptist Church, and we are thankful to say that they seldom retire at night without reading a chapter in the Bible, and sometimes several chapters. Now, candidly and with love, I ask how many children who are sent off for others to train are that much interested in the Bible? And how many are living better moral lives? I do not ask this in a

boasting way, but with thankfulness to God for their sweet lives of devotion to His cause, and not only that, but because they are truthful and honest, and because they have no inclination to be associated with those who are immodest and wild. So I ask the question, do you think wife and I have done wrong in giving our children the home training and in bringing them up in the nurture and admonition of the Lord? Or should we have sent them off for others to bring up for us? What is the Bible way? What was the right way before the eighteenth century-before there were any religious training schools for children? I have no ill will toward my religious neighbors and friends who hold to things of that kind. I love them and can sincerely pray for them and their children, and wish for them to have peaceful and happy homes, and if they are satisfied in their religious activities I would not disturb them.

Children, let me tell you of something that is of more value than all the riches of the world. David said, "A good name is rather to be chosen than great riches." If you had all the wealth that could be given you and the finest mansion in the world, and did not have a good name, you would have no foundation for real and lasting happiness in this life. So I say there is a choice to be made by children in the moral realm, which will mean for them either a life of happiness or one of disappointment, sorrow and disgrace. With a good name, a boy or girl is equipped for life's battles. No matter how poor one may be, if he has a good name he will have friends who will stand by him. Without a good name, one might have some friends, but their friendship will be of short duration. Then if a good name means so much to us in this world, how is it obtained? There are at least two things essential in acquiring and retaining a good name. One is right living, the other is making the right choice. In the first place, children should, by all means, honor and respect their parents. "Honor thy father and mother" is the Bible command.

There is a choice to be made by children in their associates. This should not be, and would not be, essential if all were living good, moral, upright lives. One way to have a good name is to keep good company. It is dangerous for children to be associated with the wild crowd, who drink and who care nothing for the high and noble ways of life. In some places this class are the most popular and hold a place in society, and even in religious circles. It is natural for children to want to be with the crowd. Here is where the battle of life begins. Here is where the choice must be made. It may seem like a sacrifice to make your choice to live with those who are refined, modest and who live clean, pure lives. You may have friends with the wild crowd that would be hard to cut loose from. But if you retain your honor and your good name you will have to do it.

Children, it is easy to have friends-worthy, true and lasting friends-which will mean much to you all along the journey of life. In order to have friends we must be friendly. We must live to make others happy.

Children, one thing you will never regret, and that is being kind and obedient to father and mother. You can gladden their hearts and make their last days their happiest ones, or you can bring upon them sorrow and disgrace. We can never do enough to repay our fathers and mothers for what they have sacrificed for us. Are we not under great obligations to listen to their loving advice? Their kind words may soon be hushed.

I look back today to the old home of my childhood. It was a poor home, but it was one of peace and happiness. Father and mother, and others of the family, have long since gone on to their eternal home. But my obligation to honor them remains the same. They had a good

name. Their moral teaching and training in the home and everywhere they were, was by example as well as words. They believed that each home should be a training school for right living morally and that the foundation of true character and moral virtues rested in the home of true and worthy parents. Religiously they believed that all true devotion emanated from a heart of love which God alone can give. Yet their home was a home of prayer.

But we are living in a fast age now-a wild and corrupt age. As we came from our home in North Carolina to Thornton, Ark., to finish up the work on this book, the train was crowded with boys going to training camps. In every coach they were playing cards and gambling. The money was laid up all around them. It was not only boys but girls, who had fallen in with them along the way. I would blush to attempt to explain their conduct. I was ashamed to have my family on the train, but there was no escape. It was the same thing in every coach. No doubt many of these boys and girls were from nice good homes. But they were with the wild crowd.

Children, if you retain the good name and honor that your parents have handed down to you, you will have to be brave soldiers. You will have to make the right choice. Associate with those who will respect you. The boy that drinks and gambles and who is not respectable and modest in the presence of girls, does not love and respect his mother. Turn him down, before he deceives you.

Children, if you have a good name, you may rest assured that the best opportunities of life will be opened up to you and you will be shown favors in all of your undertakings by those who will help you on to success and to good positions with the best people of earth. God bless our children and shield them from the dangers of life.

## *FORBEARANCE*

In my humble estimation, one of the most worthy and commendable characteristics that ever graced and adorned the life of a little child of God is the spirit of forbearance. I know, according to the teaching of the Bible, that it is a fruit or manifestation of God's love. "Charity suffereth long, and is kind." If there ever was a time when the dear Old Baptists should be willing to bear with each other's little imperfections (even though it may cause them to have to suffer little things which they cannot altogether understand and that they cannot fully endorse) and make the greatest effort of their lives to stand together and suffer together for the sake of the cause that means so much to us and our children, it surely is in this dark and trying period of the world's history. It is better to suffer for well doing than for evil doing, and it is better to suffer wrong in little, personal agitations than to do wrong. I know this is true. I have

tried it both ways. Some of the happiest moments of my life have been in the sacrifice of self and personal interest and suffering the loss of all things for Christ and His blessed cause. I do not mean that I have ever discarded the grand principles of doctrine through which I have rejoiced in hope of the glory of God. These sacred principles seem dearer to me today, if possible, than ever before in life. I love the dear Old Baptists because the good old doctrine and practice that they alone contend for is experimental with me, if I am not deceived, and while I do not approve of everything that occurs in the church, and while I sometimes spend sleepless hours of sorrow at night on account of sympathy and regret for my kindred in Jesus where their sweet love and fellowship has been disturbed, yet I must say that there is no other place in all this world for me to live. I feel today that if I am ever excluded from the dear old church of God it will be while I am begging for mercy, and yet the wonder of my life is how they have borne so long with me. If we could only realize how much our dear Lord so patiently bore and suffered for our sake, and if we could just think how much it means to us and our children and to all the dear saints of God for us all, who love the sweet doctrine of sovereign grace, to be forbearing and kind toward each other, we surely would be willing, and even anxious, to "let brotherly love continue." And if it is right to love and pray for our enemies, surely it is right to be charitable to our poor brethren, with whom we have rejoiced in the sweet hope of rest on the other shore. Oh, my precious brethren who love peace and who are tired of strife and confusion, and to the tender little lambs who have recently sought refuge in the dear old church because you were offered rest and peace that the world could not give you, let me comfort you with the assurance that, notwithstanding the little upheavals and local troubles in some places, and, notwithstanding the world is against us and will never love the good old doctrine and ways that are so precious to us, God will not forget you and your personal devotion to Him; and let me assure you, poor, sorrowing children, that there yet remains a rest for the people of God. Do not give up nor be discouraged.

## *FORGETTING AND APPREHENDING*

**Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.- [Php 3:13-14](#).**

**It should be an inspiration and help to any little child of God to study the life of the Apostle Paul, especially after he was saved by divine grace and made a minister of Jesus Christ. It is wonderful to think how sovereign grace can humble poor sinners and cause them to approach unto the Lord and to the throne of mercy.**

**In the beginning of this chapter under consideration Paul refers to his former life- his life before regeneration, his life as a Pharisee, when he trusted in the law and in his own righteousness, and when he persecuted the church of God. And after briefly mentioning those things, which at one time he counted gain, he sums it up and counts it all loss. And the good part of it is he was perfectly willing to lose it all for the excellency of the knowledge of Christ, and to be found in Him, not having his own righteousness, but that which is of God -that he might win Christ and realize more about the power of His resurrection and the fellowship of His suffering.**

**Then he says, "forgetting those things which are behind." Forget means to treat with disregard as well as to cease to think about. Did Paul mean to forget all things behind him? I think not. Possibly he had in mind things which he did when he trusted in the law. Is this not experimental with the most of us? Would we not forget-disown and blot out forever-some things in life? I confess that I would forget many things, and many things I have forgotten. But I do not wish to forget everything in the past. Some things are too precious to forget. "Precious memories, how they linger!" I rather not forget the dear old home of my childhood, where prayers and songs of praise to heaven's King first greeted and impressed my youthful mind-where the little family (now separated to meet no more in this world) once gathered around the family altar for the evenings of prayer and thanksgiving. Please let me go back today to the scenes of my childhood and linger awhile. I could then hear the singing of birds, and the cow bells at the close of day. Now I am almost deaf, and hear them no more. I think now it would be sweet music to even hear the cooing of the lonesome dove. Yes, it is all right to forget, and it is good to be reaching forward and pressing toward the mark for the prize of the high calling of God. Yet I confess that I find myself going back over life some times. Surely it isn't wrong to remember and count the sweet blessings of life and the happy seasons that we have enjoyed with the Lord's dear people in days of the past. How can I forget some things in life when I don't want to forget them? How could I ever forget one day in life, although I was just a child, when I was caused in some way to think of Jesus as my own personal Saviour?-a day so full of joy-a day when the birds and flowers and trees seemed to join me in praising the great Redeemer of poor sinners.**

**No, Paul did not mean for us to forget our hope of heaven. Yet if we can be blessed to suffer freely the loss of everything that opposes Christ-counting not our own lives dear unto ourselves-it will mean joy and peace of soul. How I long for grace and help to be a good soldier of Jesus Christ, and to finish my course with joy.**

## *FRUIT OF THE SPIRIT*

**But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.- [Ga 5:22-23](#).**

**Beginning with the first issue of the paper for this year, I desire to write a few articles on the above subject. The reason I have in mind to continue the article is because I do not wish to take up too much space in one issue, and yet I wish to investigate the subject under its different phases, which could not well be done in one issue.**

**I must confess that I find it the pleasure of my life to write and try to speak to God's dear little children about the Scriptures and bring to them the assurance of their relationship to the Lord and to each other. So many only need to have the truth explained to them in order to find that sweet comfort which they have labored in vain to find with the world and worldly religion. If I can only lead some of them gently in some little experimental way to taste of the sweetness of the system of grace by writing about the evidences of life and little things that are easy to understand, possibly I can encourage some little one who is yet unable to understand the deep mysteries of the doctrine. The most encouraging thing I think of just now (and yet the Lord deserves all the praise) is having more than one who had lived in other orders for years tell me that after hearing and understanding one Old Baptist sermon they were never again satisfied until they became members of the true church. But I think I know that it takes love, gentleness, kindness and all the fruits of the Spirit to accomplish anything in leading and teaching the Lord's people. "The servant of the Lord must not strive, but be gentle to all men, apt to teach." How I long to be so clothed and overwhelmed with the spirit of love and true humbleness in my little efforts to write and preach that they will not be discouraging and hurtful. As a New Year's resolution may I resolve to try to be more kind and forbearing and more gentle with all men than I have been in days past. Will you please pray for me that while I try to write about the fruit of the Spirit it may be manifested in my own life and in what I write and say? I would not only describe the food our spirits want and how we may know that it is in store for us, but I would also dish it out to the poor needy ones of our Master's kingdom and assure them of that rich legacy in reserve for them on the other shore, for which they are kept by the power of God, and of which they can have a foretaste even in this world of sorrow.**

**A few days ago a poor old blind man, residing in our little town, was released from his afflictions and from a land of darkness and wafted away to that bright world where all blindness and tears will be wiped away. A few hours before he was called away, his daughter, who was tenderly caring for him, having left him in the room alone for a few moments, returned to find him shouting and praising God. Though blind to the things of this world he got a view by an eye of faith of that celestial home and was rejoicing that he could depart and be with Christ. Do not tell us that there is no reality in the religion of Christ, for we see Him in the lives of poor suffering saints as they march on to their final home of rest.**

**It is a conceded Scriptural fact that people are known by their fruits, as trees are known by the fruit they bear. Hence we say fruit is evidence. By this evidence we**

can distinguish between a good tree and a corrupt one. If good trees and corrupt trees were to bear the same kind of fruit, they could not be known by their fruit. But the Saviour says, "The tree is known by his fruit." -[Mt 12:33](#).

In early life I was impressed with the idea that the doctrine of grace was the only system of salvation advocated in the world that could be harmonized with the Saviour's teaching that people are known by the fruit they bear-that it is impossible for a corrupt tree to bring forth good fruit. I knew that if the alien sinner, who was corrupt from the foot to the head, with even his mind and conscience defiled and no fear of God before his eyes, could have faith in God, love Him, believe in Him, trust Him, seek Him and hunger and thirst for Him and for righteousness, while in that corrupt and depraved condition, and that he must do those things and bear that good fruit before he was made good in order to become a good tree, as some taught, then it would be impossible to know a tree by its fruit. When I saw the beauty of the Saviour's teaching, that a corrupt tree cannot bring forth good fruit, and that the tree must first be made good, all phases of human aids and efforts as conditions in order to the salvation of lost souls, faded into insignificance, and I felt impressed to try to comfort poor mourning souls with the idea that their mourning, thirsting, repenting, praying, seeking, trusting, hoping, believing and desiring to follow the Lord, were all fruits of the Spirit of God and evidences of the gracious work of regeneration.

One comforting thought that I would impress upon the mind of the reader is, that none who bear the fruit of the Spirit can ever be condemned or finally destroyed. Before anyone can be condemned there must be some law, either human or divine, against him. The Lord being my helper, I shall endeavor to not only identify those who bear the fruit of the Spirit as being the children of God by spiritual birth, but as being so securely and perfectly delivered from under the curse of the law by the vicarious death of Christ, and so victoriously preserved in Him and kept by His mighty power, that they will finally be housed in heaven.

"The fruit of the Spirit is love." The love of God manifested in the life of anyone is an evidence of an inward work of grace, or the indwelling of the Spirit of God. None but God's people possess the Spirit. "If any man have not the Spirit of Christ he is none of His." None but God's people can bear the fruit of love. "Love is of God, and every one that loveth is born of God." If the alien sinner loves God-bears this good fruit-then he, too, is born of God; and how could you tell an alien sinner from a child of God? There is but one way out of this predicament and that is to apply this fruit of the Spirit to God's people. How could I ever comfort and encourage the poor little children of God by telling them that they may know they have passed from death unto life because they love the brethren, if I must also tell them that alien sinners have that love too?

In my last article I think I made it clear that none but the children of God bear the fruit of love-that is, spiritual or divine love. This love does not emerge from nature's garden and cannot possibly be the product of human agencies or natural activities. It cannot be manufactured, neither can it be purchased with all the wealth of the world. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."-Solomon's [Song 8:7](#). Yet it is shed abroad in the hearts of human beings here in this world by the Holy Ghost {[Ro 5:5](#)} and they are thus manifested as the children of God, for as soon as they are in possession of this heavenly love (not before) they begin to love God, His cause and His people-that

is, they love His cause and His people to the extent that they have been taught about them and have been associated with them. But if we say that human tuition and association are the primary causes for people loving God and becoming children of God, we run up against insurmountable inconsistencies. All the wisdom of this world cannot by association or any other way teach the dead sinner to love God or even know Him. If such a thing could be done, then we would have no way of knowing a tree by its fruit-no way of telling the child of God from the alien sinner, if they both alike love God. Not only so, but we would be forced to the ridiculous conclusion that alien sinners are already born of God and possess eternal life, for "Every one that loveth is born of God and knoweth God."- [1Jo 4:7](#). "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." -[Joh 17:3](#). What more could the child of God have than the alien sinner if they both know God and both love God? I admit that one must have some knowledge of God in order to love Him, but I shall affirm that eternal life is back of that knowledge. Just as natural life and birth precede natural understanding, so does eternal life and spiritual birth precede spiritual knowledge. Instead of having to teach people to know God and love Him in order to obtain eternal life or be born again, as many claim, they must have that life and that birth first. "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." You see the life comes first and then they can know Him. The Lord Himself teaches people to know Him and love Him, but not before He imparts eternal life to them. So knowledge of God is also a fruit of the Spirit, as well as love. Dear reader, have you enough knowledge of God that you can in some way love Him and His precious truths, and do you love Him enough that you crave the association of His poor, afflicted people in preference to the people of the world? If so, I am persuaded that all the powers of this world, and even death, can never separate you from that love.

In my former articles on this subject I had under consideration the fruit of love. Love must be first in everything pertaining to the service of God. The Lord does not recognize or accept any kind of sacrifice or service that is not offered from a principle of love. Paul makes this clear in the 13<sup>th</sup> chapter of 1<sup>st</sup> Corinthians ([1Co 13](#)) -that to sacrifice all earthly possessions and even the body to be burned, would be unprofitable without love. Then how vain to suppose that the alien sinner, who does not possess that love, could obtain salvation by what he does, or that it even has anything to do in that great work!

We now come to the fruit of the Spirit called "joy." This little word means much to the child of God when understood in its spiritual significance and application. He may not understand the doctrine of election and many other fundamental principles of the church, because it often requires much time and teaching to understand those things, and we never in this life understand them perfectly, yet if he is in possession of this joy under consideration, which is the fruit of the Spirit, and against which there is no law, he has something that the world knows nothing about-something that the world cannot give nor take away, and something that identifies him as one of that peculiar people who have been made to love things they once hated and rejoice in things in which they once had no interest.

To possess this joy under consideration means to be an heir of the mystical kingdom of God. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." -[Ro 14:17](#). The alien sinner

does not bear this fruit of joy. He might get into the organic church in form, but it would never be peace and joy to him-it would not be his home. Dear reader, may I here drop a little word of comfort for you, which has often been a comfort to me? Have you not sometime in life under the sound of the glorious gospel of Christ found yourself drinking it down with joy? and can you not remember some occasions when the precious truths of the gospel seemed to be so personal and experimental with you that your eyes were filled with tears? If so, you possess the Spirit of God, which will abide with you forever, for this rejoicing is a fruit of that Spirit. You could not possess the fruit without the tree. You might not at all times experience this joy in the service of God; and you may sometimes find yourself cold and seemingly blank while others around you are rejoicing, and then you may go home feeling like one alone and forsaken. But, dear child, you are not alone, neither are you forsaken. It is possible for a child of God to sometimes lose some of the joys of salvation here in this world, but it is impossible to lose the salvation. David experienced this when he cried unto the Lord, "Restore unto me the joy of thy salvation." Yet he found refuge and hope in the sweet message of his Saviour, "My loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." But why have we these dark and lonely seasons which cause us so much anxiety and doubt? Shall I try to explain this in my next article?

In concluding my last article on the subject of "joy" as a fruit of the Spirit, I asked if I should try to explain why the child of God is sometimes cast down in sorrow and loneliness. In other words, if love, joy, etc., are evidences of spiritual life and none but God's people bear that kind of fruit, how could one who is in possession of that eternal life and that Holy Spirit which abides forever, ever be any other way than full of love and joy, especially when under the sound of the gospel, which is supposed to be good news and to "make glad the city of God?" And if the child of God can bear any other kind of fruit except the fruit of the Spirit, how can we know them by their fruits? If it is impossible for the alien sinner to bear good fruit-the fruit of the Spirit-and if to do so would make him look so much like the child of God that they could not be known by their fruit, then how can the child of God bear bad fruit and not look so much like the alien sinner that he cannot be known by his fruit? If I can explain this, I think it will account for the sad and discouraged condition which God's people sometimes experience. But remember that while I have affirmed the alien sinner cannot bear the fruit of the Spirit, I have not affirmed that the child of God cannot bear any other kind of fruit. God's people are complex beings, having two lives, two natures, two minds. With their spiritual life, spiritual mind and spiritual nature they are capacitated to bear fruit that they could not possibly bear before regeneration, and by this good fruit they are evidently known regardless of the weakness of the flesh or any other kind of fruit that might develop in their lives. In the flesh they are yet human, natural, imperfect, and hence may "live after the flesh" and bear its fruit; and were it not for the greater power and influence of the Holy Spirit which abides within, protects, strengthens and leads to victory, they could not be known as the saints of God.

So not only is joy a fruit of the Spirit, but even sorrow is a fruit of the Spirit, if it is godly sorrow, for it works repentance. God's people are conscious of the imperfections of the flesh and often go in mourning -"cast down but not destroyed." I am glad Jesus said, "Blessed are they that mourn." God's people did not mourn on account of their sins before regeneration, because they loved them, but now they deplore them and long to be free from them, and they will be some

sweet day-oh, blessed day of undisturbed joy, when life's burdens and sorrows will all be left behind! When our vile bodies shall have been changed and fashioned like unto the glorified body of the Son of God, there will be no occasion for sorrow and tears. How true the words, "In heaven alone no sin is found, and there's no weeping there." Poor sorrowing child, do not give up because you have to sow in tears, for just as sure as you have ever gone forth mourning, bearing precious fruit, not only is your name written in heaven and in the book of life, but God is even mindful of your tears, {[Ps 56:8](#)} and will finally wipe them all away with fullness of joy and pleasures forevermore.

We come now to the fruit of the Spirit which is classified as "peace." This peace, like love and joy, is evidence of the righteous work of God in the heart. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." -[Isa 32:17](#). God is the author and giver of peace. It comes to us through Christ. "We have peace with God through our Lord Jesus Christ." -[Ro 5:1](#). We have peace through Him legally by His death and we have peace through Him experimentally when we receive the atonement. The atonement was made by the death of Christ-and He by that one offering perfected forever them that are sanctified, {[Heb 10:14](#)} reconciled them to God, {[Ro 5:10](#)} and thus obtained eternal redemption for them; {[Heb 9:12](#)} everlasting peace is made for them. But we were not living when this occurred and were not actually saved by that one act of Christ; yet, in the mind of God, we stood secure in Christ as our representative, and the promise irrevocably stands that "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." -[Ro 5:10](#). If the entire human family were reconciled to God by the death of Christ (as some teach) then they will all be saved by His life. There is no escape from the conclusion. Hence the premise is wrong-all the human family were not reconciled by His death. So if we have peace in this sense-the demands of the law having been met and perfectly satisfied in the one offering of Christ upon the cross-then the peace that comes to the soul as a result of the operation of the Holy Spirit is just as sure to follow as there are three that bear record in heaven.

It is not until one is really and vitally saved, "by the washing of regeneration and the renewing of the Holy Ghost," that he can realize a personal interest in the vicarious death and blood of Christ. Before this he might believe in Christ from a historical standpoint-anyone might believe that way-but not until he possesses the Spirit of God and it bears witness with his spirit that he is a child of God, will he find peace of soul and rejoice in hope of the glory of God. We have a standing in grace through the imputed righteousness of Christ and "not by works of righteousness which we have done," but it is by faith that we have access into this grace wherein we stand, which enables us to rejoice in Christ as our personal Saviour. If we are in Christ, we can then find peace in Him. If we have a standing in grace, then we can "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." But there is no such thing as one that is not in Christ- one that has no standing in grace-growing into grace, or into the knowledge of Christ either.

So this peace which is said to be the fruit of the Spirit, is a manifestation of the work of grace. The child of God loves peace and in spirit longs for that promised rest and peace beyond the clouds.

I shall continue to impress the fact that whatever is a fruit of the Spirit is an effect, evidence or manifestation of salvation and not the cause. Surely a clear

understanding of this one proposition will leave no room in our minds for anything else, doctrinally, but salvation by grace. In my little efforts to teach the plan of salvation to God's people, for various reasons, I have ever appreciated the privilege of writing and talking about little, simple things that are experimentally understood, even by the little lambs of the fold or "kids beside the shepherd's tents." I was greatly encouraged recently, at a time when I was about to conclude that my poor labors were of no avail, when a good sister called me a "lamb feeder." I felt then, and do yet, that I had rather have that assurance, if qualified for such a high calling, than to have all the fame and empty titles the world could give me.

If I can get the little child of God to see that the fruit of the Spirit, which is manifested in his life, is evidence of salvation, then he will have no occasion for thinking such things are causes of salvation. For instance, if he has faith, so that he can believe in Christ as his personal Saviour, I can assure him and prove to him by the Scriptures that the faith which he has is a fruit of the Spirit-an evidence of salvation {[Heb 11:1](#)} and, therefore, cannot possibly be a condition in order to salvation. It is the application we make of these things that either brings joy and assurance to the hearts of God's children or else leaves them in a state of confusion and bewilderment. It is not fair, and it is not right, to take what the Bible classes as the fruit of the Spirit and try to build up a conditional theory with them by applying them to those who are not in possession of the Spirit. One thing that has ever made Primitive Baptists peculiar in their teaching is the way they apply the Scriptures regarding practical things. What we claim to be fruit or evidence of salvation others use as a means or condition in order to salvation. But one consolation to me is, that even while we are divided in our opinions, and while we are discussing our differences, some lining up one way and some another, it will not frustrate God in His great plan of redemption, which He is working after the counsel of His own will; and He will not finally banish us from His peaceful presence forever simply because we did not happen to be associated with the crowd that taught the right idea about these things. I often say that one reason why I love and appreciate the good old "grace system" is, it allows me to think of my neighbors and friends of other denominations, who are bearing the good fruit of the Spirit, as being equal heirs with us in that inheritance beyond, whether we ever get together here in this world or not. But this is no reason why I should not desire to instruct them. If I did not love them I would not be so much concerned about teaching them the good old doctrine that is so precious to me. If I did not love my own sweet little children that God has given me, I would spend no sleepless hours of anxiety and care for them and would take no pains to warn them of the unsuspecting snares and pitfalls along the rugged road of life. God alone can prepare them for the climes of ultimate glory. I know this to be the truth, and yet I am daily burdened with the great responsibility of living a life before them that would help them out in solving some of the problems confronting them in this life. It is now that our children need and can be benefited by what we do for them.

In my other articles on this subject, except the last one, I have been investigating it as it is classified in the sixth chapter of Galatians. I had in mind, when I began writing on the subject, to continue through with the nine varieties of fruit mentioned in the Galatian letter, if it could be of interest to the general reader and not take up too much space. I will not, if I can have intelligence enough to know it, let the matter become obnoxious or burdensome to those who find so much

comfort in reading the paper and who look forward with delight to its weekly visits in their homes. In my last article I dealt with the subject in a general way, thinking I might close it out soon, as I have been requested to give my views on other Scriptures, but being encouraged by some to continue on with "The Fruit of the Spirit," I may continue the subject a few weeks. If those who have requested me to write on other subjects will bear with me until I get through with this subject, I will try to comply with their requests, or else write them privately.

In this article I wish to investigate the subject from another viewpoint, but in a general way. While the fruit of the Spirit is the immediate and inevitable effect or result of the indwelling of the Holy Spirit in the heart, it is something that can be used as an ornament to beautify one's life and make him strong, or it can be abused, neglected and, in a measure, covered up until the child of God (the one who lives after the flesh) will become weak, unhealthy and finally die-not eternally -for there is no such thing as losing eternal life. Jesus says, "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." -[Joh 10:28](#). But there is such thing as one dying to the joys and blessings of life here in time; and there is such thing as a child of God living after the things of the world to the neglect of his duty to God until he will not know whether he has that spiritual life or not; and sometimes it is difficult for others to decide on his case; but God knows. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." -[2Ti 2:19](#). While there is danger of the child of God neglecting his duty until he finally becomes blind, so that he cannot see afar off (the promised land), and may forget that he has been purged from his old sins, yet the Lord is not unmindful of that awful suffering which He endured when He bore those sins in His own body, as a substitute, suffering "the just for the unjust, that He might bring us to God." It is sufficient, so far as being delivered from under the curse of the law is concerned, for the work to be done, and for the Lord to remember it, whether we remember what He has done for us or not. But oh, what a privilege to so live in His service that we can feel the sweet assurance in our own hearts that we are His and that we are so engraved in the once pierced and bleeding hands of the Son of God that when He remembers Calvary He remembers us!

Let us think of the fruit of the Spirit as the garments of salvation. If we are born of God, we are already clothed, in one way, with a garment which the Lord alone can give and put on us, and that is His own blessed righteousness; yet, in another way, we are commanded to "put on strength" and to "put on thy beautiful garments." "Put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." -[Isa 52:1](#). But let us remember it is those who have strength and those who have the beautiful garments that are to put them on. In doing this, I understand, we not only grow in grace and in knowledge, but we "make our calling and election sure" in the minds of those with whom we come in contact; and by thus manifesting these things in our lives, in the service of God and in the daily vocations of life, we will "let brotherly love continue;" and it will promote peace and prosperity in the church of God, in our homes and everywhere else when other things fail, because "against such there is no law." Even our poor erring brethren will be compelled to love us if we are wearing these beautiful garments, for they will take knowledge of us that we have been with Jesus.

Continuing with the fruit of the Spirit as mentioned in the fifth chapter of Galatians, we now come to one of the most noble traits of character that ever

adorned the life of anyone in this world—"longsuffering." It is one of the outstanding peculiarities of the saints of God, which has distinguished them from the world in all ages, and with which they have, in a measure, borne the image of their heavenly King. The Lord has ever, in all ages, manifested longsuffering toward the children of men in His dealings with them. It is not an attribute of God, but in perfect harmony with all of His divine attributes. Were it an attribute of God it would be unlimited in duration. Yet it is a manifestation of His wonderful nature. It is through the longsuffering of God that the sinful nations and peoples of the world are permitted to continue on the face of the earth. God is not the author of sin and He did not bring it into the world. It has never been His pleasure for man to violate His righteous laws. He has never given any human being a right to do that which is wrong. That old tradition that says God in the beginning placed good and evil before man and gave him the right to make choice of either, is without any Scriptural authority. We would not be that cruel ourselves in dealing with our own children, if we love them, but we would tell them to not do that which is wrong, and we would even warn them of the consequences of evil. Because God suffers man to violate His law and continue in wickedness, is no sign that He approves of sin or that He is pleased with it. God is longsuffering, but there is a limit to longsuffering. It cannot outstretch the habitation of His throne, which are justice and judgment, {[Ps 89](#)} nor go so far that it would abandon His eternal praise and honor in the glory world. The meaning of the word "longsuffering" is enough to teach us that whatever God is bearing, with longsuffering, is something that is antagonistic to His divine nature and to His righteous laws. It is: "Bearing injuries or provocation for a long time; long patience of offense." The longsuffering of God was manifested in the days of Noah, while the ark was being prepared, but the final destruction of the wicked world by the flood evidently demonstrated His righteous indignation of sin and, at the end of longsuffering, let His eternal justice and power shine forth to His honor and glory. However, the destruction was not eternal; neither were the eight souls saved eternally by being in the ark, but they were saved from the deluge. They were righteous people before the flood came and before they went into the ark, and hence were already saved in an eternal sense. So there are different kinds of saving taught in the Bible, but there is only one way from earth to heaven.

In my next article I may investigate longsuffering as it more closely relates to us, being manifested in our lives, and the great importance of imitating the humble, self-sacrificing and longsuffering life of the blessed Son of God.

In my last article I had under consideration the fruit of the Spirit termed "longsuffering." I wish to offer a few more thoughts on that phase of the subject. As we think of the longsuffering of God, let us also think of longsuffering as being one of the various things which identify one as a child of God, and as something against which there is no law. If God can bear long with poor sinful creatures without approving or being responsible for their sins, then cannot His little children manifest forbearance and longsuffering toward each other without being responsible for the wrongs of others? I do not think we would get very deep in disorder by doing something against which there is no law. Should we not be as much concerned about manifesting long-suffering as any other gospel principle? Is it not a manifestation of God's love? and, if so, is it not essential to our peace and happiness? It takes a great deal of grace and charity for one to willingly bear hardness and endure as a good soldier of Jesus Christ and not be "easily provoked." Oh, it means so much to be a good soldier! "Am I a soldier of the cross,

a follower of the Lamb?" It is all right to contend for the doctrinal features of the gospel, but to be a good soldier of Christ surely means more than that. In my humble judgment it also means to imitate His wonderful life of servitude, patience, meekness, forbearance, forgiveness, kindness, longsuffering. How many of us can say we owe no debt of gratitude to God for His longsuffering with us? And how many of us are there that do not need an extension of longsuffering? How thankful we should be not only for the longsuffering of God but that it is manifested in the lives of His humble saints! Surely it is through longsuffering that I have so long retained a home in the dear old church. Yet what a wonder that longsuffering can be extended to me and that I have been permitted to live as long as I have!

To me there is nothing more lovable and beautiful in the lives of human beings than longsuffering. One of the never to be forgotten virtues that decorated the life of my angel mother and made her, in my estimation, one of the best and most lovable characters in all the world, was longsuffering. She was always so full of charity, it seemed, to minimize the faults of others, so that she could so easily and sweetly make allowance and bear with them. How I have longed for this wonderful fruit to abound in my own life, and I seem to be such a blank in demonstrating such things! I am so easily provoked sometimes and seem to have such little patience in the disappointments and conflicts of life, that I am sometimes bowed in sorrow and rebuke when I read such expressions as "Charity suffereth long and is kind," and "beareth all things." If we all possessed this beautiful trait of character (longsuffering) and had it in lively exercise, there would be less occasion for wars and sad divisions in the dear old church-there would be no rendering evil for evil. Oh, if I could always, at home and everywhere else, just be patient and manifest the humble spirit of longsuffering, I would then have so much less to regret! I know that my opportunities to be kind and patient towards my brethren and sisters, my dear little family and others, must soon end; my opportunities to comfort and encourage the poor sorrowing saints of earth, by manifesting my love and sympathy for them, will soon be over; and all that I will ever have to offer for the neglect of these things will be penitential tears and regrets. But I am trusting in our merciful Redeemer for supplying grace to yet scatter a few flowers in the pathway of others-to forgive as I would be forgiven and to endure and suffer long for the sake of peace and for the cause of Him who suffered and even died that I might live in a better world than this.

We now come to the fruit of the Spirit called "gentleness," as recorded in the fifth chapter of Galatians. This, like all the other fruits of the Spirit, should be thought of as an evidence of salvation-a result of regeneration. Yet it is something that is more clearly manifested and developed in the lives of some of God's people than in others. It is one of the beautiful garments of salvation, to be put on and worn. God gives or imputes the robe of righteousness, which qualifies one for the service of God and for the climes of glory, but He does not do for us what He commands us to do. The exhortation to "put on thy beautiful garments" implies that there is danger of neglect. This beautiful garment should be worn continually. It will not wear out, although it may be out of style, so far as the world is concerned. The world is not gentle, but wild, boisterous, loud and boastful. God's poor and afflicted people have ever been characterized, individually and collectively, by the humble spirit of gentleness; and yet many of us fail to manifest it in our lives as we should. We are all by nature wild. Nothing but the grace of God can tame a poor sinner and put him in his right mind. The right mind is the mind of Christ; and to be spiritually minded is life and peace.

**Christ possessed the spirit of gentleness and manifested it in all of His life's journey here among men. Some of the greatest men that have ever lived upon the earth were gentle, humble and conservative. I once thought it was the wise and most intelligent ones that caused trouble and divisions among the Lord's people, but, in my humble judgment, much of the distress and sorrow, so far as the dear Old Baptists are concerned, is attributable to a lack of wisdom and understanding. Men of wisdom and judgment are, as a rule, gentle, forbearing and conservative and do not jump up, with excitement, to declare non fellowship for every little thing that comes up. It is the rash opposition from us poor little fellows who have failed to inform ourselves as we should that has caused many to be alienated and deprived of each other's association. One thing sure, the spirit of gentleness has never caused any strife and confusion. It is this great spirit of gentleness in the lives of our leaders that is a great factor in holding wrong things in check in the dear old church.**

**May our gracious Master help us all, in this dark and cloudy day, to be gentle and kind toward each other the few more days of this fleeting life. "The servant of the Lord must not strive, but be gentle to all men." The "wisdom from above is pure and gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." If we are blessed with this wisdom and the spirit of gentleness, we will be merciful. Without these things, I fear that we will not get very far in promoting peace and building up the kingdom of God, even though we are ever so strong in the doctrine and in the faith otherwise. Precious brethren, may I, the poorest of the flock, if one at all, "beseech you by the meekness and gentleness of Christ" to pray for me that I may be more kind and gentle.**

**We now come to the fruit called "goodness." This, like other words, has different meanings. It means excellence, virtue, kindness, benevolence, generosity, etc. Primarily, we think of it as an attribute of God. He is the great embodiment of all good things spiritually- that type of goodness which springs forth through the influence of the Holy Spirit and which is manifested in the spiritual realm of human activity.**

**When we say the alien sinner is dead in sin and so depraved that there is no goodness in him ("none righteous" and "none that doeth good") we do not mean that he cannot live a good moral life naturally. We do not mean that he cannot be virtuous, kind, benevolent, generous, truthful and honest from a natural standpoint. We do not mean that he cannot obey the law that he is under and subject to, morally speaking. But we mean that he cannot bear spiritual fruit (the fruit of the Spirit) until he is in possession of that Spirit or has spiritual life; and we mean that he cannot act in an element in which he does not exist. He is dead, all right; the Bible says he is; but he is not dead to everything. If he were, he would not be active in anything.**

**Let us keep in mind the fact that there is a difference in mere morality (or even nominal Christianity) and the real spiritual service of God. Let us remember, too, that any attempt to render spiritual service to God without faith would be displeasing to God and even sinful {[Ro 14:23](#)} and would be worse than no service at all. How unfair it would be to force (by over persuasion or excitement) little children, or even older ones, into some church or form of religious service before they have faith in God and love for His sacred cause! Ask them what faith is and see how blank they look. Yet, after all, there is a bright side to it; it will not hinder,**

neither will it hasten, the great work of God in bestowing His love upon poor souls, even little children and infants, and, in His own good time and way, giving them faith to believe in Him and trust in Him as their personal Saviour; and, regardless of their misfortune and wrong training in religious matters, after awhile all the objects of His love will be safely gathered into that blood-bought home out of every nation under heaven.

I have not time and space to write on the subject under consideration as I would like to, but I would emphasize the fact that spiritual goodness belongs to God's people and is the result of spiritual life.

In continuing with the fruit of the Spirit as mentioned in the fifth chapter of Galatians, we have reached the fruit called "faith." In investigating faith we must remember that there are different kinds of faith. I am willing to accept Webster's definition of the word because he recognizes this fact and because it is in harmony with the Bible definition of faith. Faith is classified in the Bible as "the faith of God," "faith of Christ" and "our faith." One definition that Webster gives of faith is: "A divine virtue by which we firmly believe the truths which God has revealed; knowledge of the divine to us, founded on the truth of a free promise in Christ and revealed to our minds and sealed in our hearts by the Holy Spirit." A Bible definition of faith (the kind that I wish to investigate in this article) is recorded in [Heb 11:1](#): "Now faith is the substance of things hoped for, the evidence of things not seen." In another way we think of faith as it is applied to the doctrine and principles of the church—"the faith which was once delivered to the saints." When Christ established His church He delivered unto those thus saved and called out from the world, not only a form or system of doctrine but a system of practice, which He intended should be contended for and perpetuated to the end of time. These sacred principles can be found with the true church today, and there is no authority in the Bible for any change. It is this unchangeableness in these that God knew from the beginning would characterize the church as a peculiar people and as not being reckoned with the nations of the world.

Now let us see about the kind of faith that God has given us individually and that abides in our hearts, and by which we serve Him acceptably with reverence and godly fear. This is "our faith" because the Lord has given it to us. We are not the author of it. It did not originate with us. It is not the kind of fruit that grows on natural trees. There is such a thing as natural, historical faith and belief; and one might even believe in Christ from a historical standpoint and yet have no abiding testimony in his own heart that Christ is his personal Saviour. Even "devils believed and trembled;" but they did not have the kind of faith that Paul says is the substance of things hoped for and the evidence of things not seen. They did not have the fruit of the Spirit. This spiritual faith belongs to God's people. God is the author of it. "Looking unto Jesus, who is the author and finisher of our faith." - [Heb 12:2](#). If the Lord is the author and finisher of our faith, then what part of it do we manufacture? Some people admonish the dead sinner to "have faith," as though they thought he could create it. If he were to do such a thing, then he would be the author and finisher of it. So that is not the faith Paul was talking about, to say the least of it. He says faith is evidence. When you admonish the dead sinner to have faith and tell him that his salvation is hinged on him doing that, you say that his salvation is hinged on him manufacturing evidence. How would you like to have an enemy who could manufacture evidence testify in court against you? If we would all teach in harmony with the meaning of the word, and

rightly apply the Scripture, there would be no occasion for hinging the destiny of lost souls on any such unreasonable propositions.

Paul taught that this faith which we have under consideration is evidence of things not seen; that it works by love; that it is the fruit of the Spirit, and there is no law against it. If one has all of that and it abides with him, what more could he wish for? If the alien sinner can bear this good fruit, what kind of fruit would he bear after he is in possession of the Spirit of God and changed by grace?

I must contend that this faith is evidence of salvation; evidence of things not seen; Paul said it was. He also said that "things which are not seen are eternal." Then as faith is the substance of things hoped for, and eternal life is something we hope for {[Tit 1:2](#)} I conclude that faith is the evidence of eternal life. If so, it cannot be a condition in order to it.

There is a gospel faith which comes through gospel teaching, but it, too, comes after life and belongs exclusively to God's people. The Bible speaks of faith saving people, but in every instance on record it is those who are already in possession of eternal life. It does not save the dead. It saves the child of God from many hurtful things here in time and brings sweet peace and joy to his soul as he meets the trials and conflicts of this unfriendly world.

Faith, 'tis a precious grace,  
Where'er it is bestowed;  
It boasts of celestial birth,  
And is the gift of God.

### *GOD IS JUST*

God never set good and evil before anybody and gave them a right to make choice of them. God is too good to give anybody the right to do wrong. When man does wrong he always violates the command and laws of God, and hence is responsible for his own condemnation. Arminianism says God gives the sinner a right to choose evil, and Absolutism says God, in eternity, absolutely fixed and decreed for man to do evil. They are both wrong. Either theory says God is unequal in His ways, denies justice in man's condemnation for sin and destroys his accountability. If man's condemnation is just, then God is not under any obligation to deliver him, unless, through mercy, He has promised and purposed to do so. If the sinner's condemnation is not just, then it would be unjust to punish anyone. If God, in His infinite love and mercy, has seen fit and purposed to save just one sinner out of all the great mass of guilty sinners, still He remains a just and holy God, for in this act of mercy He does not reprobate anyone nor make their condition worse. The man that has been enabled, by the light of divine grace, to see himself a justly condemned sinner before God, is not apt to say that God is under obligation to him, or that He is unjust if He doesn't give everybody a chance; but, instead of such thoughts, his cry is for mercy, and he realizes that a chance, or even justice, alone, would forever banish him from the peaceful presence of God. The first and most important lesson for a poor sinner to learn before he will ever have a right conception of God and acknowledge the justice of His ways, and before he will ever appreciate and rejoice in the glorious theme of discriminating grace, he must be taught to

see his own depraved condition. And this is something that man cannot teach. If a man has learned this lesson, then he has been taught of God, and is in a good condition to be taught about God.

## *GROW IN GRACE*

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. -[2Pe 3:18](#).

When it is all summed up, there are but two outstanding theories in the world today regarding grace; and we are all giving our influence to one or the other. One is, that the alien sinner, through human teaching and training, can grow into grace and thus become a child of God. The other theory is that grace is the gift of God and that people do not grow **into** it, but grow **in** it after they possess it. One of these theories says that life is hinged on teaching the dead to know the Lord. The other theory says life must precede knowledge. One theory says the sinner receives grace for works. The other theory says it is "grace for grace." One theory limits the grace and also salvation to the narrow scope of human teaching and the bounds of conditionalism and churches, leaving the unenlightened ones without even a "chance" to accept or reject the supposed terms of mercy, if indeed there is such a thing as a "chance" system. The other theory says that in every land and country where sin abounds, grace also abounds, and that people have been redeemed to God by the blood of Christ out of every nation, kindred, tongue and people on earth, making salvation sure to thousands of people who never have and never will know anything about our churches or gospel teaching. One theory says that the grace of God must be carried to people in heathen lands through human instrumentality. The other theory says the grace is already over there, and that the grace itself brings salvation to the poor sinner. One theory would divide the glory and honor of salvation between man and God, thus giving no room for the last clause of the text at the head of this article, together with Paul's loving admonition, "Let him that glorieth, glory in the Lord." The other theory would give all the glory and honor to God.

"But grow in grace." How could one grow **in** grace before he is in grace and before he is in possession of grace? Alien sinners are not commanded to grow **in** grace, nor **into** it either. The idea of growing into spiritual life (spiritual existence), through teaching and training, is evolutionism gone to seed. Of course people grow and develop as a result of teaching, activity, the proper nourishment, etc., but they do not grow into a higher order of life. God gives life. When God gives life to a poor sinner, he then has the capacity (though he might not have the opportunity) to learn and grow in the spiritual realm, and not before.

Primitive Baptists are not opposed to education-they are not opposed to teaching. That is what I am trying to do now. I am trying to teach and educate God's little children in order that they may grow in grace and in the knowledge of our Lord Jesus Christ. I cannot do this properly without divine assistance. Will you pray for me that, while I oppose theories that are wrong and hurtful to God's dear little children, I may have a heart full of tenderest love for those who hold those wrong ideas?

## *HEBREWS 10:31*

**ELDER T. L. WEBB:** Dear Brother-Will you please give your views on [Heb 10:31](#), and oblige one that appreciates your writings?

**E. R. ABEL.** Shawnee, Okla.

**[Heb 10:31](#) reads:** "It is a fearful thing to fall into the hands of the living God." It is fearful because of a realization or consciousness of one's sins and the righteous judgments of a perfect God who knows the secrets of all hearts and who will correct and chastise His children who fail to honor and respect His unchangeable laws. It might not seem to be such an awful thing to fall into the hands of men, if we have violated the laws of the land (although there be fear) for men are changeable and can be influenced to shield and set at liberty the guilty. But God does not work that way; and while He works in a systematic way and His judgments are sure, yet they are in perfect harmony with His great love and all of His divine attributes. He loves His little children too well to let them go on in sin without correction. He loves them, but He does not love their sins. Just and right is He in all His ways.

While it is a fearful thing to fall into the hands of the living God, yet, after all, if we have an interest in His eternal love and the perfect work of redemption through Christ, and though we be refined as gold, we will in the end come out more than conquerors through Him, and will certainly realize that it is better to fall into His hands than into the hands of sinful men.

## *HOME SERVICE*

I have wished to see a revival among our people in the good old home service and in reading the Bible and praying with and for our children around the family altar. Is it not a lamentable fact that many of us have neglected reading, singing and praying in our homes? If so, do we feel just right about it? I do not want to be a fanatic or an extremist about anything, and I do not want to have more zeal than knowledge, but I do want an ease of mind under the responsibilities and problems of the home training of our children and our obligation to our heavenly Master. We should not be too exacting with our children in the home service or any other service so as to make it a burden to them. I am opposed to the practice of forcing children to act religious when in reality they do not love nor care anything about it. I have seen enough of that in the Arminian ranks. But I am sure that home services can be conducted in a way that our children will appreciate them and that will leave lasting impressions for good upon their little minds, and which will more forcibly impress them and benefit them in after years. I thank the Lord tonight for the memory of childhood's happy hours, and for the home of prayer. Not many things in life have been worth more to me than the memory of my sainted father's prayers in the dear old home of my childhood. Out in front of me now on the wall of my little home hangs a picture, about which I think I could write many pages, but, like the picture, might not be of interest to anyone else - a picture of an old log house where I was born, Jan. 15, 1874. This sacred old structure is yet standing on one of the little red hills of dear old Tennessee. The old picture

on the wall is unnoticed by many who visit my home - it would not mean much to them - but it means more to me than the finest mansion in the world. It was a home of prayer.

### *HOW CAME YOU TO COME TO CHRIST?*

What does it mean to come to Christ? "Is there not a cause?" Is it just natural for people to come to Christ, and are sinners naturally inclined toward heaven so that they can be influenced and encouraged to forsake the world and live Christian lives without first being wrought upon by the divine power of God and radically changed in heart? Or, in other words, do all, or any, of the human race while in a state of nature, untouched by the Spirit of God, have power to come to Christ? And is their final destiny in the great beyond hinged on their own decision, or choice, God having done all that He is going to do until the sinner makes the start, or turns toward Him? This is the way it is proclaimed and believed by thousands of people today, who would think strange of anyone to teach otherwise. Then what would they think and say of Christ if He were to appear on earth and teach the doctrine just like He did before He left the world? Here is what He said: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."- [Joh 6:44](#). What did the people say about such teaching? They said, "This is an hard saying; who can hear it?" What do people say now when a preacher says no man can come to Christ except the Father draws him? They say, "That fellow is a Hardshell, who can hear him?" Where is the people today besides the Old Baptists that say, as Jesus did, "No man can come to me, except the Father which sent me draw him?" And who is it today besides the Old Baptists that say, with Christ, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out?" You can find plenty that will say that all the Father gave the Son may come to him, or that they could come if they would, or that they may come to Christ if we can get up enough money to get the gospel to them, and if they don't reject it after we get it to them, and if some of them don't die before we reach them and before they have a "chance" to be saved; —yes, you can find teachers of that kind, but what I am inquiring for is a people that teach just like Christ did on this point— "All that the Father giveth me SHALL come to me." This text does not state just how they come, but positively states that they will come. No man on earth can show that this coming is conditional. The other expression of Jesus referred to above, which says, "No man can come to me, except the Father which sent me draw him," not only tells how they come but affirms the impossibility of them coming by their own strength, or before God acts upon them and draws them—hence refutes the idea of Conditionalism, or that the salvation of sinners is based on the sinner's choice or making the start toward Christ. So if one even starts toward Christ, you may rest assured that one is being drawn by the Father. All the time the drawing is going on someone is coming. The meaning of the word **draw** will not accord with anything else but salvation by grace. It doesn't say that He will try to draw them. So the cause of salvation is in God. "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts."- [Ps 65:4](#). Not only does this teach that God causes people to approach unto Him, or come to Christ, but it also teaches that this is all according to His own choice and purpose. The fact that God chose people

before they approach unto Him, shows that it is unconditional. If one approaches the rich throne of grace in silent supplication for mercy it is not only evidence that such a one has been drawn of the Father but also chosen of Him, which means a final victory at last, through Christ, who "once suffered for sins, the just for the unjust, that He might bring us to God." Indeed, poor sinners are drawn to Christ, but they are drawn by love. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." - [Jer 31:3](#). We love Him, come to Him, pray to Him, trust in Him and will finally live with Him in the home beyond, "because He/first loved us."

### *IN OUR MOUNTAIN HOME*

We are now at rest from the toil of day and one day nearer our eternal home. The busy scenes of life, with all of its noise and rattle are hushed in silence and shrouded with the darkness and quietude of night. Near my side, in silent slumber, lies my little family, which, at present, seems to be about all I have to look to and care for in this far off land of strangers. The little village (Ingram) is dark and silent, and, unlike a city, its inhabitants retire at an early hour. The blacksmith, who lives far out of town, has gone to his place of abode, and so the quaint old sound from his iron hammer has ceased to echo from the mountain tops. Only an occasional shriek from some strange nightbird on the river, which runs near by at the foot of the mountain, is about all I have to disturb my meditations. So I bless this happy hour of solitude and rather rejoice to be deprived of the vain attractions and allurements of this poor, sinful world. Oh, how sweet sometimes to be permitted to engage in solemn meditations of things eternal, and to look back over the distant hills of time, through the many vicissitudes of life, and realize that at least a few times in life the gracious Lord has been with us! I would rather know tonight that the Saviour of sinners had been with me one moment in life, or had even answered my feeble cries on any occasion, than to have all that this poor world contains; for I know according to the Bible that when the good Lord begins a good work with a poor sinner He will perform it until the day of Jesus Christ. [Php 1:6](#). How often, oh, how often, do I glean the fields and resort to bygone days for that needed evidence in my behalf which holds me above the angry waves. The longer I live and the nearer I get to my final discharge from the battles and conflicts of life, the more comfort I find in the glorious theme of redemption through Jesus. Any other system would forever banish from me all hope of heaven.

I am tonight about 500 miles from the dear old church of my youth, in whose sacred walls I have often found rest for my hungry soul that this world could never furnish; but oh, what a happy thought that God is everywhere, and that even I, the most unworthy of all sinners, can be permitted to adore His sweet name alone.

Today we received some sweet messages of love from dear ones that we left behind us—among which was one from mother. Oh, what a sweet name! God bless her angelic soul this night and shield her lovely frame from all harm and danger. No one can wander off so far that the tender love of mother will not reach them, and I am sure that no one gets so old

that he does not need the loving advice of father and mother. Children do not know how to appreciate their parents until it is often too late. Soon the time will come when their tender words and messages of love will cease to greet our wayward hearts. Many long, lonely days of anxious care they have spent for us, when we did not even know how to love them for it. But the toils and conflicts of many winters have conveyed them over the western hills, and ere long they will be called to their home.

Now I may never see the lovely faces of many who have so kindly remembered us with letters again in this life, but sometimes hope that we will meet where sad partings and tears will be unknown.

### *INFANT SALVATION*

I notice a request that I give my views as to how infants are saved and the reason why we claim that those dying in infancy are of the elect. I realize my inability in attempting to express my views on this important and critical subject. As the brother said, it seems like this is one phase of Primitive Baptist theology that there is but little said about and perhaps less explained. Possibly the reason why there is but little said about it is because there is but little said about it in the Bible. However, there is enough said, I think, to give a reason for our belief. I wish to say, however, that while our people do not say much on this subject, yet they say more than other folks do. Did you ever hear a conditional preacher try to tell just how infants are saved? If you have you have heard more than I have. If they mention it at all they usually say that the infant doesn't need salvation-that it is already saved. Well, if the infant is already saved, the question is what saved it and how was it saved? Now there is but one of two positions to take. One of these positions would lose the infant, the other would surrender the ground to the Primitive Baptists. That is, salvation is either conditional or unconditional. The idea that the infant does not need salvation is without any foundation or reason, for all should know that the infant must undergo a change from its natural state (be that as it may)-be made spiritual-in order to live in heaven. Of course some deny the idea of inherited depravity and that all are by nature the children of wrath, as is taught in [Eph 2:3](#), but contend that a child has to live to a certain age before it is under sin. But Paul said he proved that idea to be untrue. Here it is: "For we have before proved, both Jews and Gentiles, that they are **all** under sin."-[Ro 3:9](#). If you could find an infant that was neither Jew nor Gentile, you might have some ground to argue infantile purity by nature. But we know that natural life will not take the infant to heaven any more than it will take the adult. How about the fellow that says the infant is already saved (born that way) and also says he doesn't believe in apostasy? We were all infants once, and if all were born in a saved condition, then we have all been saved, and Paul says, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." So universal salvation would be the result, world without end, if that idea be true. Some say, "Oh, well, I am not bothering about how the infant is saved." Well, I am, because the Bible teaches that if I ever enter the kingdom I will have to enter it just like a little child or infant, and so I want to know just how the infant receives it.

Now, as natural life will not take the infant to heaven and as that is all it has unless it has been born again, it is an evident fact that it must possess spiritual or eternal life. So it is a question of receiving eternal life. Is it conditional or unconditional? Primitive Baptists say that it is unconditional and that the infant and adult are saved the same way. Now if it be a fact that infants and adults are saved the same way, and there is no conditional theory that can reach the infant (which all admit) then it must be a fact that instead of Primitive Baptists advocating a system that would lose the infant they advocate the only system under heaven that will embrace it.

Now, I have two things to prove to sustain my position. First, eternal life is unconditional. Second, infants and adults receive it the same way. One reason why we say God gives eternal life unconditionally is because the Bible says, "As the Father raiseth up the dead, and quickeneth them, even so (the very same way) the Son quickeneth whom He will."-[Joh 5:21](#). Now who would argue that the bodies of those in the grave could perform conditions in order to get life? Or that God ever did raise the dead that way? Yet it is being preached all over the country that the work of quickening sinners into life is a conditional work, when the Bible in plain terms teaches that it is done just like the Father raises up the dead. My next proposition is that infants and adults are saved the same way. Jesus in speaking to adults on one occasion said, "Whosoever of you receiveth not the kingdom as a little child shall in no wise enter therein." If we have to receive it like the infant, of course the infant has to receive it like we do. Now, in the face of this, who would claim that the salvation of grown people is conditional and then accuse somebody else of preaching infant damnation? We are bound to preach an unconditional system for the adult if we preach a system that will embrace the infant.

Jesus says, "The wind bloweth where it listeth; you hear the sound thereof, but cannot tell from whence it cometh or whither it goeth, so is every one that is born of the Spirit." Notice the expression **every one**. That doesn't mean just a part of them, or just the grown folks, or just the intelligent class, but every one that is born of the Spirit; and that is the only way to be made spiritual or prepared for heaven. This certainly teaches that infants and adults are saved the same way and that the Spirit operates sovereignly and independently.

How about infants in heathen lands? If the Spirit can't operate in heathen lands until the preacher gets there, then what becomes of infants who die there? |And we might ask what becomes of other folks who die over there? The truth of the matter is there is but one way from earth to heaven for anyone and that way is Christ. "One mediator between God and man, the man Christ Jesus," who redeemed all that were given Him by the Father, both small and great, "out of every nation, kindred, tongue and people," and just as sure as there are "three that bear record in heaven," the Holy Spirit will find them all and quicken them into divine life, without the aid of anyone. "It is the Spirit that quickeneth, the flesh profiteth nothing." Before a preacher, or anyone else, can make me believe he profits anything in quickening dead sinners into life, he will have to first prove to me that he is not flesh. I know some claim to be instrumental in that work, but I don't believe it, because they are all flesh. Christ said to Peter after he had confessed Him as the Christ, "Flesh and blood hath not revealed this unto thee, but my Father who art in heaven." So this is one case, at least, where Christ was revealed to a man independent of human instrumentality or preachers. But how about the infant? Is Christ revealed to it? If so, it must be done independent of human teaching. Jesus 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, because it seemed good in thy sight." Again it is said, "Out of the mouths of babes and sucklings hast thou ordained strength."-[Ps 8:2](#). John the Baptist leaped for joy before he was born naturally.

Jesus, while here on earth, took little children in His arms and blessed them. Some tell us now that they do not need to be blessed. The fact that one receives a spiritual blessing from the hand of the Lord is an evidence of God's eternal choice of them. "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."-[Eph 1:4](#). For God to call our little ones away from this world is a blessing to them and an evidence of His everlasting love. David believed his child was in heaven when he said that it could not come back to him but that he could go to it. I have been called to give up one little infant by the hand of death. I have never had a doubt about it. I am sure it is in heaven. I could not wish it back in this world of sorrow. But I am sure if I ever meet it, together with all my dear ones who have gone on before, it will be through grace. We will all enter heaven the same way.

Believing in the doctrine of grace, I not only find comfort myself but have something to comfort others with-a system that will embrace people in all ages and conditions of life. The grace system will reach little infants, but the work system would lose them. The grace system will reach people in every nation. It reached Jacob in a desert land. The Lord alone led him and there was no strange god with him. Grace reached the thief on the cross. It reached Cornelius before the preacher reached him, and taught him that he was accepted of God. It reached Saul while a persecutor of the saints and made him love the cause. It will reach the poor, the rich, the high and low and bring them all on one common level. And last, but not least, it will finally raise the bodies of infants and adults, too, from the grave and carry them home. I can see how infants and adults, too, can be justified freely by grace through the redemption that is in Christ Jesus, but I can't see how anyone can be saved any other way.

### *IS THERE BUT ONE GIFT?*

I grew up under the impression that the church of God had various gifts. I mean by gifts, men who would exercise in some public way in the services. Some had the gift of preaching-teaching. Others (who were not recognized as preachers) had the gift of exhortation, who would usually make short talks at the regular conference meetings. Sometimes the entire church would be melted in tears under the influence of these exhortations. These talks were always on practical lines, which seemed to encourage the pastor and all the members. Then there was the gift of prayer. Back in those days almost every church had members who would lead in public prayer. They were not thought of as being preachers, but often, in my humble judgment, far excelled the preacher in public prayer. It was a gift, and they were impressed with it. In exercising this gift, they found relief and joy which nothing else in the world could have given them.

I call to mind now a dear old brother, who was not ordained as a deacon until a few years before he was called on to the better world. He had never prayed in public. Being pastor of the church, and feeling impressed to do so, I called on him

to offer prayer. He humbly kneeled, and I do not think a better or more impressive prayer ever fell from the lips of man. After this, he told the church how many years he had been burdened with the duty of public prayer, but that no one had ever called on him or given him any encouragement to make the effort. If there ever was a man truly qualified for the office of deacon and gifted in public prayer, it was this dear, humble brother-Brother Jeffrey McBride, of Jonesboro, Louisiana. I thank the Lord today for having known him and for the thoughts of his wonderful life.

So the question with me today is, do we still have all these gifts in the church? and, if so, why are they not in exercise? Is it not a fact that in some localities the preacher is expected to do all the preaching, exhorting, praying, introducing of services, leading in singing, and other things? I just wonder, sometimes, if there is not at least one good humble brother in every Old Baptist Church who has the gift of public prayer, or who could read a chapter and introduce the services. Of course, in many localities, these different gifts are in exercise.

Now, I have just written this for information and because I felt impressed to do so. If it is approved by anyone, I care not where you live, will you please write me and tell me your feelings? If you are impressed with any public duty in which you are not exercising, please tell me about it.

*ISAIAH 8:14*

[Isa 8:14](#)

**DEAR BROTHER WEBB:**

Please give your views on [Isa 8:14](#). What is meant by both the houses of Israel?  
Yours very truly, W. C. HODGES. Warren, Ark.

**REMARKS-**The text says: "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem."

As to the one that is to be a sanctuary to one class of people and a stone of stumbling to another class, I feel sure is meant the Lord. He was in ages past, and is yet, a refuge and hiding place for His people who trust in Him, but to the unrighteous and unbelieving, whether as individuals or nations, He is a rock of offense. Commentators and men of learning have different ideas about the two houses mentioned in the above text. Some explain it as meaning individuals, or representatives of companies or sects, while others suppose it refers to nations. One idea is that it refers to two heads or representatives of schools in Jerusalem, who were of the sect of the Pharisees, and of course antagonistic to Christ and His teaching. Another idea is that the two houses means Israel and Judah. At any rate they were idolatrous worshipers, and while they are said to be of Israel, they were not the true Israel of God, for their final end was defeat and destruction. Now, maybe I have said enough to cause some good writer to come out on the subject and explain it.

## *LABOR NOT IN VAIN*

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.- [1Co 15:58](#).

As we come to the close of another year of life's toils and labors, joys and sorrows, and the close of another volume of **The Primitive Baptist**-our last message to our beloved brethren and sisters for 1932, we pause to consider what it has all meant to us, and what it has meant to others. Have we accomplished anything that is worthwhile? Have our labors been in vain? If our labors in the Master's cause have not been in vain, then it will be all right to continue on, if the Lord wills, in the same good work.

Paul said that the Corinthian brethren knew their labor was not in vain. Somehow I believe God's little children today, who have sincerely and humbly contended for the faith of God in the spirit of love and forbearance so as to "let brotherly love continue," can have the same assurance. What more could we wish for in this sad world? If you can assure me that during this long year I have comforted the heart of some poor burdened soul and dropped a little flower in the pathway of some discouraged one that has given them fresh courage and cheer to try to battle on a little farther, then I will know that my labor has not been altogether in vain.

There are at least two ways by which we may know that our labor is not in vain in the Lord-one is the written testimony of God, by which our contentions and labors may be compared, and the other is the corroborating testimony in our own hearts by the Spirit of God.

The loving admonition in the text at the head of this article is based on the great principles of doctrine set forth in the preceding verses of the chapter. The 57<sup>th</sup> verse [1Co 15:57](#) says, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." This surely is a good foundation for our labors and good reason why we should be steadfast and unmovable in the principles of Christ. Not only do we have the victory through Christ in redemption from sin and over death and the grave, but it is through Him that we have the victory practically in all our righteous labors here in this world. Within ourselves and in our own strength we have not accomplished anything in the service of God. So I would impress the thought that it is in the Lord (not out of Him) that our labor is not in vain. In order for labor to not be in vain it must be in the Lord and in harmony with His life. With this we have nothing to fear-it will make room for us and will do to risk for time and eternity.

In order to labor in the Lord we must first be in Him. We do not get in the Lord by laboring, but we labor in Him and in His vineyard after we are in Him. To say that one must labor (work) in order to get in Christ is to deny salvation by grace. Paul says, "If it be of grace, then is it no more of works." We get into Christ by creation. "For we are His workmanship, created in Christ Jesus unto good works."- [Eph 2:10](#). How can one perform good works before he gets to them? The creation comes first. Otherwise it should read: "For we are our own workmanship, having performed good works unto creation in ourselves."

So if our labor has been in harmony with Paul's idea, that the creation comes before the labor, and that salvation is wholly of grace; if we love this glorious

theme and feel it in our poor hearts by experience; if we rejoice to hear it proclaimed and defended by the humble servants of God; if we feel to be so poor that we can rely upon nothing else but sovereign grace for rest beyond the grave; and if we have been laboring in and for this sacred principle of love for the Lord and His great cause, then we can feel in our own hearts that our labor is not in vain in the Lord.

Now, I must say farewell to you all for this year, with the blessed hope through grace of finally sharing with you and all the redeemed of the Lord the felicity and fullness of that inheritance beyond the grave.

### ***LITTLE GIRL'S RESPONSE***

I tried to preach here at the church in Thornton last Sunday from the text which reads: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."- [Mr 8:34](#). I first tried to show the right application of the text and argued that if one had a will to come after Christ and follow Him it was an evidence of spiritual or eternal life-that it was just as reasonable and Scriptural to say that a will or desire for spiritual things is the product or result of spiritual life as to say that a natural will is the evidence of natural life. And I showed that such invitations of the Saviour as expressed in the above text did not conflict with the idea of salvation by grace or any other fundamental principle advocated by Primitive Baptists, from the simple fact that such invitations were always, without exception, addressed to the living and not dead, alien, sinners. In the conclusion of my discourse I appealed to God's little children present who were weeping on the outside of the fold, and referred to the invitation in the last chapter of Revelation, which says, "And let him that is athirst come. And whosoever will, let him take the water of life freely." In emphasizing the fact that the invitation was restricted to those who had a spiritual will and a thirst for the water of life, I made an illustration with a glass of water, which I picked up and held in my hand before the congregation, stating, "Now, this is not life, but the water of life." If I were to say to this congregation, if any are thirsty, let them come and take a drink of this water, it would only apply to those who are thirsty, and if anyone were to come and get a drink it would not give that one life but demonstrate the fact that such a person already possessed life. Then, in order to impress the illustration, I said again, "If anyone is thirsty, just come up here and get a drink." At this juncture my little girl, who is not quite three years of age, arose and very deliberately walked up in front of me, holding up her little hands for a drink of water. I handed the glass of water to her and she drank and, very gracefully, returned to her seat. "Now," I said, "Doris has publicly demonstrated my proposition for me." Of course the child was very thirsty, and that proved she had natural life. I trust, some of these days, she will be blessed to come forward in the spiritual way, holding out her little hands, begging for the comforts of spiritual life.

### ***LORD, HELP ME***

***([Mt 15:25](#))***

**SERMON PREACHED BY ELDER T. L. WEBB AT EL DORADO, ARK., ON FEBRUARY 16, 1941**

**I must say that I am mighty glad to be here. It seems good to see you all again and to be at this sacred place. I thought of the old song that we have sung,**

**Here in the vineyard of my Lord  
I love to live and labor,  
And be obedient to my God  
Until the dying hour.**

**Now, I wish to call your attention to a little prayer. It came to my mind but I do not know why. Just three words, "Lord, help me!" That is in [Mt 15:25](#). That is just a part of the verse. I will read it all, "Then came she, and worshipped Him, saying, Lord, help me!" Now, that is not much, but I feel sure that there is a great lesson in this. Somehow, it means something to me. It is experimental with me. I just feel so poor today, so helpless. I just feel to adopt the words, "Lord, help me!" Lord, help me to preach. Is not this experimental with all of us? Do you not feel like you need the help of the Lord? or do you feel like the Lord needs you to help Him? Is that the way of it? Now there is a difference in helping the Lord and having the Lord help us. This poor woman did not feel like the Lord needed her help, but she needed the Lord. I never have felt like the Lord needed me to help Him; and if the Lord needed me to help Him, I am so poor that I could not help Him. I would not know how to help Him. But I am glad God does not need me to help. I want to tell you that God does not need me to help in His work. We are the ones who need the help. God will take care of His work all right. He is an independent God, a sovereign, eternal God, one that does His will in the army of heaven and among the inhabitants of the earth; a great God, a God that is so perfect that He never has needed any human being to help Him. People have tried to help Him, but it was uncalled for. God has never called on anybody to help Him, and every time human beings have tried to help Him in His work, it has always been a failure. Man is a failure. We might just as well confess that. We are failures, and especially when it comes to the salvation of sinners—all failures. One time back yonder people thought they could get to heaven by what they did. They tried to build a tower to reach clear into heaven. They were going to heaven by what they did themselves. They were going to climb right up into heaven on their own works. This work system is not something new. It has been going on all along down the line; but it has always been a failure. Things went very well for awhile. God allowed them to go ahead to show them that their works were a failure. He allows such things to take place. People ask me sometimes if He is the cause of such things. No, I do not think so, but He allows things to go on and to take place, but He has power to overrule and control things so that finally it will come out to His honor and glory all right. So He allowed those people to go ahead with the tower until He had enough of it. He finally confounded their language so they could not understand each other. They would ask for brick, and they would bring mortar, and when they wanted mortar, they would bring brick. They could not understand what they were saying to each other. The world has been confused ever since. When it comes to the salvation of sinners in heaven, man is a failure in that work.**

**Now this poor woman here realized that. I want to talk about her condition. She was in distress, great distress. That is when people call for help—when they get in**

trouble. If we were always going along smoothly, sailing along through the world on flowery beds of ease, we would not be calling for any help. So when an individual calls on anyone else for help, you will know he is in trouble. I ask you today, have you ever called upon God for help? Have you, at any time in your life? If you have ever called upon Him for help, it is because you have felt the need; and if you have ever felt the need of God, the need of help from Him, that is an evidence that heaven is your eternal home. That is an evidence of an inward work in the heart and soul of the individual. That inward work causes him to ask for help. Have you ever prayed? Have you ever gone alone and asked God for mercy? Have you ever secretly prayed to Him for mercy? If you have, God was the author of that prayer. I believe that God is the author of prayer. I have thought, and I believe today with all my heart, that every person in this world who has prayed, will finally be around the throne of grace in heaven. I say, brethren, these Old Baptists have the broadest system in this world. People say it is narrow. They do not know how broad it is. It is broader than any other theory in the world. Some people object to the Old Baptist doctrine because they say it does not give people a chance. I will tell you one thing. In the conditional systems that are advocated in the world today, how many of them give people a chance? I do not know of a single one. If salvation, is based upon teaching the sinner, and very few hear the gospel, then very few have a chance. Do not talk about the Old Baptists not giving people a chance until you get something better than the world has to offer. If we did not have anything better than a chance, we would not have much. We need something that will save people. That is what we need. So I say that we have the broadest system that has ever been advocated here in the world. For different reasons the Primitive Baptists have the best system that has ever been preached in the world. How broad is it? It is broad enough that it reaches everyone that has ever prayed a prayer. Heaven will be their home after awhile, if they have ever prayed. Brother Taylor, I love this old doctrine. I get comfort out of it. It reaches me, because, if I am not mistaken, I have, a few times in my life, tried to pray to God, and if I have really prayed, God is the author of that prayer and heaven will be my home after awhile. God answers all prayer. Every prayer that has been prayed here in the world. God has answered. We might not get just what we were asking for just when we want it, but if it is really a prayer to God, He will answer that prayer. If we pray to Him, He will hear our prayers and will answer them at His own good time.

I read just the other day, and possibly you read it, about a ship that was sunk which had a number of little children on it that were being sent out of the danger of the war. The old ship sailed out and had not gone far until there was a bomb struck it. It began to sink. Poor little helpless children out there in the mighty waters! They did not know what to do. They were hoping that something might take place that they might be rescued. Finally, the little children all got down and began to pray to God, just little children. They began to pray for help. They realized unless help came to them very soon they would go under. They began to pray that something might come. They looked and saw some airplanes. They began to pray that these planes might see them and rescue them. Sure enough, they did. They saw them and everyone of those little children were rescued and taken aboard. God heard their prayers. I believe that God caused them to pray and then heard their prayers and sent them relief. I believe in a God like that, a God that is able to take care of His people anywhere in the world, on land or on sea. Many homes have been broken up. Many have been separated. It is a world of

separation and sadness. But are you not glad you can think of God as being able to take care of you? How thankful I feel that I can believe in God that way. Perhaps you feel about like this poor woman did. "Lord, help me!" As we drove up out here this morning, how natural it looked. There was no one here but Sister Nesbitt, sitting out there on the doorstep, waiting, waiting. Oh, how often have I come up out there and seen Sister Nesbitt waiting on the steps. She is still waiting, still trusting in God. Oh, sister, God will always help you. He will never forsake you. Those that trust in Him, pray to Him for help, He will be with them, He will help them.

The Scribes and Pharisees were very religious. They really had too much religion. What, can people have too much religion? Yes, there is danger of getting too much religion. There is not much danger of getting too much of the right kind of religion, but of the wrong kind. People even get drunk on religion. There are more ways than one of getting drunk. They were criticizing the disciples because they did not wash their hands when they went to eat. They were very particular. They thought it was something awful. Did you ever see anyone that particular? Well, now, that is the way they were. I call that straining at a gnat and swallowing a camel. They were criticizing the disciples because they were not keeping up a tradition. Tradition is all right if it is all right. But that was the old tradition-to wash hands before eating. God knew how to answer them and settle things of that kind, and He asked them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me: and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition." They violated the law of God, but they were great sticklers for the commandments of men. The Saviour called them hypocrites, and said, "This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me." Their hearts were far from Him. They were vain worshipers under the doctrines and commandments of men.

The Lord said to His disciples, "Every plant which my heavenly Father hath not planted, shall be rooted up." Did you ever think about what that means? Suppose I get out and fix up the vineyard of the Lord, and put some plants in the kingdom of God. What if I were to do this? They everyone would be rooted up. "Every plant which my heavenly Father hath not planted, shall be rooted up." Everyone of them. Works do not save anybody in heaven. Those plants will all be rooted up. Just trust in God. I tell you the Old Baptists have the truth about the salvation of sinners. "Every plant which my heavenly Father hath not planted, shall be rooted up." Better just let that alone. God will take care of that. He goes on to say, "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Then He said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man."

Now for my text, "And, behold, a woman of Canaan came out of the same coasts, and cried unto Him." Now here is the poor woman. She came out crying. She was crying. She was in distress. She wanted help. She knew of no one who could help

her, but she believed in God, and cried unto Him saying, "Have mercy on me, O Lord, thou Son of David! my daughter is grievously vexed with a devil." She had a daughter and she was in distress about her poor daughter. She was concerned about her child. Are we not all that way-concerned about our children? Are you interested in your child? Do you wonder sometimes if they will all be finally carried home to heaven? Do you feel like you are able of yourself to prepare them for a better world? There was something the matter with this daughter that she could not relieve her. She was possessed of a devil, tormented, and so all she knew to do was just call upon God, call for His help. "Have mercy upon me, O Lord, thou son of David!" "But He answered her not a word." Now here is something strange, and I have wondered about this. He answered her not a word. She was begging for help, but He did not say a word to her. Well, it was not His time to answer. That is it, Maybe He will answer after awhile. Is not that experimental with us? We sometimes ask the Lord to help, and because He does not help us right now we get discouraged. Just wait until God's time. He knows your condition; He knows the condition of your children; He knows all about them; He knows just what to do for them.

"But He answered her not a word. And His disciples came, and besought Him, saying, Send her away." Even the disciples became distressed and asked Him to send her away and get rid of her. "Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she, and worshiped Him." She tried it again. She did not give up. She came to Him and worshiped Him, saying, "Lord, help me! But He answered and said, It is not meet to take the children's bread, and to cast it to the dogs." Once I thought that the expression, "Take the children's bread, and to cast it to the dogs," meant not to take the spiritual food that belongs to God's children and throw it out to the world (dogs). They are not children of God. But I think I was wrong. I could not understand how God's children could be represented as dogs. But if you will notice right close, they are called dogs in more than one place in the Bible. She said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." The little children eat the crumbs. So she felt if she could have the crumbs that fell it would be all right. Did you ever feel that way? How often have I felt that way! If I could just get some few crumbs I would be all right. I have been so hungry.

I think sometimes of the poor crippled fellow back yonder. I so often get comfort out of that. You know David, when he was king, had a feast one time. He wanted to show kindness to the house of Saul. He asked whether any of the house of Saul was left, that he might show kindness to them, and they said that there was one. All dead but one, just one poor man, a poor crippled fellow. He was related to Saul all right, of the house of Saul. That was the only one left. You know God's people are a poor and afflicted people. David said, "Have him brought up. I want to show kindness to the house of Saul." He was not so much interested in Saul, but the house of Saul. He did not have as much love for Saul as he did for Jonathan. The Bible says that David and Jonathan loved each other, and it seems it was the greatest love known to human beings. People sometimes say that the mother's love is the greatest love known to human beings. Maybe that is the greatest natural love, but there is a love that is greater than that. David said to Jonathan, "Thy love to me was wonderful, passing the love of women." So there is a greater love than a mother has for her child. David and Jonathan were tied together with that sacred love that the world could not break.

**"Bring him up." And they brought the poor cripple up to eat with the king. You know that is the way God does. God brings the poor up and brings the rich down. He brings them together on a common level. God does not forget the poor of this world. Sometimes I am glad I am poor. They brought him up to the table. I imagine I see him as he comes. He is wondering why he is coming to such a wonderful place. Do you ever wonder why you are so wonderfully blessed as you are today, in having fellowship with the most precious friends in this world? Sometimes I have wondered why I am so favored as to have a home with the dear brethren, the greatest home I have in this world. This fellow began to talk. He felt so unworthy. He said, "What is thy servant, that thou shouldest look upon such a dead dog as I am?" He did not begin to tell about what a great fellow he was, but began to tell of his unworthiness. "A dead dog." That is what he called himself-not only a dog, but a dead dog; yet he was allowed to eat bread at the king's table with the greatest people in the world. How thankful we should be if we have the privilege of eating the crumbs which fall from the Master's table. How wonderfully blessed we are.**

**"She said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered." Now He is talking to her. "O woman, great is thy faith." What wonderful faith she had. She had such great faith in God that she believed that God was able to cure her daughter. All He had to do was just speak the word and the work was done. Have we that much faith? Have you got faith enough in God that when He gets ready to quicken your child all He has to do is just speak the word and the work is done? Have you got that much faith?**

**One time a man said to the Saviour, "I have a servant that I want healed, but I am unworthy for you to go under my roof to heal him." He said, "Just speak the word and it will be done." Did he not have faith in God? The Bible teaches that Jesus spoke the word and healed the man's servant. That is all He had to do. God can just do that work any time He wants to and is not dependent on man for anything. I am trusting in Him for a home in heaven. I love to think about Him and preach about it to God's children. What a wonderful Saviour! "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." He did not have to go where she was. He just spoke the word and healed her. Some people think that if we do not get there, work, toil and do a lot of things God cannot work. He can speak the word and the work is done. That is the way it will be done in the resurrection of the bodies. When the time comes to raise the bodies from the grave they will come forth in His likeness.**

**"Lord, help me." I feel I need the help of the Lord. I need Him every day in this life. I needed Him so much this morning when I walked into this stand. I knew I needed Him to say something of comfort to you. I needed Him when I left home the other day, and today as I look back over the hills, I say, "Lord, help my family. Take care of them while I am gone. I commend them in thy great care." Sister Craft, no doubt you feel in your heart today to say, "Lord, help me." God is able to help you and care for your children and finally take you all to that blessed home where separations will never come.**

**Lord, help us all. I will need His help as long as I live in the world. When I come to the end of the journey here I hope I will be enabled to say, "Lord, help me." I am trusting that He will help me when I die and bear me to that eternal home. So I trust in Him for everything that I have in the world, for all the blessings of life, and for a home in heaven. May God bless you all and may He help you and enable**

**you to go along in this good old way. How many times have I thought of you all. The Lord only knows how many times I come back here in my mind and think of your love and devotion to each other and to the cause of Christ. As I came in today, you seemed satisfied with the goodness of God's house, although you know that the world will not flock after you. I look at you and see your faith and firmness and devotion to the cause of Christ. I feel to thank God for you and for your fellowship and for your love. I trust you will think of me when I leave. Pray for me and my little family that I left at home. May God bless you.**

## *MAKING THE CHOICE*

**By Elder T. L. Webb, Sr.**

And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. -[Jos 24:15](#).

I have often heard the above Scripture used to try to prove that the salvation of sinners is hinged on them making choice between God and the devil. Just how anyone can get such an idea from this Scripture is strange, indeed, since neither God nor the devil is mentioned in the choice at all. The choice in the text is between two classes of gods (idols) and not between God and the devil. Examine it for yourself and see that it was a choice between the gods which their fathers served on the other side of the flood and the gods of the Amorites in whose land they dwelt. This choice was not only restricted to these two classes of gods, but was not to be made unless it seemed evil unto them to serve the Lord. Not only this, but anyone who will take the time to read the chapter, or even the preceding verses, can see for himself that it was God's people (the children of Israel) under consideration, and not alien sinners. They had already been delivered from Egyptian bondage, had seen their enemies destroyed and had been blessed of the Lord in many ways. So it was simply a matter of service, with God's people under consideration, and not an eternal "soul saving" proposition, as some would have you believe. The idea is, as Joshua taught it, if God's people are not going to serve the Lord and are determined to yoke up with the world and serve idol gods, then they can make their choice between these gods-not much difference in them anyway.

A child of God might make a mistake when it comes to service. This depends in a great measure upon how he is taught. Yet there is no such thing as the salvation of lost souls being hinged on the choice of the sinner. Such an idea is not only without Scriptural authority, but unreasonable. Who ever heard of anyone making choice of something that he did not like? If the salvation of alien sinners were based on them making choice of the Lord, then none would ever be saved. No one will ever make choice of the Lord until he loves the Lord. If he loves the Lord, he is already a child of God. "For love is of God; and every one that loveth is born of God, and knoweth God." -[1Jo 4:7](#). Some one might say in reply to this, "We can teach the sinner and get him to love God, and then he will make choice of the Lord." If you could do that, he would be a child of God before he made choice of God. There is no escape from the fact that if one loves God he is already born of God. So when you find a Scripture in the Bible implying spiritual activity of any kind, you may rest assured that it is God's people under consideration.

## *MOTHERS IN ISRAEL*

**I have in mind at this time a number of dear old sisters who were with us at the good meeting at New Ramah Church the fourth Sunday and Saturday before, among whom**

were Sisters Cloud, Meeks and Miller, who accompanied Elder Cayce and me from Thornton. These, with old Sisters Evers, Baucum, McDonald and others, were all present at the bedside of dear old Sister Wynn Saturday night where, by request, I tried to preach for her comfort, using as a subject the expression: "For to me to live is Christ, and to die is gain."- [Php 1:21](#). At the close of the service the dear old sister was strong enough to raise up on the bed and talk and praise the Lord for His goodness and mercy and for the privilege of being with the saints once more and having around her bedside, not only her children and grandchildren, but also those old mothers in Israel, with whom she has lived and loved so tenderly in the dear old church. To see these old mothers in Israel mingle their tears together and rejoice together in the love of God and in the hope of their long-sought home of rest where suffering and sorrow will come no more, was to me one of the most impressive and touching scenes I have beheld in quite awhile. I thought of my own sweet, angel mother and wondered if we would not soon meet her in that sweet world where all tears will be wiped away. And I thought, too, that while I continue on here in this world, I had rather have the confidence and fellowship of these old mothers in Israel, together with many others that I could mention, whose lives have been such an inspiration to me and who have so often encouraged me in the trials and afflictions of the gospel, than to have all honors and empty titles of the world. And, finally, when I reach the end of the way, as the evening shades of life gather around me; when I come to drop the cross of self-denial to enter on my great reward; when I come to the time to lay aside my precious old Bible and song book and can go to the house of the Lord no more; when the battles of life have been fought and I come to bid adieu to all the charms of this world and "leave all my cares in the grave;" when my opportunities to scatter flowers in the pathway of the aged, afflicted saints have perished and I can visit their lovely homes no more; when I come to say, "the time of my departure is at hand"-then I would, if possible, have near me some of the dear old mothers in Israel, and understand that when I can help and comfort my own dear ones no more and they, like others, in loneliness, must battle with the problems and disappointments of life, will not be forsaken. God bless our dear old mothers everywhere. I crave their sacred fellowship and an interest in their silent petitions at the throne of grace, and hoping, through sovereign grace, to finally share with them the full fruition of that glorious inheritance beyond the clouds.

### *MY GREAT SURPRISE*

It has been the custom of the happy little band of Old Baptists here in Thornton to have some kind of service, either at some of their homes or at the church house, every Thursday night. And it has been our practice at the close of these enjoyable occasions to decide and announce the place for the next meeting. On account of my deafness I fail sometimes to understand things; but my good little wife takes pride in clearing up and explaining everything to me on our arrival home from these meetings. But from some cause, which I could not understand and could not even find out from her, it was decided at the last meeting, which was held at Sister Miller's good home, to not have any meeting on the next Thursday night, which was last night, January 15. This was my birthday, but on account of a misunderstanding it was thought to be on Friday, and so it was

planned to have the meeting Friday night at my home. Then on finding out the mistake, the meeting was changed back to Thursday night. About dark these good Old Baptists began to come in with their note books, bringing their children with them and a smile on their faces. You can imagine my great surprise. I was unprepared from every standpoint for the occasion, and, to tell the truth, I was really feeling a little blue as it seemed that even my wife had forgotten that it was my birthday, although I could not feel that I was worthy to be remembered by anyone. But, bless her little soul, she was pondering all these things in her heart as she was cooking and silently preparing for the occasion. After singing a few of the dearest and most solemn old songs, it seemed, that could have been selected, Elder Cayce, who is always equal to such occasions, arose and stated the object of the meeting, suggesting that he thought it would be appropriate for the writer to give a little account of his life, relating such incidents along the way as I thought would be of interest, and as he took a vote on the matter, which was unanimous, there was nothing else to do. So I did the best I could to give some brief sketches of occurrences along the way from early childhood to the age of fifty-seven, with a little reason for my hope of that final home "in the land where they never grow old." I was followed with short talks, which were appropriate and full of comfort, by Elders Harris and Cayce, with expressions of welcome, love and fellowship that wife and I can never forget. Then a farewell song was sung as we took the parting hand in tears and with sweet hope of that rest on the other shore. Some who were present join me today in saying they never enjoyed a meeting better, and I am trying to thank the Lord for His goodness and mercy, for such precious friends, for the nice presents received, for the words of encouragement for my dear wife, who so freely shares with me all the joys and burdens of life, and for the flowers that have been dropped in our pathway which can never die.

### *MY OWN MISTAKES*

Whether it will be helpful to others or not for me to acknowledge my mistakes, it will, at least, be a relief of mind. I once was young, but now I am getting old. Though I trust my interest and zeal for the cause of Christ is just as strong as when I entered the service more than forty years ago. I must have been a dull student. I sometimes wonder why it took me so long to learn the most needful things for a minister. The worst of it is, I have not learned much yet. Though I am sure I have learned some things about the ministry and about what is best for the cause in a general way. Yet, after all, I do not feel inclined to dictate to others, but if I could be of some little help to some young minister, or anyone else, I would be thankful to God. We can hardly over estimate the worth of our true, humble ministers who love the cause, and whose lives are above reproach, morally as well as religiously. In my youthful days in the service of my Master I seemed to think that one qualification of a minister was the gift of "continuance." Sometimes I would stand as long as I could think of anything to say, whether it amounted to anything or not. I really thought I should stand a long time. Sometimes I would talk so fast and so long I would be completely exhausted. It seems now that I must have been under the impression that the longer, louder and faster one preached the better it would be. I really believe if I had pursued a different course it would have been better for me and the cause too. As a result of fast talking and loud

talking I did not stay with my subject and explain it. Therefore did very little teaching. The servant of the Lord should be "apt to teach." No doubt I would be stronger physically, and spiritually too, if I had used better judgment and studied **how** to preach as well as **what to preach**. Another thing, it is much easier to correct such unprofitable habits in early life than when we get so deeply set in them, if our attention is called to them. But, from some cause, we fail to correct each other as we should. A young minister, or old one either, who would not appreciate a kind, loving correction for some habit which is detrimental to the cause, should be corrected anyway, I believe. If he loves the cause he is apt to take heed and will be benefited. If he gets miffed, "flies off the handle" and takes out, then perhaps the **cause** will be benefited.

Another mistake I made in early life was trying to defend the cause by skinning Arminians. I am thankful to say that this is one habit I have been enabled to correct, and I hardly think anyone will accuse me of throwing stones at other denominations.

Another mistake in my early life in the ministry was, I thought it was my duty to help straighten out church troubles. Did not have intelligence enough to know that I should just quietly go along and keep myself straight instead of wasting so much time trying to regulate the other fellow. I was so exacting in those days (ignorant) I thought good order meant that all the Old Baptists had to be agreed, not only on the fundamental principles but even on minor things. It seems that I had very little patience, forbearance, charity, or any other of the essential things that would "let brotherly love continue." I thought a soldier had to fight, but I didn't know how to fight.

Another thing, I used to think that my prayers should be very lengthy. I have stayed on my knees in prayer (or, at least, form of prayer) until I could hardly get up when I would close. Perhaps five minutes, or just a few words, would have been more profitable, and I am sure the congregation would have been in better condition in body. Prayers recorded in the Bible are very short. The poor publican prayed a good prayer when he said: "God be merciful to me, a sinner." It took the Pharisee quite a while to pray, for he thought he had to let the Lord know how many good things he had done. The thief on the cross said: "Lord, when thou comest into thy kingdom remember me." That was a short prayer, but perhaps no better prayer ever fell from the lips of mortal man.

After about forty years of service in the cause of our Master, I can see many things that I did not see in early life. I did not properly consider things in a general way as I should have. It seems now like I must have, in a measure at least, been under the delusion that the Lord would miraculously endow me with all the knowledge necessary, not only for preaching but for my deportment and manner of preaching. Hence, not studying and applying myself as I should, I unconsciously drifted into many habits and hobbies which should have been left out of the whole arrangement forever. The trouble was I did not study as I should have. I did not realize the importance of studying **how** to preach as well as **what** to preach. It is so easy for a young preacher to form habits which impair his usefulness and influence and which are detrimental to the cause. And it is so difficult to get out of these little habits when we get set in them.

One of my mistakes, which I never have fully overcome, and possibly never will, is referring to my family while preaching. That is not preaching. God's ministers are not commanded to preach their wives and children, but to preach Jesus and the kingdom of God. May I impress this thought on the minds of our dear young ministers. Don't refer to

**your family unless absolutely necessary. Study the Bible and talk about it. If you have a Scripture or subject on your mind when you enter the sacred pulpit, take it up at once and tell what you think about it, and when you do this then take your seat. Don't try to explain every subject in the Bible at one time. It is better, far better, to explain one point of doctrine or practice and make it clear so that it will teach someone, than to talk for hours at random and never explain anything. I have heard good sermons preached in ten or fifteen minutes time, under which the congregation would be in tears. Then is a good time to give an invitation for members and close the meeting.**

**Notwithstanding the many mistakes and failures of my ministerial life, I really feel that I have loved the grand cause in which I have spent the most of my life. And I can say, too, that I do not feel like charging the Lord, or anyone else, with my failures and unprofitableness. In all my blunders, awkwardness, and mistakes in my efforts to preach, I am responsible for it all. If I have ever been called to the work of the ministry, the Lord is responsible for the call. One thing I can say is that I did not volunteer or seek the work. Because I have failed to live up to that holy calling, and have failed to study and apply myself for the work as I should, does not signify that God has failed. The way that God makes ministers is in the Spirit-not of the letter. Self-made ministers are of the letter-not of the Spirit. While the religious world, outside of the true church, have gone to the unscriptural method of making preachers by theological training, making literary attainments the chief concern and motor-power of their ministerial activities, many of our ministers have gone to the extreme in neglecting to study and apply themselves for the great work that God has called them to. Realizing my great mistake in this, the most essential responsibility of life, I feel impressed to advise and insist upon every young man who has felt the touch of God's mighty Spirit to feed the souls of God's hungry sheep and lambs, to study everything you can that would make you the most efficient and successful in the work. Of course, the Bible is the main thing to study. But there are many things in a general way that we should study. First of all, we should take heed unto ourselves. In order to do this properly we must study the Bible. It will supply us with instruction regarding our conduct and behavior in the house of God, not only before the household of faith, but in the presence of all men. Merely to know the fundamental principles of the gospel and know what to preach is not sufficient. Our surroundings and conditions in life make it necessary to study many things. We must study how to preach, when to preach, and when to quit. One mistake I have made many times has been in making an effort to preach after some brother had preached a lengthy sermon, and when the congregation was lifted up with rejoicing. It would have been better if I should not have said a word. It was not treating the brother right that preceded me, and it was not treating the congregation right. Many times I have wept because I did not have the intelligence to know **when** to preach. A few appropriate remarks after a good sermon might not be detrimental-but they should be appropriate so that the full weight and joy of the sermon might be retained by the congregation.**

## *NECESSARY THINGS*

I have long since come to the conclusion that it is just as essential to be faithful in practical things, such as manifesting our love for the brotherhood, letting brotherly love continue, laboring for the things that make for peace, enduring hardness, returning good for evil, forgiving one another, getting the beam out of our own eyes, confessing our faults one to another, etc., as it is to be such sticklers for orthodox principles on doctrine and order. I rather think if our lives are manifesting the Spirit of the Master, it will not be necessary for us to be making declarations of non-fellowship against everything around us in order to establish our identity as orderly Baptists, or as the children of God. I don't want to get so "sound" that it would make me blind and deaf to the cries of my poor brethren, so that I wouldn't even consider any kind of proposition for peace. But somehow I would rather be so melted down with love and the spirit of forgiveness that I would be willing to labor for an adjustment of differences with any of the Lord's little children anywhere in the world. And then if they will not meet me, and will not even consider an investigation for peace, may the Lord help me to just continue to love them anyway, and help me to remember that while I am too poor to live with them in this world, I can still hope to live with them in our home beyond, through the riches of Him who died that we might live.

## *NO SUCH SCRIPTURE*

**DEAR BROTHER WEBB:**

Is there any such Scripture in the Bible as this: "The things I once loved I now hate, and the things I once hated I now love?"

No, there isn't any Scripture that reads that way. However that sentiment is taught in the Bible. The Bible evidently teaches that when one is born of the Spirit of God he loves things he once hated and hates things he once loved. No one loves God, His people, His service and the things of His kingdom until he is born of God. Saul evidently hated these things while on his way to Damascus to persecute the church, but when suddenly changed by the grace of God he became a lover of the Lord and His people, and proved it by giving his life in the service.

## *ON THE GO*

I am at this writing on a trip West, filling appointments as arranged through Tennessee, Missouri, Arkansas, Louisiana and Texas. Expect to return home (Marshville, N. C.) after the first Sunday in July. So far the trip has been very pleasant, and I have met with no confusion among the Baptists. Am now at El Dorado, Ark., visiting old-time friends and brethren, with whom I have spent some of the most pleasant hours of life in days of the past. I find them still satisfied with the good old doctrine of grace and the old time practice which has been held sacred down through the ages. Some of the "old soldiers" have been discharged from the field of battle and have crossed over to the land of peace, but the

vacancies are being supplied with young boys and girls, who are not ashamed to own their Lord nor to defend His cause. How encouraging it is to realize that God is still at the helm and reigning in righteousness for His poor saints, and for the dear old church, which must stand till He comes to take His children home. We must not give up on account of the distressed condition of the world, but should realize even a greater responsibility to humble ourselves under His mighty hand in devotion and praise.

We have no time now for warring among ourselves. There is enough war on the outside. Precious brethren everywhere, let's be getting closer together, and getting ready for the final test of our faith in our reigning King, who will soon come to gather up His saints and take them home.

### *ONE THING NEEDFUL*

**But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.- [Lu 10:42](#).**

It certainly is worth while to think about things that are the most needful; things that cannot be taken away from us; things that will be of lasting joy and comfort to us, even when other things are fading and passing away; things that will help us to forget many of our trials and troubles along the way, and help us to bear hardness as good soldiers of Jesus Christ. We know what we want, but often we do not know just what we need. Our dear, heavenly Father knows not only what we want but what we need. We are so poor and forgetful of the things that are most essential to our joy and peace here in this life that we need to be reminded of them again and again. When it comes to the enjoyment of life-the life we already have-the life that God gave us, whether it be natural life or spiritual life, much depends on the choice we make in things with which we come in contact. Life itself is not predicated on our choice. Heaven is not based on our choice. If the salvation of lost souls were hinged on their making choice of the Lord, then none would ever be saved. None will make choice of the Lord until they love Him, and it is too late then for their choice to be the cause of their salvation. If they love the Lord they are already saved. "Love is of God; and everyone that loveth is born of God, and knoweth God."- [1Jo 4:7](#). Life always precedes choice. Hence we claim the sinner is passive in the work of regeneration. Yet there is a place for every Scripture in the Bible expressing a command for people to make choice of things, and it is all in perfect harmony with the doctrine of grace.

Mary and Martha were sisters in the flesh, and also in Christ, yet their devotion for Christ and His cause was different. So it is today with God's children. Some, like Martha, are losing out in this life; they have made the wrong choice. They have chosen things that can be taken away from them, and things that are not needful. They are careful and troubled about many things, but not so careful about the things that are most needful. I love to think of the life of Mary and her devotion to Jesus, and about the things which He said could not be taken away from her; things which made her life beautiful in His blessed sight and with which He was well pleased. What was there about the life of Mary that caused the Saviour to say what He did about her? What was the good part that she chose? What did she do that brought into her life something that could never be taken away from her? I know she did not get life by what she did, for she already had life. I know she did

not become a child of God through what she did, because she was already a child of God; but I know she chose something that could not be taken away from her; and I know it was something that Jesus was well pleased with. Jesus is not pleased with everything that His children do. It was said of the children of Israel that with many of them God was not well pleased. So Primitive Baptists do not believe that old, extreme idea that God is pleased with everything that takes place in the world. But Mary did something that the Saviour was pleased with. Dear little child of God, do you want to know what is the most needful thing for you to do in this day of distress and sorrow? In this day when most everything, seemingly, is being taken away from us; when the things that we once hoped to gain are gone forever, would you like to know what would be best to do that would bring to you the sweet assurance that Mary had that you have chosen that good part? Then let me tell you what she did. She "sat at the feet of Jesus and heard His words." Now, if it were not for taking up too much space, I would like to tell you what I think it means to sit at the feet of Jesus and hear His words. Oh, I think this means so much that I could never explain it all. We cannot be at His feet, literally, as Mary was, and have Him dwell in our homes as He dwelt in that home, yet, in the spirit of the matter, I believe we can sit at His feet and commune with Him; and, in a way, He dwells in our poor little homes, and when we can realize in our poor hearts the power of His sweet love it affords us joy and peace that cannot be taken away from us. No wonder the Saviour said: "that good part." How I wish sometimes that I could tell God's little children about the good things in the kingdom of God and how good and pleasant it is for brethren to dwell together in unity! When we are at the feet of our brethren then we are at the feet of Jesus, and then we have the one thing needful. While in this humble position we will love the brotherhood and look over each other for good, and will have no time to be gnawing and growling over some old bone of contention. Brethren, will you please pray for me and give me a place at your feet?

## *ORDAINED TO LIFE*

**DEAR BROTHER WEBB:**

After reading so many of your good articles in **The Primitive Baptist** and finding no fault to any of them, but deriving much good from them, will ask you to give your views on [Ac 13:48](#). The latter clause is what we are especially concerned about. Your brother in love and in search of the truth,

J. A. TUCKER. Pettigrew, Ark.

### **REMARKS**

The above Scripture reads as follows: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." In this we have three things to consider-ordination, eternal life and belief. Of course we cannot think of these three things without thinking about other phases of the doctrine, which we will not take time to mention. Ordain means to appoint, decree, purpose, predestinate, etc. So we can consistently say: as many as God appointed to eternal life, decreed to give eternal life to, purposed to give eternal life to, predestinated to give eternal life to, and promised to give eternal life to, just that many, and no more, believed. Of course this has under

consideration people among the Gentiles who heard the apostles preach - people who were present on that occasion. Some were present who were not ordained to eternal life, and who did not possess eternal life; not one of that class believed. So the expression "As many as were ordained to eternal life believed" does not mean every one of that class of people in all the world; because they were not all present when the apostles preached. People might be ordained to eternal life and yet might not believe the gospel for lack of opportunity, or for lack of capacity; yet if any believe the gospel it is an evident fact that they have both the capacity and the opportunity, and proves that they were previously ordained to eternal life. Two things are absolutely necessary in order to belief of the gospel-capacity and opportunity. Being ordained to eternal life does not give the capacity to hear the gospel, but it is a seal or surety that the capacity will be given. God promised before the world began to give eternal life to somebody, but He never gave that life to anyone before the world began. Paul says: "In hope of eternal life, that God, who cannot lie, promised before the world began."- [Tit 1:2](#). So God will give eternal life to everyone that He promised to give it to. God did not save people before the world began, but He purposed before the world began to save people, and He says: "I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."- [Isa 46:11](#). These are strong expressions; so strong that conditionalism has no resemblance. God is saving people now, and will continue that work, unaided and unhindered, until all that He promised to give eternal life to are safely housed in heaven.

When the gospel is preached, those who hear it and believe it demonstrate the fact that they were ordained to eternal life, and also prove that they are in possession of that life. The life itself must precede belief in the gospel. So the Scripture at the head of this article plainly shows that some were ordained to eternal life and that some believed. It just as plainly implies that some were not ordained to eternal life and that some did not believe. That is, some of those Gentiles, where the apostles were preaching, believed and some of them did not believe. There is something special about this matter-something personal and particular. How many of those people who heard the apostles preach believed? None except those who were ordained to eternal life. How many believe the gospel today? None except those who were ordained to eternal life. Which comes first, ordaining to eternal life or believing? Ordaining to eternal life comes first, of course. That is plain. Then belief is not a condition in order to life, but is an evidence of life. So Jesus says: "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life."- [Joh 5:24](#). Therefore if the dead sinner believes, as some claim, then the dead sinner has everlasting life. But let us have it in the order God gave it to us and then we will have the truth. Here it is-First, ordained. Second, eternal life. Third, belief. Who teaches it that way today?

## *OUR FRIEND*

It would be hard to estimate the worth of a true friend-one that we can confide in at all times, commune with and most intimately converse with, without hesitancy or fear. With such friends to share with us the joys and sorrows of life, we are indeed wonderfully

blessed. In fact, life would not mean much to us without friends. This being true, it should be one endeavor of our lives to have friends. Nothing that this world can offer can mean as much as real friends. Then how are we to have friends? "A man that hath friends must shew himself friendly," is the Bible answer. We naturally desire the association of people who are friendly-if it be sincere. Then why not have friends, since it is so easy to have them? If we do not realize the need of friends, perhaps we will some of these days. What a consolation and brace, even naturally, to feel that we have a real friend in this seemingly unfriendly world!

Then we think of our Christian friends-the dearest of all friends-and no wonder we appreciate the words of the old song, "But the friends that most cheer me on life's rugged road, are the friends of my Master, the children of God." I must confess that these words are experimental with me.

Yet, after all, it is possible for these sacred ties to be impaired and for us to be ignored and forsaken by those we have claimed as precious friends. It is possible for fathers and mothers to forsake their children, and for children to forsake their parents. It is possible for a brother to turn against a brother and want to take his life. It is possible for the rich to have many friends, while the poor is hated by his own neighbor. Then we ask, Is there not a friend who will never fail us? Yes, "There is a Friend that sticketh closer than a brother." - [Pr 18:24](#). A brother's love is wonderful. I have only one natural brother living. We do not belong to the same church, and I have not had the pleasure of being associated with him for many years, yet that tender tie of brotherly love, which has held us together all these years, seems more precious, if possible, as the years go by. He has stuck to me and has never failed me. I believe I know something about a brother's love, naturally, and I hope I do spiritually, for I believe that my own dear brother and I will live together on the other shore. David said, "When my father and my mother forsake me, then the Lord will take me up." Some day, before long, we will reach the place where all of our loved ones will have to forsake us. They may stick to us as long as possible, but when our eyes are closed in death they can go no farther. Then the Lord will take us up. Oh, what a precious friend we have in Jesus!

One evening last week wife and I were singing some of the good old songs of Zion, as we occasionally do before retiring. Our two little children were already peacefully sleeping on a bed near us, and under the watchcare of our merciful God. Somehow it was a solemn and sacred hour. The burdens and cares of the busy day were all forgotten. God had spared all of our lives to that blessed moment, and we were blessed with food and raiment and a hope of rest beyond this life. Finally we sang, "What a Friend We Have in Jesus." I could not then express how much that song meant to me, nor how precious was the thought that Jesus was our Friend, and that in some mysterious and unseen way He was watching over us all and even, in Spirit, dwelling in our poor little home. Neither can I now express my thankfulness for a hope in this precious Friend, which seems to hold us above despair and gives us courage to look on, even "through a glass darkly," to our long-sought home.

## *OUR OLD HOME*

After spending two weeks in Tennessee with relatives and filling appointments in company with Elder Bullard, of Mississippi, we returned home Tuesday evening, all well and feeling that we had much to be thankful for. I was indeed glad to have my little family share with me the joys of this trip in the sacred old hills of our native state and in the dear old homes of our childhood. We could not help but think of the words: "Backward, turn backward, O time, in your flight; make me a child again just for tonight." Solemn memories filled my soul as I met and worshiped with the dear old fathers and mothers in Israel with whom my sainted father and mother were so sweetly associated in the long ago. But many have crossed over to that better home.

The meetings along the way were all pleasant and I can never forget my pleasant association with Elder Bullard and his good preaching. I would like to mention all the dear saints and friends who were so kind to us, also many enjoyable features of the trip, but this might not be of interest to the general reader. By request, I baptized three at the close of the Big Sandy Association and one more united with the church at the water, where the meeting closed with tears and shouts of praise. The time came too soon to say goodbye. But we hope to meet again, and after awhile reach our final home where all tears will be wiped away. We look back over the trip with fond remembrance and thankfulness for the joys and blessings of each day. Last night we sang "Precious Memories" and seemed to live it all over again. Will anyone remember us?

## *OUR UNION MEETING*

Through the mercies of our gracious God, including the great kindness of dear Brother and Sister Cayce in giving me a place in their car, I was blessed to attend our union meeting at Elizabeth Church, near Marvell Ark., Friday, Saturday and fifth Sunday in July. This was my first trip in that part of the country. On our arrival at the place, about 12 o'clock, too late for the introductory sermon, which was preached by Brother Littlejohn, of Texas, I felt to be a poor stranger in a strange land. Not being well when I left home and having contracted a severe headache on the way, I really wished to be back at home. But during the afternoon services, even from the first song that was sung, which caused some to shed tears of joy, demonstrating to me that "the Lord was in the place and I knew it not," and before Brother Cayce was through preaching I had for awhile forgotten my headache and all my sorrows.

The meeting was a continued feast; well attended and well cared for, and the church seemed to be very much revived and encouraged. Elder Cayce has recently been called to the care of this old church and we feel that "the time of the singing of birds is come and the voice of the turtle is heard in our land." Saturday while in conference a dove flew into the house, lit on the pulpit and then took its flight. I do not say it was the Spirit of God in a bodily shape like a dove, as abode upon the Saviour at the River of Jordan when He was baptized by John the Baptist, but it was a dove, and I believe the Holy Spirit was in our midst, in our hearts, in the conference, in the singing, in the praying and in the preaching-

yes, and in the hearts of those good people who threw the doors of their homes wide open and gave us a hearty welcome. One man walked sixteen miles to be at the meeting. I believe the Spirit of the living God was with him, and though he is poor in this world's goods, he is rich in faith and an heir of heaven. I felt to say, "Thank God for such faith, it will overcome the world."

But I must close as I am limited for space. One of the girls who work in the office asked me to write a short editorial to fill out some space in making up the paper. I told her that filling up space was about all there was to my writings anyway.

### *PAYING TITHES*

A sister in Tennessee requests my views on the above subject. I shall offer a few brief thoughts regarding it.

First, I will say that giving tithes was a part of the old law service, under the Levitical priesthood, which was absolutely abolished as a religious service at the beginning of the gospel dispensation; and we have no more authority for it being practiced now in the service of God than we have for making a sacrifice with the blood of a slain beast. The only place where it is mentioned in the New Testament is to show that it was abolished and where it was practiced by Pharisees and hypocrites merely for a show, who had a woe pronounced against them.

Now, to prove my assertion that it ceased with the going out of the Levitical priesthood or law dispensation, I call your attention to the seventh chapter of Hebrews. [{Heb 7}](#) When you read down to the twelfth verse, stop and read it again. If this does not convince you that this old service was done away with and a new order of things established, then read on down to the nineteenth verse; and if you still cannot see the change, let me know and I will try to write some more on the subject. But please tell me what the apostle meant when he said: "For the priesthood being changed, there is made of necessity a change also of the law?" And why did he say, "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof?"

### *PERFECTING HOLINESS*

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.-[2Co 7:1](#).

Someone, who did not sign any name, requested me to give my views on the above text. I am aware of the fact that this Scripture is relied upon by some to support the idea that people can reach a state of sinless perfection in the flesh and live entirely free from and above sin here in this world. Of course those who have that idea think that state of sinless perfection is obtained by what they do themselves, and not what the Lord does for them. This idea is just about as consistent as any other phase of Arminianism. If the sinner, without any grace or spiritual life, can make the start, or begin the good work, in the real, vital cleansing from sin in the sense of regeneration or renewing of the soul, then why

could he not go on with the good work to perfection and demonstrate the idea that salvation from sin is all of works, and not by grace at all? Whoever begins the work of salvation will finish it. Paul says, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." -[Php 1:6](#). If the sinner begins this good work of regeneration, which is the real cleansing from sin or vital change from nature, then he will have to complete it and the Lord would have no part in it. So the expression, "The blood of Jesus Christ His Son cleanseth us from all sin" {[1Jo 1:7](#)} would be meaningless. But the truth of the matter is, the Lord begins the work of salvation in the soul, by the "washing of regeneration and renewing of the Holy Ghost," and will complete the work by finally raising and changing the vile, sinful and corrupt bodies of His people in the deliverance from the grave.

The cleansing referred to in the text at the head of this article can only have reference to a practical, manifest or figurative cleansing and cannot possibly mean the real washing away of sins in the sense of regeneration. Sanctification, cleansing, washing, holiness, etc., do not always mean regeneration. We "wash away our sins" by water baptism-not really and vitally, but figuratively, declaratively or manifestly.

Is it possible to reach a state of sinless perfection in this life? No: there is not a man living that can harmonize that idea with hundreds of plain statements in the Bible. There is no conflict in the Scriptures, but it is wrong ideas and wrong application of Scriptures that bring about the conflict. I am willing to admit everything that is taught in the text at the head of this article-that God's people can, and should, cleanse themselves from all filthiness of the flesh and spirit-not only immoral and unbecoming practice, but even inward and hidden filthiness, such as malice, guile, hypocrisy, hatred, etc.; and I believe that by the grace of God they can "live soberly, righteously and godly in this present world," and should "be holy in all manner of conversation," {[1Pe 1:15](#)} yet I am not willing to admit that any human being lives in this world without sin. Proof: "For there is not a just man upon earth that doeth good and sinneth not."-[Ec 7:20](#). I do not say there is not a just man upon the earth, but I do say there is not a man upon earth but what sins. If there is not a just person upon the earth that lives above sin, then I know there is not anyone that lives that way. There may be some who think they live that way, but the Bible says they are deceived. "If we say we have no sin, we deceive ourselves and the truth is not in us."-[1Jo 1:8](#). So one might be pure in his own eyes, and even deceive others, and not have the truth in him. "There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."-[Pr 30:12](#). So it matters not how many might claim to be sinless, the truth remains the same that "there is not a just man upon the earth that doeth good and sinneth not."

You will notice in my text that Paul includes himself with his beloved brethren, and says, "Let us cleanse ourselves." It was a cleansing they could effect themselves by what they did. But when Paul refers to the cleansing, purging, purifying, washing, etc., that means a real, vital change in the state or condition of the individual from a natural to a spiritual existence, he always refers to it as the independent work of God, and says it is "not by works of righteousness which we have done." Paul advocated good works, pressing forward in the service and going "on to perfection"-that is, in the things under consideration-but he never in all his life claimed perfection in the flesh, or that he lived above sin; but to the contrary

he confessed that he was a sinner, having two natures in opposition to each other, the flesh against the spirit and the spirit against the flesh, so he was compelled to say, "In me (that is, in my flesh) dwelleth no good thing."-[Ro 7:18](#). David said, "There is no soundness in my flesh."- [Ps 38:3](#). So Paul left on record the comforting message for all the poor saints of God who have been enabled by divine grace to see and confess their sins, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."-[1Ti 1:15](#). Paul did not say, "I was chief of sinners before I was made a child of God," but he said, "I **am** chief."

It is enough for me to have hope in this blessed Christ and to believe that notwithstanding I am a poor sinner and do and say many things I should not, even the thoughts of foolishness which I have being sinful, {[Pr 24:9](#)} I will some sweet day be freed from all the imperfections of the flesh and be raised up in body as well as soul to see Jesus as He is and be like Him.

### *PHRASEOLOGY*

I think our religious exercises should be in harmony with the Scriptures, but I hardly think we should be so exacting as to contend that everything we do religiously must be so expressed in Bible words. The Bible does not say for us to elect a moderator and clerk and hold conference at our regular church meetings, but there are Scriptures that teach such procedure. The Bible does say with reference to religious devotion, "Let all things be done decently and in order." There might not be much order in a meeting of this kind without a moderator and clerk. I am not afraid to do what the Bible teaches, whether I can find it in so many words or not. Some object to associations, funeral preaching and other things, because they have not found such things expressed in so many words in the Bible. But is it not a fact that such meetings and such preaching, if carried on orderly and for the right purpose, are in harmony with gospel teaching? God's servants are to comfort those that mourn, and if there ever is a time when the poor saints need comfort it surely is when they are called upon to give up their loved ones in death. It is the right motive of a meeting, with Scriptural authority, that counts-whether expressed in so many words in the Bible or not. On the other hand, we might have a meeting with a Bible form and with a Bible name, but with the wrong motive and purpose, and it would be like a sounding brass and a tinkling cymbal. I believe in formality all right, and I think Old Baptists should be systematic in their service, but let us study things from every angle and consider the motive and also the Scriptures in a general way, before we get too bold in condemning things that our dear people have found so much comfort in.

### ***POOR ENCOURAGEMENT***

An evangelist, holding a revival meeting at the Missionary Baptist Church in El Dorado, Ark., said in his sermon Sunday night on the subject of "Hell," that a moral man who attended church and did not lie, steal or commit any crime would sink deeper in hell than the gangster in a big city. The reason assigned was that the moral man would not accept Christ as his Saviour. How is that for encouraging people to live right? According to such teaching, the better one lives the less chance he has to escape hell. Not only that, but according to his teaching that the gospel gives the sinner the opportunity to reject Christ and be lost, then the gospel is a means of condemnation instead of salvation. The sinner would be better off to never hear the gospel and go with his ungodly crimes, according to the doctrine of this Missionary. Again, if the sinner has to accept Christ as his Saviour and believe in Christ as his Saviour in order to be saved, then he has to accept something and believe in something that is not the truth in order to make it the truth. It does seem to me that thinking people should see the inconsistency of such teaching as that and come out of it. What authority has any man for saying that a good moral man who lives right and attends church will sink down to hell? The gospel of Christ will not encourage immorality and ungodliness. The doctrine of salvation by grace, as taught by Primitive Baptists, gives no occasion for such glaring inconsistencies, but encourages people to live right. If the all wise God intended to save people in heaven through the means of human teaching He would not allow the majority of the human family to die without ever having an opportunity to even hear of such teaching. If there is a system that does not give everybody a "chance," that must be it.

### ***PRISONERS OF HOPE***

Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee.- [Zec 9:12](#).

A prisoner is one held in involuntary restraint-a captive, or one held in bondage. There are different kinds of were it not for the connecting word hope. While all the Lord's people are prisoners, yet they are prisoners of hope. In a prisoners. But all prisoners are under restraint in some way. Some have more liberty than others. But I wish to write some regarding the Lord's prisoners, as is expressed in the above text, by request of Sister Cayce. The Lord's poor afflicted saints are all prisoners, but, somehow, I think of His ministers as being prisoners in a peculiar way and it is their peculiar lives that I wish to write about especially. There would not be so much sweetness in the word prisoners sense they are all under the

bondage of sin and will be as long as they live in the world, but they are hoping for final deliverance. Legally they have already been delivered from under the curse of the law and also experimentally in regeneration they have been delivered and made free from the law of sin and death. The atonement having been made for them by the death of Christ, they stand completely justified in the mind of God. But they can only rejoice in the atonement, in the love of God and in the power of an endless life as it is applied to them by the Spirit of God. Indeed they have been made free, and yet, in a sense, they are hoping for freedom. In soul they have tasted of the living fountain of redeeming love and rejoiced in God their Saviour, and yet they are hoping for happiness beyond this vale of tears. How fittingly are they called prisoners of 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."-[Ro 5:5](#). It is the Lord's prisoners who "have hope in Christ" as an "anchor to the soul," and while they have to confess that in them, that is, in their flesh "dwells no good thing," and often their "harps are upon the willow" as they sing, "I am so vile, so prone to sin, I fear that I'm not born again," and while they journey here as "strangers and pilgrims," yet, as prisoners of hope, they can say with the poet: "Though in a foreign land, we are not far from home; and nearer to our house above, we every moment come."

"Turn you to the strong hold, ye prisoners of hope." I am glad there is a place of refuge for the prisoners of hope. "Stronghold" means a fortified place; a place of safety. Poor suffering saints, whose lives are mixed with sin and fraught with disappointments so that you feel the need of help and comfort which the world cannot afford you, you can find in Christ everything that this stronghold means—an hiding place from the wind, a covert from the tempest, rivers of water in a dry place and the shadow of a great rock in a weary land.

Now, let's think about the Lord's poor minsters as being prisoners. Paul confessed that he was a prisoner of the Lord. How came him to be a prisoner? Did he choose to be a prisoner? Did he choose the way of life or to become a soldier of the cross of Christ? Just think what he was doing when the Lord appeared unto him and saved him

by His grace—captured him and took him prisoner. He was engaged in persecuting the Lord's people and taking them as prisoners, and, behold, he became a prisoner himself, though in a different way. If Paul was saved and made a minister on account of what he was doing, then it was for persecuting the church of God. The Lord's servants do not volunteer, yet through the power of God they become willing to suffer the loss of all things for Christ. "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 whither thou wouldest not."—[Joh 21:18](#). Behold the poor ministers of God today, as they go in bonds and afflictions, often in sadness and tears as they turn away from loved ones at home, not knowing what shall befall them save that bonds and afflictions await them. But they are prisoners of hope, and oh, what a wonderful privilege, when there is none other to look to or trust in; when even wife and children cannot tell what would be best to do; when the clouds are hanging low and all is hushed in stillness but the distant rumbling of an approaching cloud; when the neighbor and his little family are resting upon their beds in peaceful slumber; when, at last, the trying moment comes to make the greatest sacrifice of life, to turn away from home and, in a way, forsake all earthly interest; when the wife, with smiles to hide away the sadness and tears, wakes up the little ones to say goodbye—then oh, how sweet to stretch forth the hands and be girded by another! Then when the time comes to approach the sacred stand to speak in the great name of heaven's King; when there is no earthly friend that can supply one with preaching grace; when it seems that the making of a world would be no greater task than preaching the gospel of the Son of God—then how sweet to be a prisoner of hope—to stretch forth the trembling hands and be girded by another. Prisoners of the Lord. What a blessing to be one of the Lord's prisoners. I feel today that I had rather spend my remaining days with the prisoners of the Lord and feel to be truly one with them in all that such a life means, than to have all the riches of this world. Dear comrades in Jesus, I want to abide with you a few more days. The battle will soon be over. In all our conflicts and trials let us turn to the stronghold and still hope in the Lord. May God bless His poor servants as they go in trials, yet

with hope and sweet anticipation for that day of endless rest and where all tears will be wiped away. Dear Sister Cayce, as we all sat spellbound Wednesday night at the Methodist Church while dear Brother Cayce so wonderfully proclaimed the doctrine of the resurrection and defended our dear cause, I felt that he was truly one of the prisoners of the Lord and that we all had reason to thank the Lord for men who give their lives for the cause, and also for their humble, self-sacrificing, burden bearing, companions, who so freely share with them everything for Jesus' sake.

### ***QUESTIONS AND BRIEF ANSWERS***

**I do not purpose to answer all questions that are asked me, neither have I time and space to write at length on all the Scriptures that I am asked to explain, but I am willing for anyone to have my little ideas about the Bible, when I have any. I have never thought of setting my views up as a criterion for the Old Baptists, because I know so very little and sometimes draw wrong conclusions, but if I can be any help to any of God's dear little children in investigating the Scriptures I am willing to do so, if it pleases the Lord to so bless me. So I am giving below some questions that have been asked me, with a brief comment:**

**What is meant by the expression, "Though He were a Son, yet learned He obedience by the things which He suffered?"- [Heb 5:8](#).**

**D. B. WEATHERFORD, Mission, Texas.**

**It is said of Jesus, "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."- [Php 2:8](#). As the Son of God He was always obedient unto His Father, but in manifestly becoming our High Priest, through the suffering of death upon the cross, He experimentally and practically learned obedience. Not that He was ignorant of what would take place, or that He had ever failed to be obedient to the heavenly Father, but that He had never experienced death before.**

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**What did Jesus mean when He said, "Woe unto you when all men shall speak well of you?"- [Lu 6:26](#).**

**SALLIE FLOWERS, Vidalia, Ga.**

**Jesus was forewarning His disciples of the persecutions that awaited those who would live godly and who would contend for true principles, and while He taught them that they should love their enemies and do good to them that hated them, yet He assured them that if they followed Him they would be persecuted and their names cast out as evil; hence would not be well spoken of by the ungodly world. So the idea is, if they should have the approval of all men and be well spoken of by those that hated Christ and His doctrine, it would be evidence that they were advocating and practicing things that the world admires. They might be well spoken of by the world as being truthful, law abiding citizens and living upright lives, and yet be persecuted and evilly treated for advocating the doctrine of Christ and following His examples as Christians.**

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**What is taught in the fourteenth chapter of Luke, especially the parable of the great supper?**

**EDWIN E. FULKS, Conway, Ark.**

**I think it represents the organic church and the invitation through the gospel to the spiritual feast, and shows the danger of God's people losing out in spiritual enjoyment by not heeding the call of the gospel; and shows, too, that the gospel call extends beyond the limits of the city (church), even out in the highways and hedges. The way God's people are compelled to come in is not by physical force, but through teaching.**

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**What is meant in [1Pe 2:8](#), especially the expression, "being disobedient: whereunto also they were appointed?"**

**TOM LITTLE, Texas.**

**The entire verse reads: "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed." It was the woeful condition of punishment that these people were in that they had been appointed to, and not that God had appointed for them to commit the crime of disobedience. God has not appointed for anyone to commit sin, or for the human family to be in a state of sin and wrath, as they all are by nature, but He has appointed, or purposed, the punishment for sin, and has also purposed to save His people from sin. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."-[1Th 5:9](#).**

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**Dear Brother-**

**A friend of mine, who belongs to the Campbellite Church, handed me the following questions and asked me to have some of our preachers answer them. So I am asking that you answer them through the paper. Yours in hope of eternal life, E. T. ARMSTRONG, Mercedes, Texas.**

**Q. 1. Can a man be saved without baptism this side of the cross?**

**Ans. He can be saved in an eternal sense without water baptism, this side of the cross or on the other side either. God gives eternal life to dead sinners now just like He did before water baptism was instituted and before there was a preacher to baptize folks.**

**Q. 2. Can a man be saved without faith?**

**Ans. If you mean the faith of God, I say no. If you mean our faith, or gospel faith, I say yes. "What if some did not believe, shall their unbelief (not having faith) make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."- [Ro 3:4](#). There is a saving faith in time, which God's people have, but it has nothing to do with saving people in the glory world.**

**Q. 3. Is it essential to repent?**

**Ans. Essential to what? If you mean essential to eternal life, I say no. Repentance is a reformation of life and not a condition in order to it. If you mean essential to the joys and blessings of life here in time, I say yes.**

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**What about Saul having the witch to raise up Samuel after he was dead, so that Saul could see him, recognize him and talk to him?**

**Z. T. FREEMAN.**

**Ans. By reading, carefully, the entire chapter {[1Sa 23](#)} you will find that it would have been inconsistent with the law of God, in having those claiming to have familiar spirits, wizards, witches, etc., cut off from the land (put to death) to then recognize such things, or suffer one of His glorified saints to be disturbed of that peaceful rest beyond death, at the hands of sinful creatures-even if their claims were possible. It is clear to my mind that the whole scheme was the work of the devil, who himself was the supposed Samuel that was brought up-not down. The real Samuel in spirit would have had to come down (a body without the spirit would be inactive), and to claim to have brought his dead body up by such a process is unreasonable and contrary to God's way of raising the dead. It all occurred in the night-the time that all such wickedness and deception is practiced. Saul was deceived, of course, and thought he got what he asked for. If Satan can "transform himself into an angel of light," as the Bible teaches, why think it impossible for him to dress up like Samuel, imitate him and even assume his name? However it is only supposition that Saul viewed the apparition at all-he could have drawn the conclusion that it was Samuel speaking to him from what had been said before. Again, you will notice this all occurred after the Lord had forsaken Saul and would not even answer his prayers. The Lord was not in it. The supposed Samuel asked Saul why he had disquieted him to bring him up. This shows clearly that it was not the true Samuel, whose pure soul was resting in that unending felicity which is "incorruptible, undefiled and that fadeth not away." Men and devils cannot tear up heaven that way and disturb the joy and happiness of those who have reached that blissful place. Neither will their silent forms be awakened from the long rest and sleep in Jesus until the final call, by the voice of the Son of God, to be immediately re-united with their angelic souls, and to be in the presence of God forever, where it is said "there is fullness of joy and pleasures forever more."**

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**What is meant by the "new heaven and new earth," as is recorded in [Isa 65:17](#) and other places in the Bible?**

*MRS. ARMINDA PUCKETT.*

**Ans. I think this, primarily and partially, was fulfilled in the establishment of the gospel kingdom and abolishment of the old law service-the bringing in of the Gentiles, first by regeneration, and then through the gospel, to the heavenly feast in the church. In the great and miraculous work of God in creating new creatures in Christ Jesus "old things pass away and all things become new." That is "all things become new" to the extent of the creation. "All things" does not necessarily mean everything in the world, or even everything that we possess. Of course we do not think that "all things" in this expression is so liberal or unrestricted that it means when one is made a new creature and "old things pass away," that we lose our old shoes, hat, etc., and find everything about us new. Neither do we mean by the expression "all things" that it is so unbounded with reference to our state and condition in life, that we have no "old man" about us and no warfare or battle to fight. And so, whatever the "new heavens and new earth" mean to us in this life, while tabernacling in sinful flesh, or wherever it may take place in this world, if it is yet to take place here, there is one thing sure, according to my understanding, we will never have perfection or be perfectly satisfied in every sense of the word until we reach that place which is up, somewhere, beyond the clouds, where Jesus went, and not where we are living now-and that "In heaven alone no sin is found, and there's no weeping there." So, it may be that at the second coming of Christ, when the earth and all material things will be dissolved -when the graves shall**

give up their dead and we, together with our sainted fathers and mothers, children and other loved ones, who are now sleeping under the silent sod, shall all be changed and "caught up together, to meet the Lord in the air," that the prophecy will be completely fulfilled, with the universal and everlasting peace of all the saints and when the perishable and sorrowful things and sad scenes of this world will be remembered by them no more. Indeed it will be a new heaven-a new home. Encased no more in sinful flesh,  
But pure, as He is pure;  
We'll enter in our grand, new home,  
Which always will endure.

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If the preached gospel is not a means in saving the lost, or bringing them to Christ, as you Old Baptists claim, then what is it for?

*AN INQUIRER.*

**Ans.** The gospel tells how the Lord seeks and saves the lost, and in so doing it saves many of God's children from the delusion that the gospel is a means in saving the lost, or bringing the dead sinner to Christ. The gospel tells how the dead are raised up, but it does not raise the dead. It tells how the blind receive sight, but it does not give sight to the blind. It tells how lepers are cleansed, but does not cleanse lepers. It tells how the deaf hear, but it does not cause the deaf to hear. It tells how the poor have the gospel, but it does not give that qualification, or cause one to be poor. The gospel tells of the greatness of God and the weakness of man, but does not vitally change the condition of either. It tells of God's wonderful love for poor sinners, even when they were dead in sin, but is not the cause of that love and is only a comfort to those who have that love shed abroad in their hearts by the Holy Ghost. The gospel tells of God's choice in eternity of His people that they should be holy and without blame before Him in love, but it is too late now for the gospel to have anything to do with that election except to announce the decision and describe those who have been elected. It tells of God's eternal purpose to save sinners, but is of too recent date to be the cause of something that God did in eternity. God did not save anybody in eternity, but it was in eternity that He purposed to do that saving here in time, and He will do what He purposed to do whether the gospel is preached or not. He says, "I have purposed it, I will also bring it to pass." The gospel tells of the miraculous conception and birth of Christ, His life and finally His death on the cross, by which He obtained eternal redemption for all that the Father had given Him, but publishing that fact does not add one to the number redeemed nor take one from it. The gospel says, "He shall save His people from their sins," but this fact was just as sure, and just as unconditional, before the angel proclaimed it, and before the gospel proclaimed it, as it will be after all the preachers in the world have spent their lives telling about it, and would be no less a fact if it were never told again. If it is the truth, telling it will never cause it to mean any more nor less than it already means, nor cause any more of Adam's race to be embraced in it, but it might enlighten some poor little child of God and save him from the erroneous idea that the work of God in saving His people from their sins is a conditional work and based on the gospel. The gospel tells how the dead bodies will finally be raised from the graves, but they will be raised whether it is told or not. The gospel tells of the second coming of Christ to gather His people home to that "kingdom prepared for them from the foundation of the world," but it is too late now for the gospel to have anything to do with preparing that place. The gospel tells that the mourner, the poor in spirit, the hungry and thirsty ones, the ones who love God,

the ones who believe in Christ, the ones who can hear the gospel, the ones who can understand spiritual things, the ones who love righteousness and hate sin, the ones who seek after God and desire to follow Him, are all born of God. The telling of these things is food to the hungry soul, but food is for the living. So the gospel is to enlighten, strengthen, feed, comfort, guide and encourage God's people here in this life of sorrow and tears, and points to joys beyond.

### *RAISED UP-THEN SEEK*

SERMON PREACHED BY ELDER T. L. WEBB AT EL DORADO, ARK., MAY 17, 1941

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. -[Eph 2:6](#).

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. -[Col 3:1](#)

I wish to try to talk a little about both of these expressions. This one in Ephesians is expressing the work of God in salvation; and it expresses the greatness of God. But before the apostle tells us how that people are raised up, he first describes their condition in a state of nature; and you know that is the best way in the world to get people to understand the doctrine of salvation by grace. When people understand the depraved condition of the sinner they cannot help but know that he is unable of himself to get out of that condition. The first thing that he says with reference to their condition in nature is that they were "dead in trespasses and in sins." I have thought about those expressions-in trespasses and in sins. They were not only dead in the sense that condemnation passed upon them by the offense of one man, Adam; they were not only dead from a law standpoint; but they were dead in personal sins, transgressions-their own trespasses.

So the apostle describes the way that they were walking before this work of raising up took place with them, and he says, "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 all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by **nature** the children of wrath, even as others." Now he gives these brethren to understand that as far as nature is concerned they were not any better than anybody else. If God saved these people on account of what they were doing, He saved them for walking according to the course of this world. How do you like that? It is not hardly reasonable that God would save people for walking according to the course of this world, is it? That is what they were doing when God saved them. If you take the position that their salvation was hinged on what they did, then you take the position that salvation is hinged on walking according to the course of this world and according to the prince of the power of the air-in other words, the devil. I don't like that. So that is the description that is given of these people. If there was not anything else about it only the word **dead** that is enough to prove that they were passive in the work of salvation. They were dead. The Bible says that. They were not corporally dead. They had natural life. They could not have walked if they had not had life of some kind. They were walking people, but the trouble was they were walking the wrong

way. I have often said that walking is an evidence of life; but this walking under consideration here is only evidence of natural life.

After describing their condition, then the apostle begins to talk about that great remedy. Now here is the good part of it. I am glad there is a remedy for sin. I am glad there is a remedy that is suitable to the condition of man, and that can reach man in his most sinful condition here in the world. God is able to save the greatest sinner that has ever been in the world. So he says, "But God, who is rich in mercy." God is a great God. He is a rich God; and I am glad the Bible says that He is rich in **mercy**. Now that is what we need. Were it not for the mercy of God there wouldn't any person be saved. That is the only thing that can reach any sinner. Hence many poor sinners have cried out: "God, be merciful to me, a poor sinner." "Have mercy on me." The poor publican smote upon his breast. He could not even raise his eyes toward heaven-he felt to be so poor and sinful and so unqualified for anything in the service of God-and said, "God, be merciful to me, a poor sinner." I have said that there never was a better prayer uttered. God was the author of that prayer. God heard that prayer and answered it. You will remember the other man that went up. He was said to be a Pharisee. He put in his time telling about what great things that he had done. He did not confess that he was a sinner, but he thought he was a righteous person, that he was a good fellow, and he thanked God that he was not like other men, especially like the poor publican. But the Bible teaches us that this poor man who said "God be merciful to me a sinner" went away justified rather than the other. I know God heard his prayer. I do not know whether God has ever heard my poor feeble petitions or not. I wish I knew. Hundreds of times have I tried to approach the rich throne of grace, but I do not know whether it was real prayer or not, but I know He heard this man. So I say that mercy is what we need, and that is what we are begging for. We are not pleading for justice, are we? I would be afraid of justice. It would cut me off, and if I didn't have anything but justice to look to for a home in heaven it would cut me down. If I had nothing but the law to look to I would be ruined forever. It would cut me down. But if I can look to mercy then I can have some hope. And so I am glad the Bible teaches that God is not only a God of justice, but He is a God of mercy. "Justice and judgment are the habitation of His throne," the Bible says. I do not think that God saves sinners at the expense of justice. Justice must be met, all right. But how is it met? Do we meet it? It must be met in order for poor sinners to live in heaven, but the trouble with us is we are so poor that we cannot meet it. But there is one that can, and that one that can meet justice is our blessed Master, the Saviour of sinners. So the apostle says, "But God, who is rich in mercy." I am so glad that God is rich. I don't want to think about Him as being a poor God. I don't want to think about Him as being dependent and helpless and so poor that He is not able to reach sinners in any condition of life. But I want to think about Him as being so rich in mercy that He can come down to poor sinners in their depraved condition and raise them up from that and prepare them for the climes of glory.

"But God, who is rich in mercy, for His great **love** wherewith He loved us, even when we were dead in sins." Even when we were in that condition by nature God loved us. God did not wait until we got to be good and then loved us, but He loved us while we were sinners. Is not that the greatest love you ever thought about?-loved us when we were dead in sins. That is one reason why I know salvation is by grace. He has been loving us all the time. We did not know it, but He was. We did not rejoice in God, in His greatness and in His mercy until it was manifested to us

how good He was to us. Then we rejoiced in it; and our rejoicing in that was only evidence that He had loved us and had quickened us.

“By grace ye are saved.” How could he have put in anything else but “By grace ye are saved?” Do the Old Baptists put it any stronger than that? Does anyone else put it any stronger than that? “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” “Well,” someone says, “I thought there had to be a little faith mixed with it. It seems like that kindly gets the Old Baptists into trouble, because it says through faith.” Well, if that will get the Old Baptists into trouble, they are mighty easy to get into trouble. “Through faith, and **that not of yourselves.**” I wonder how came him to put that in there? That helps the Old Baptists out. “Through faith; and that not of yourselves; it is the gift of God.” So faith is the gift of God. We did not manufacture faith, did we? Are we the author of it? If we are, the apostle was badly mistaken in Hebrews. He says, “Looking unto Jesus, the author and finisher of our faith.” If Jesus is the author and the finisher of it, how much of it do we do? We don’t have anything to do with it. It is “through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” That fixes it all, does it not? It does not need any more explanation.

“And hath raised us up together.” Somehow I love that word together. There is a sense in which all of God’s people in this world are **together**. Are you not glad of that? The reason why they are together is because they have been raised up together. If we have been raised up together, we are together. I have said (here at this place) many times that what God does for one poor sinner in saving him, He does for everyone that He saves. He raises them all up. I do not think that some of them are raised up by the mighty power of God and others get up by themselves. He does it all by Himself. He does not make any propositions to them and tell them if they will make the start He will raise them up, but He just goes right where they are in their dead state and raises them up. That is why Primitive Baptists say that God saves little infants just like He saves grown people. That is why He saves people in heathen lands just like He saves them here. It means a resurrection. The mighty power of God is the only thing that can raise a poor sinner up.

We have neighbors at home that we love. They are not Old Baptists. Many of them do not know what Old Baptists believe, but they are good neighbors. We love them. One reason why we love them is because their hearts are all right. They have been raised up and we are together in one way. We are not together in the old church. We may never be together in the church of God here in this world, but we are together in the spirit of the matter. And that is why Primitive Baptists can say, according to their doctrine, that God has people in all denominations. Hundreds and thousands do not belong to any denomination in the world; many of them in the wrong place; many of them will lose out here in this life; many of them will miss the joys of salvation because they do not hear the truth preached here in this world; because they do not get the right kind of food. They are starving. Many of them are; and they would be happier in this life if they could be at an Old Baptist meeting-get under the sound of the gospel of Christ. That precious brother there was just as much a child of God before he heard the true gospel of the Saviour as he is today, but he was away from home. He was starving and he was missing something in this life. If he had never found the Old Baptists- if he had

never come in touch with the blessed gospel of the Son of God-he would have finally been wafted home to heaven. We were together in spirit, but how thankful we are today that we can have him and his precious companion in the church of God-have them enjoy the sweet doctrine of the gospel of the Son of God.

This old doctrine of grace is the grandest system that has ever been preached in the world. It will reach people in any condition of life.

“Made us sit together in heavenly places in Christ Jesus.” I love that expression-heavenly places. I am glad there are some heavenly places, even in this world of sorrow. Have we not enjoyed some heavenly places here in this dear old church in days that have passed and gone? I walked out there in the cemetery just before I came into the house and something carried my mind back to the good old days of the past. Loved ones are sleeping there who have so often joined with us here in the sweet services of our Master, and have sat together with us in heavenly places in Christ Jesus. They will sit together with us no more in this world. We can see their lovely faces no more. How sad to think of that, but how sweet to think that we will all be together after awhile. We will all get home after awhile. There is going to be another getting together, and the good part of it is that all the family of God will be there. They may not be together here in this life. Things may come up here in this world to disturb and destroy our peace and happiness; homes may be broken up. Many homes are broken up. There are vacancies today that never can be filled in this world. But I am glad that we can look beyond the clouds and over the hills and can see by an eye of faith that heavenly home where there will be nothing to disturb the joy and peace of the saints of God; where they will all be gathered in one family, never to separate any more; where there will be no shedding of tears, like there is in this world; where there will be no aching hearts; where there will be no sorrows and crying. We will be together.

Now, just a few words on my other text. “If ye then be risen with Christ.” If this work has been done for you; if God has raised you up; if you are a child of God; if you have been made to sit together in these heavenly places here in this world. Salvation means a resurrection-not only a resurrection of the soul, but, finally, a resurrection of the body, too. So then he says, “Seek those things which are above.” People may differ about what this means. I believe I know one thing it means, and that is it means the people of God should seek the church of God. The church is above everything in the world. It is the highest institution that has ever been organized here in the world. Men may claim great things for the institutions of the world. They may offer many things to deceive the children of God. But I want to tell you the church of God was set up above everything else in the world. “The mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord.” Not down, but **up**. Let me tell you when one goes to the church of Christ he has to go up hill. He has to flow up hill, and before one can flow up hill he has to be alive. Dead fish can flow down stream, but it takes live fish to flow up stream. That is one reason why I feel that in obtaining an humble home with these dear Old Baptists in the church of God, it was the greatest honor that was ever conferred upon me in this world. I confess that there had been a time in my life that I rather looked down on the Old Baptists-thought they were out of date and that they should be more progressive; thought they were lacking in some things; thought they should offer more inducement to the young people. But let me tell

you when I went home to the old church, a poor beggar, and asked for an humble home with them, I saw them high above everything else in the world. It was me that was down and they were up. That is the way I look at it today. I feel to thank God that I, the poorest of the poor, can have a place with them. I feel like sometimes if they can just bear with my great imperfections; if they can bear with me a little while longer, I want to live with them in this world. I want to live where they live; I want to die where they die; I want to be buried where they are buried. Their people are my people; their God is my God. If I could not have a home with them where, in all the world, could I go? There is not another people in the world that preach in a way that will reach my poor burdened soul and comfort me. So I want to live with them the few more days I have in this life.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Oh, what a comforting thought! Dear children, let me tell you if you have been raised up with Christ; if you ever rejoiced with the saints of God just one time here in this world, I have the authority to tell you that “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Oh, is not that comforting to you? It is to me. I often wonder if I will get home to heaven after awhile. I look at the saints of God and I know they will get there, but I do not know whether I will reach that place or not. I have hope that I will. There have been a few times in my life that I have set together with them in heavenly places; there have been a few times that I have met the saints here in this grand old church; when I have sung the songs of Zion; when the Lord manifested Himself to me; when I looked into the faces of the saints of God, rejoiced with them and was made to shed tears with them. For this reason, I have hope today that when Jesus comes after all His little children, He will come after me, too. He is coming again. Sometimes that is the sweetest thought of my life. He will come again at the appointed time to gather His children home. They will be gathered up from everywhere. Those graves out there will be opened. The ocean will give up its dead, and the saints everywhere will come forth, and we will be together in the true sense-in the fullest sense of the word. We will be together forever and ever, never to separate any more, in the presence of God. It is the separations that cause trouble in this world. The great trouble is we cannot be together long enough. In just a few moments now we will have to separate-some going one place and some another. A poor sister said the other day that her son was in the army and she did not know where he was. He was not allowed to tell her where he was located. How sad that is-could not even tell his mother where he was! But God knows where he is. If he falls on the battlefield God will see him, and will raise him up and take him home to heaven after awhile. Don’t you love this good old doctrine? It is good enough for me. Boys and girls, is it not good enough for you? I believe there are some here today that love these great principles who are on the outside of the church. If you have ever tasted of these things and rejoiced in them, my advice is to come home and live with the saints of God. Life will be happier for you. There will be more joy in life. Brother Lewis, I believe I can tell you how that you could more easily bear the sorrows and burdens of life. Come home to the church of God. You will find friends that you could not find anywhere else in this world-friends that know how to sympathize with you and help you bear the burdens of life. The grand old church is worth living for and worth dying for. God bless you.

## REPENTANCE

Will one of the editors of **The Primitive Baptist** give his views on repentance? Does God give the unregenerated sinner time, or space of time, to repent? I want Old Baptists' views on this. A FRIEND.

### REMARKS

I do not claim to be a standard for the Old Baptists, but as the above note was handed to me for investigation, I am willing to give my little idea about the subject for our friend's consideration.

First, let us consider the meaning and cause of repentance. There are different kinds of repentance, yet no one ever repented, in any sense, without a cause. I will say there are two kinds of repentance—legal and evangelical. Each one is the result of sorrow. One might repent legally for a sin committed for fear of punishment or because he is sorry the act was revealed to others. This kind of repentance is only natural and lasts only as long as the fear of punishment exists. This is the kind Judas had, and this is the only kind any alien sinner ever has. Evangelical repentance belongs exclusively to God's people and is the result, primarily, of the light and love of God's regenerating grace in the heart, which brings about godly sorrow for sin, and this godly sorrow works repentance. The regenerated person is sorry for sins committed against God because he loves God. The unregenerated person is not really sorry for his sins, but sorry his sins are revealed to others. The difference is evident. One is formal and lasts only as long as the fear of punishment is on. The other is from a principle of love, is sincere and will endure. The ungodly person does not possess godly sorrow; therefore does not, and cannot, repent evangelically, from the simple fact this kind of repentance is worked by godly sorrow. [2Co 7:10](#). The goodness of God leads people to repent in this sense. [Ro 2:4](#). But spiritual birth and life must precede this kind of repentance, or this leading. "For as many as are led by the Spirit of God, they are the sons of God." -[Ro 8:14](#). If you say the unregenerated person repents evangelically, you admit that he is being led by the Spirit of God, or by the goodness of God. If you admit this, then you admit that he is already a son of God, "For as many as are led by the Spirit of God, they are the sons of God." If the one thus being led is already a son of God, he does not have to repent, or do anything else, in order to be a son of God.

"Does God give the unregenerated sinner time, or space of time, to repent?" The unregenerated sinner has all the time he wants; but the trouble is, he does not want any time. He is in love with sin and is satisfied with it. He loves darkness rather than light and will not come to the light. He will not make choice of God or come to Him practically (repent) until he loves Him. No one ever makes choice of things he does not love; and no one ever loves God until he is born of God. [1Jo 4:7](#).

Repentance is not a condition in order to life, but is a reformation of life. If we have only natural life, we can only reform naturally. If we have spiritual life, we can reform spiritually. But no kind of reformation will procure a higher order of life or have anything to do with preparing one for the climes of glory. Life is the gift of God and the "gifts and calling of God are without repentance."

## *SATISFIED*

We shall be satisfied with the goodness of thy house, even of thy holy temple.- [Ps 65:4](#).

It is wonderful to think of the life of David in connection with salvation, in the experimental ups and downs of life and in the church of God. Although a child of God, one of the Lord's anointed and "a man after God's own heart," yet his life was not all joy-it was not all smooth sailing. No doubt in his heart he often sang the sentiment of the words, "Mixtures of joy and sorrow I daily do pass through." But his hope and trust was in God, not only in seasons of rejoicing, but in hours of adversity and sorrows. Sometimes I think the sweetest words he ever uttered are "Why art thou cast down, O my soul? hope thou in God." In every expression of his life regarding his deliverance from sin he gave all praise and honor to the Lord. On one occasion he said, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God." - [Ps 40:2-3](#). David was not telling what he did for the Lord, or what he did for himself, or what some of his religious neighbors did for him; he was not telling how through human instrumentality the gospel rope was let down in the pit, and that he, though dead, reached forth and caught hold of the rope and held on to it, taking step by step, and finally got out of the pit-but he was telling what the Lord did for him. This is still the theme of God's humble poor in the church of God today, and will be while time lasts, and then this grand song of redemption and praise will be sung on and on in eternity. It is said of the dear old church, "God is known in her palaces for a refuge." This cannot be said of any other institution in the world, religious or otherwise. Thank the Lord for a quiet resting place, even in this land of sorrow, where the good old doctrine of grace is still held sacred, and where undivided praise is rendered by the poor saints of God just as sincerely as in days of old. "We shall be satisfied with the goodness of thy house." I cannot hope to investigate this subject as I desire to, for lack of space, unless I continue it in another issue. Oh, how much is embraced in it-the goodness of the Lord's house! There are so many good things in the dear old church. In fact, everything that God has placed in the church is good. It's origin, doctrine and practice are all good. I would like to tell why they are good to me and why I am satisfied with what God has blessed the church with, and why I am not willing to recognize any new measures. I am just as well satisfied with the goodness of God's house-her origin, doctrine and practice-as I was the fourth Sunday in July, 1896, when I was received into the fellowship

of dear old Harmony Church. I don't have to mean by saying this that I am satisfied with the way all of us Old Baptists have conducted ourselves and treated each other. And I don't have to mean by saying that I am satisfied with the goodness of God's house that the Old Baptists are perfect and can't make mistakes, but I mean that, notwithstanding their mistakes, they can be defended as the church of Jesus Christ from any angle, and please let me say, frankly, that I do not appreciate any intimation that our people have reached a period where they cannot be defended. Such suggestions as that are much more embarrassing to me than it would be to try to defend our people on the vital issues as the church of our Saviour.

David did not claim to be satisfied about everything, but he was satisfied with the goodness of God's house. He was not altogether satisfied with himself and his own imperfections, but said that he would be in the home beyond. In humble petitions, he would say, "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all our fathers were. O spare me, that I may recover strength, before I go hence, and be no more." He did not mean by this that he was not hoping for something beyond the grave. Listen to the final conclusion of it all: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."- [Ps 17:15](#). Is not this our experience and hope today, as we look on and up, by an eye of faith, even though it be through a glass darkly and often through blinding tears, for the final change that awaits us all?

### ***SCARCELY SAVED***

**What is meant by the expression in [1Pe 4:18](#), "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"-MRS. JESSIE COLE, R. 2, Fayette, Ala.**

**I think the righteous under consideration in the above text are God's regenerated people and that the salvation is a time salvation. Scarcely means deficiently, scantily, difficultly, barely, not plentifully, not abundantly, etc. Eternal salvation is not that way, but it is abundant, full, copious, rich, bountiful and complete, through the overflowing and abundant mercy of God and the vicarious and complete obedience of the Son of God, who was "full of grace and truth" and of whose fullness have we all received and "grace for grace,"-not grace for works; for Paul says in [Tit 3:5](#) it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." And the Apostle Peter says: "According to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." Jesus says, "I am come that they might have life, and that they might have**

it more abundantly.”- [Joh 10:10](#). He also said to Paul on one occasion, “My grace is sufficient for thee.” So, when it comes to imparting life to poor sinners, preserving them and finally saving them in the glory world, I see nothing scarce about it, but it all seems to be abundant, full and free-it is all complete in Christ.

The preceding verse to the one under consideration shows that judgment begins at the house of God, which I understand means the church of God. In this judgment that is going on now with God’s people in the house of God, they are but scarcely saved from the chastening rod and to the joys of spiritual life, when obedient; and some of them are not even scarcely saved from some things. Those of God’s people who obey not the gospel lose out here in time, for it is here in time that they are rewarded according to their works. Now, please do not get excited over the word “rewarded” until I get through with it. Why should we be afraid of the idea that people are rewarded according to their works if the Bible teaches it? It is all right and in perfect harmony with the doctrine of God’s sovereign, unconditional, discriminating and unhindered work in saving all the chosen objects of His love in heaven-that is, when it is rightly applied. If the Bible teaches that people are rewarded according to their works, and saved according to their works, and it surely does, then it necessarily follows that it is either in time or eternity. Paul teaches us in [Heb 11:6](#) that if we do not believe in God as a rewarder of them that diligently seek Him we cannot practically come to Him. But we might ask the question, who is it that diligently seek after God, how are they rewarded, and when? None but God’s people seek after God. Proof: [Ro 3:11](#). David said, with reference to the judgments of the Lord, “Moreover by them is thy servant warned: and in keeping of them there is great reward.” -[Ps 19:11](#). The Lord says, “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” -[Re 22:12](#). There are many other texts that show conclusively that people are rewarded according to their works. But what I want to impress on the mind of the reader is that this judgment and all these texts about people being rewarded according to their works is here in this time world. Paul says, “Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved, yet so as by fire.” -[1Co 3:13-15](#). Instead of this text teaching that people are rewarded in heaven according to the way they build on this foundation, as some would have us believe, it teaches the reverse-teaches that if the child of God does not build right, his works will be burned-he will lose out here in time, yet this will have nothing to do with his eternal destiny- “he himself shall be saved; yet so as by fire.” Oh, what a glorious thought that all the trophies of God’s love will be acquitted at the last judgment, not on account of their works here in time, but through the merits of Him who loved them and washed them from their sins in His own blood. There is not a Scripture in all the Bible that teaches that people will be rewarded in heaven according to their works here in time. None except the wicked world, whose names will not be found in the book of life, will be, according to the final judgment, rewarded in eternity according to their works here in time. See [Re 20:12-15](#). At the final resurrection those that have done good will be raised to everlasting life, but not because they have done good. The Bible plainly teaches that everlasting life is “not according to our works.” If we were raised to everlasting life in the last day according to our works, then it would not be of grace, for “If it be of grace, then is it no more of works.” If in the final judgment

God's people should be rewarded with the joys of heaven for their obedience or good works here in time, then they would have no occasion to praise the Lord for that happy place; they would have to praise themselves; and how could they ever sing that new song that John heard- "Thou art worthy, because thou wast slain and hast redeemed us to God, by thy blood, out of every nation, and kindred, and tongue, and people?"

I have not space now to try to explain all the text, but will say I think the ungodly and sinner will finally appear banished from the presence of God.

### *SEALED WITH THE HOLY SPIRIT OF PROMISE*

In whom also after that ye believed, ye were sealed with that holy Spirit of promise.- [Eph 1:13](#).

The people under consideration in the above text after they heard the word of truth trusted in Christ, thus manifesting the fact that they had previously been born of God, as I showed in my last article. Even so I shall endeavor to show that the new birth, or work of God in salvation, precedes the sealing with the holy Spirit of promise as is expressed in this text.

Because these people were not sealed with the holy Spirit of promise until after they believed, some conclude that salvation is uncertain and hinged on belief. But, my friends, this sealing under consideration is not salvation. These people would have lived eternally with Jesus in the glory world if they had never heard tell of this sealing. For proof of this statement I call your attention to [Joh 5:24](#), "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Many texts could be given that plainly show that those who believe are already in possession of eternal life and can never perish. Not only so, but this life was promised before the world began. Paul says, "In hope of eternal life, which God, who cannot lie, promised before the world began."- [Tit 1:2](#).

The Bible teaches also that if one believes in Christ it is an evidence that the Spirit of God already dwells in him. "He that believeth on the Son of God hath the witness in himself."- [1Jo 5:10](#). "And it is the Spirit that beareth witness, because the Spirit is truth."- [1Jo 5:6](#). So it is an evident fact that the people under consideration in the text at the head of this article possessed the Spirit of God even before this sealing of the holy Spirit of promise came. If so, there must be another sealing. The word seal, like other words, has more than one meaning. It means an impression, device, sign or mark given by statute law. It means that which confirms, ratifies or makes stable, a pledge, guaranty, assurance, etc. It means to guarantee security, as to seal a letter. It also means to determine irrevocably. In this way these people had been sealed in the mind and counsel of God before they believed or even existed. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."- [2Ti 2:19](#). David said, "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."- [Ps](#)

**139:15-16.** So I understand that even after regeneration there is a sealing takes place, and it is according to promise, too. It is the Spirit of God bearing witness with our spirit that we are the children of God—the assurance of our interest in that final home of rest on the other shore. It is an earnest of the wonderful things there, which are prepared and reserved for all that love God. An earnest is something given beforehand as a pledge—a token of what is to come. We call it a foretaste of heaven. Yes, "tasted the good word of God and the powers of the world to come." Sometimes it seems, as the poet says, "Heaven comes down our souls to greet, and glory crowns the mercy seat." When the sweet Spirit of God comes into our hearts with the assurance of our acceptance in Him, then we are sealed with that holy Spirit of promise. Some sweet day we hope to drink from the living fountain of God's everlasting love and thirst no more.

Sometimes when tired and sad with the battles and conflicts of life, with no hope of anything much so far as this world is concerned, we feel that when our little work is done here, we will really become anxious to depart and be with Christ.

### ***SHE HATH DONE WHAT SHE COULD***

**SERMON PREACHED BY ELDER T. L. WEBB AT THORNTON, ARK., ON MOTHER'S DAY, MAY 11, 1941**

I tried to speak today over at Little Rock in memory of mother, and I have been thinking of mother the most of the day, and I expect many of you have. So I want to talk a little more about mother. Mother is one of the sweetest names that I ever heard. It has been said that mother, home and heaven are the three dearest names to human minds. We cannot think of home without thinking about mother. We would not have much home without mother. Some of us haven't any mother with us now. I have a mother in heaven. One song in our book says, "I have no mother now." The poet meant "I have no mother here." So some of us have our mothers with us here and some have not.

I wonder sometimes if children who have their mothers with them, around them, to advise them, comfort them and caress them, appreciate them as they should. We do not really know how to appreciate our parents until they are taken away. We do not know how to appreciate our friends and loved ones until they are called away from us, and then we think of so many things that we could have done for them. We think of many things that we could have said to them to cheer them along the rugged way of life. So we wait too long sometimes to be kind to mother. Children, do not wait too long to scatter flowers in the pathway of mother. You will never find anyone else like mother.

I have thought of a little expression in St. John, which I seldom think of without thinking of my sweet angel mother. It is the language of our Saviour—"She hath done what she could." Mother has done what she could and has gone on home to glory, and is now resting from her labors. Have we all done what we could? Have we been as kind as we could have been to our loved ones? Have we been as kind to our wives as we could have been? Have we been as kind to our husbands as we could have been? Have we been as kind to our fathers as we could have been? Have we said as many kind words to mother as we could have said? Are we perfect along this line? Have we anything to regret? I have to confess that I have many

things to regret. I can say one thing-I never have in my life regretted doing good to anyone. I have never regretted saying a kind word to a poor pilgrim here in the world. I have never regretted dropping a little flower along the way to make somebody happy. That is one thing no one will ever regret-being kind and good to others. Well, is it not worth while? What are we living for anyway? Are we living for ourselves, or are we living for others? Our Saviour spent His life in serving others, doing good to others, being kind to others and in doing good deeds. Well, do you not think it would be better for us to try to imitate His life? There is no law against that kind of life. There is no law against kindness. There is no law against love. There is no law against peace, joy, happiness and things like that. No law against doing good to others. So I get the idea that the best thing for me to do is to try to do all the good that I can-try to treat people right.

I said in my talk today that I did not know any better way to honor my mother than in talking about the great principles of truth that she believed, that she loved, that she spent her life in and that she died in. I know what mother believed; I know what she loved. I know she loved the cause of the Master better than anything else in this world. How do I know this? I know it because of the sacrifices that she made for it. I know it because she was willing to bear the burdens of life. I know it because she was willing to go through heat and cold. I know it because she was willing to suffer for the cause of Christ. My father was an Old Baptist minister. He spent much of his time away from home. Some of you know what that means. Some of you know something about the lonely hours of a poor minister's wife. You know something about the burdens to bear -caring for the things around home while he is gone, seeing after the little ones, keeping up things and keeping things going until he gets back home. Sister Cayce, you know something about that-you know what it means. The reason I know that my mother loved the cause of Christ better than anything else in the world, is because she spent her life in the service of God. How often have I seen her wend her way to the house of God and worship at the rich throne of grace! How often have I seen her fixing things for father, getting his clothes ready so that he could go on his way. She never in all of her life threw anything in his way, but always encouraged him and assisted him in every way that she could. She was willing to stay at home and bear the burdens of home. So I do not know any better way to honor her than to talk about these things. Of course I have not time this evening to take up the doctrine, but if you know what the Primitive Baptists believe today you know what she believed. If you know what the faith is "which was once delivered to the saints," you know what she believed. She believed in salvation by grace-yes, grace alone. Her hope of heaven was in Christ. She loved Him and served Him, and when she came to the end of the way she had a peaceful mind, and said, "I am willing to go on and be with Jesus." She was ready to go, and happy to go. The Saviour was with her, manifested Himself to her in the dying hour.

Mother loved to talk of grace. I love it, too. I love it well enough that I am willing to wear out my life contending for it. If I have not an interest in that, I am ruined forever. I want to honor my mother. If I were to turn away from the doctrine that has been contended for by the church of God all along through the ages; if I were to forsake one of these old principles, I would dishonor my mother and my God. I would not be loyal to Him. If I were to make a wrong step morally, I would dishonor my mother, because I would give occasion for someone to say that she did not bring me up right-that she did not train me right.

I know that my mother was not the only good woman in the world. I used to think she was the nearest perfect of anyone I knew, because of her great forbearance, always ready to make allowance for others. But she was not perfect, and did not claim to be. But she had a hope in Christ. There are many good mothers in the world today. Although many of the world have gone wild, yet there are good women in the world; women that love the cause of Christ, that love right living and who want to see the youth of our land living in a way that would be honoring to their parents and their country. I am glad that we are living where there are good women.

I want to talk a little now about the occurrence that we have under consideration-the woman of whom it was said, "She hath done what she could." This occurred in the last days of the Saviour, before He went to the Father. There were many things occurred along during that time that are worthy of our consideration. Christ performed some wonderful miracles along about that time-raised the dead, opened the eyes of the blind, opened the ears of the deaf, and caused people to believe in Him and to know that He was the Christ, the Son of God. Just before this occurrence that we are considering, He raised Lazarus from death. That was a wonderful thing. It was something man could not do. He had been dead four days when the Saviour went to him. Martha said, "Lord, if thou hadst been here, my brother had not died." The Saviour said, "Thy brother shall rise again. \* \* \* He that believeth in me, though he were dead, yet shall he live." Martha said, "I know that he shall rise again in the resurrection at the last day." Martha believed in the resurrection. She believed it would be Lazarus that would live in the resurrection, but it was now that she wanted him to live. Jesus went to the grave. It was in a cave. The Saviour said to those present, "Take ye away the stone." Some people say this teaches that human beings have something to do with raising the dead. But after the stone was taken away Lazarus was still dead. Taking away the stone did not have anything to do with giving life. But it did show those people that he was a dead man. They could look into the grave and see that he was dead. I have thought that the gospel of Christ not only manifests life, but manifests death. If one is dead, it is manifested. And so they took away the stone. The Bible says Jesus cried with a loud voice. He did not have to cry with a loud **voice** in order for Lazarus to hear. He did that for the benefit of the people. And He said, "Lazarus, come forth." And he came forth a living man. That was all He had to do-just speak and he came forth a living man. That is all Jesus has to do today to give life to the dead. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." And so Lazarus was raised to life. But there was something yet wrong. He had on the grave clothes. So he needed something done for him after all. But he didn't need life. He already had life. But in order that he run and get along well in this life, he must have the grave clothes removed. So we need the gospel to take away the grave clothes. Many of God's children have their grave clothes on. They are not of much service to the cause in that condition. So the Saviour said, "Loose him, and let him go." But he already had life.

After this, Jesus appeared in the home of Lazarus, where he lived with his sisters, Martha and Mary. It was a poor home, but it seems that Jesus loved that home. Jesus was not ashamed to go into the poor homes of the land. He did not just go around the rich people. So we find Him at the home of Lazarus and Martha and Mary. Lazarus had been raised to life and was back at home with his sisters, where a supper had been prepared, it seems. While Jesus was there Mary came to where He was with a box of precious ointment and

**poured the ointment upon His head and anointed His feet with the ointment and wiped them with the hair of her head. She loved Him, didn't she? She loved Him better than anything else in the world, and she knew He would not be with her very long. She knew He was going home to the Father. He had said, "I will not be with you long. I am going to my Father." And she knew if she scattered any flowers now was the time to do it. If I knew that this was the last day I had to stay with the best friend that I have in this world what would I do? What would you do? Would we not spend every moment in doing all that we could for them?**

**This was an opportune time for Mary. She knew He would soon go to the cross and be crucified. There was one there, you remember, that said that this ointment should have been taken and sold and the money given to the poor. Judas was very religious, but he did not have the right kind of religion. He was thinking about the poor all right, but he was thinking more about that money than anything else. You know he carried the money. People now make a great deal about the poor. The Saviour said, "For the poor always ye have with you." Look around you today; are there not some poor families around you that you could minister to? The Saviour said, "But me ye have not always." That was the reply He gave to him. "Let her alone." Don't worry about what she has done. She has done a good deed. And let me tell you she did one of the most wonderful deeds that has ever been done in this world by a human being. What she did is to be spoken of by the gospel in memory of her while the world stands. Where you hear the gospel preached today you hear about this, but you will not hear much about it anywhere else. The Saviour said, "She hath done what she could." If we would all do what we could wouldn't it be fine? "She hath done what she could." This was left on record for us to think about. I wish I could get children to think about how kind they should be to their mother. I want to tell them to do what they can and they will never have that to regret. Do all the good that you can while you have the opportunity. The Saviour knew that His little children would have trials, the world be against them, that they would have burdens to bear, that they would have a warfare and sometimes be cast down. He knew they would have to give up loved ones; that their mothers would be called away from them, and that their fathers would be called away from them. So He said, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." How sweet that is! "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Dear children, do you believe in God? Do you believe in Christ? If you do, there is a place prepared for you. Christ is coming back after awhile. He has a place for you and He is coming to take you to that place. I am glad that Christ is coming back. He is coming to take His children home. The comforting part to me is that He knows where they are. He will not have any trouble finding them. They may be unnoticed by men. You may not know where they are, but God knows everyone of them. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His." When they get home to heaven they will be satisfied. They will be in the presence of God.**

**But it is now that we need to serve Him, and to serve each other. One way to serve Him is to serve each other. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Serve the brethren, serve the Lord's children, do good to them and you will be doing good to the Saviour. Behold the poor woman as she stood at**

the feet of Jesus, weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment. [Lu 7:38](#). To the criticising Simon, He said: "I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment." In serving others you will find peace and rest while you live in the world. No one will ever get to heaven by what they do. There is but one way to heaven. But when it comes to the joys of salvation it depends upon how we live here. At least that is my experience. "She hath done what she could."

### *SIR, WE WOULD SEE JESUS*

How do we see Jesus? In various ways and on many occasions He has been seen by human beings as He lived and walked among men. From His humble and lowly abode in infancy to His exalted ascension to the Father, He has been seen by all classes of men in some way. Some have seen Him with admiration and joy. Others have seen Him with their hearts filled with malice and anger and with a desire to put Him to death. But in His fullness and perfection, in His celestial excellence and grandeur, in His glorified and triumphant habitation in the heaven of heavens, none have, in completeness, ever seen Him, and will not until their dying and dead bodies are glorified and made in His own image. Yet, in some way, He is seen, even now. Paul says: "But we see Jesus." We do not see Him now with our natural eyes. We do not see Him now as He was seen by many during His personal sojourn in this world of sorrow, and yet we see Him. And do we not, like the ancient Greeks, desire to see Him? Deep down in our hearts do we not often feel to say, "Sir, we would see Jesus?"

In a way, we see Him in all the beautiful things of nature. We see Him in the green meadows and fields of growing corn and grain. We see Him in the mountains and dales and in the winding streamlets. We see Him in the beautiful flowers and in the towering trees of the forest. We see Him in the heavens and in the firmament, for they all declare His glory.

But, in a still deeper and more impressive way, He is desired, and seen experimentally, by those who really love Him; those who have found their own righteousness as "filthy rags," and who have the "sentence of death" within themselves so that they cannot trust in themselves. They would see Him as the mighty God, the everlasting Father and the Prince of Peace. They would see Him as the only Saviour of poor sinners; as King of kings and Lord of lords; as the only Mediator between God and man, and as their only refuge and hiding place; as the "Ancient of Days" and as the high and lofty One dwelling in the highest heavens and also in the hearts of the poor humble and contrite ones of earth. So great in wisdom that a thousand years are as but one day-all naked and open before His eyes. Hence He could "declare the end from the beginning."

Then, we, too, would say, "Sir, we would see Jesus." We would see Him as the Bible describes Him-as the Son of God and as the Son of man; as the Babe of Bethlehem and as the divine, eternal and living Christ, in whom all the fullness of

**the Godhead dwells. We would see Him as one who came not to be ministered unto, but to minister, and to give His life a ransom that He might bring us to God. And, too, we would see Him and behold His beauty in the house of the Lord and in the lives of His humble saints. And when one comes to proclaim the riches of His grace, we would see Jesus in His life and in His message. If we cannot see Jesus in it all we find no comfort. As the old song says, "The food our spirits want, thy hand alone can give." When Jesus manifests Himself to His poor servants as they endeavor to speak in His great name, I believe it can be seen and felt by the humble saints of God.**

**We would see Jesus not only as saving poor sinners, but as leading, protecting and sustaining them even unto death, and in death, and finally calling their bodies from the grave in His own blessed image. We would see Him in the lives of our friends and associates. We would see Him in our house and at the altars of prayer.**

**But, after all, is it not a fact that it is only by faith that we can see Him now? Really, no one desires and craves to see Him but God's little children. Paul, in describing a man in a state of nature, says, "There is none that seeketh after God." So I would say to all who hunger and thirst after righteousness, and for the living God, and who long to see Him, that Jesus says you are already blessed.**

**Finally, O blessed hope and anticipation, we would "see Jesus as He is and be like Him," and when we awake in His likeness and in His glorious presence we shall be satisfied, for it will be "fullness of joy and pleasures forevermore."**

### *SWEET AFFLICTIONS*

**It is in the trials and afflictions of life that the child of God learns most of heavenly things and how to trust in God for salvation and for all the sweet blessings that come from His gracious hand. It seems that the better equipped we are for the things of this world the less prepared we are for the things eternal. The more confidence we have in self the less we have in God. We do not long to go home and be at rest until our earthly prospects and anticipations become disturbed. I have thought that the one who has once "tasted of the good word of God and of the powers of the world to come" can never be fully satisfied until he reaches his final home. Yet I love to think that God is not only able to take away from His poor saints the charms of this world ere He calls them home, but He is able and does drop down upon them sweet tokens of heavenly love as they journey through this vale of sorrow. There must be a cutting loose from earthly charms before we can embrace with joy and comfort the glorious things of His kingdom here on earth. If we can only realize that it takes trials and afflictions to bind us close together and near the blessed Saviour, then we can count it all joy, and even afflictions become sweet. David, a man after God's own heart, found that it was good to be afflicted.**

**I often think of precious saints whose lives have been spent in afflictions and trials, and while on their brow may be imprinted many cares and sorrows, yet we take knowledge of them that they have been with Jesus. They enjoy sweet communion with God and find blessings that the world knows nothing of. They love to talk about Jesus and their hope of the home beyond. They are the "poor of this world, rich in faith and heirs of the kingdom,**

which He has promised to them that love Him." This world is not their home, yet, by grace divine, they are quietly and patiently waiting for their change to come. Afflictions are sweet when they bring to us "an exceeding and eternal weight of glory" and leave us at the foot of the cross.

### *THE BETTER COUNTRY*

For they that say such things declare plainly that they seek a country.- [Heb 11:14](#).

According to the Bible there is a better country than this world in which we live-a place prepared-a celestial city, whose builder and maker is God. The Bible describes those who have an interest in that better country and who will finally dwell there.

Dear reader, do you sometimes wish for more assurance that you will be one of that happy number who will reach that heavenly home? If so, you are the one that I have a message for. You are the one that needs comfort. You may have read the eleventh chapter of Hebrews many times and yet you may have never noticed in it the sweet assurance that is there for you. There is a message in the Bible for God's little children in all the varied conditions of life, it matters not how poor and unworthy they may feel to be. I appeal to your feelings and ask you to compare yourself with those under consideration in this chapter, who journeyed here in this world long ago as strangers and pilgrims without any abiding home but desiring a better country.

"They that say such things." What were the things that they said? They confessed that they were strangers and pilgrims on the earth. No one but a child of God has ever truly and sincerely made such a confession as that. The unquickened sinner does not feel that way-he feels to be at home with the world and being satisfied he desires nothing better. He is satisfied with himself and with his home. He is not like the poor wounded deer or the lonesome dove which has lost its mate, and does not understand the voice of mourning nor of the unbidden and blinding tear. But those people referred to in this chapter confessed that they were strangers and pilgrims on the earth, and in doing so declared plainly that they were seeking a better country-declared plainly that they were born of God. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."-Verse 16. ([Heb 11:16](#)) So I ask you, poor doubting child, do you feel to be a poor lonely stranger and pilgrim here in this world without any abiding home? If so, the sweet promise is yours- "He hath prepared for them a city." You may be poor in this world's goods, poor in spirit and without any lasting home here, but if the grace of God has caused you to feel your poverty and to feel that you are a stranger and to desire and seek for the city to come, it is an evident fact that God is not ashamed to be called your God and you will be owned when the Lord comes to make up His jewels and take them home. One of the ten lepers that Jesus healed on one occasion-the only one of the ten that turned and gave the Lord the glory for his cleansing-was called a stranger. Long ago our fathers sang the old song that so beautifully described their feelings-a song the world never sings, but one still loved and sung by the saints of God-"I am a stranger here below." There is a better country. Paul said it was far better to depart and be with Christ.

## *THE BETTER COUNTRY #2*

**But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city.- [Heb 11:16](#).**

**One comforting thought in the above Scripture is, if one really desires a better country it is an unmistakable evidence that such an one has an interest there. I have often said publicly, as a rebuttal in defending our people against the charge that our system is not broad enough, that the system advocated by Primitive Baptists is broad enough to embrace all that want to be saved; and why should we think God unjust if He does not save those who do not want to be saved? What better system could we ask for than one which will embrace every one, in all the world, who desires the better country?**

**Naturally we desire and anticipate the things of this material world and wish for no better place to live. This natural desire is evidence of natural life. We will never in this world desire spiritual things until we possess spiritual life, because spiritual desires are evidences of spiritual life. The very moment eternal life is imparted to a poor sinner he is killed and made alive—killed to sin and made alive to righteousness. With this new life, new desires are inevitable. No one can “taste that the Lord is gracious,” or of “the powers of the world to come,” or have an earnest of that inheritance beyond, without desiring its fullness. I do not mean when one is born again he loses all natural desires for the things of this world, because after this change occurs he is a complex being—he is both natural and spiritual. It is the spirit of man that is born of the Spirit of God. Our bodies are yet vile, corrupt and natural, and will not be made spiritual until the final resurrection. So we have a warfare going on continually—the flesh against the spirit and the spirit against the flesh. But we should not be discouraged at this warfare. The very fact that we have this warfare is evidence that we have been changed by grace. We have a cross now that we never had before. So, notwithstanding our conflict and the imperfections of the flesh, we have hope. Why do we have hope? It is based on the fact that we have desires, or anticipations, now that we never had before; and while we also have natural desires, according to the flesh, and have to confess, as Paul did, “In me (that is in my flesh) dwelleth no good thing,” yet, from the depth of our purified souls, we thirst for the living God and desire to be free from sin and to live in that pure world of undisturbed rest.**

**I wonder if I cannot comfort the heart of some poor, little, doubting child, who feels to be a stranger and pilgrim, without any abiding city here, and who longs for some evidence that when the conflicts and battles of life are over, it will mean to leave all of his cares in the grave and find that long-sought home. Dear little brother or sister, let me assure you that, regardless of how poor, unworthy, friendless and lonely you may feel, if you desire that better country, it is yours, and I am authorized to tell you that God is not ashamed to be called your God and has prepared for you a city. What more could you ask for? Are you ashamed of Him? You do not mean to be ashamed of Him, but if you do not own Him and confess Him as yours, by following in His footsteps, you may leave the impression with others that you are ashamed of Him and also His poor, afflicted and humble saints, who are willing to suffer for His sake and for His cause.**

**The "better country." Are we not glad that there is a better country than this? Paul said, "having a desire to depart and be with Christ, which is far better." I confess that as I look into the wishful eyes of my sweet, little children, who have learned to love my presence and watch for my homecoming at the close of day; and when I think of the dear, little, burden-bearing, untiring and humble wife, who shares with me so freely all the burdens and sorrows of life, when I think of our poor, but happy, little home, and then think of all the loved ones around us and their happy homes, then naturally I feel that I have an interest in this world, which I do not fully understand yet how I can give up; and still, after all, were it not for the desire, hope and anticipation of a better world, I would surely sometimes be of all men most miserable.**

**Oh, blessed promise, how can I live without it? If I desire the better country and hunger and thirst after righteousness, Jesus says I shall be filled.**

### ***THE FIVE STONES***

**By Elder T. L. Webb, Sr.**

And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even a scrip; and his sling was in his hand: and he drew near to the Philistine.- [1Sa 17:40](#).

Someone has requested that I give my views on the five stones mentioned in the above Scripture. I suppose the one making this request thinks these stones represent something in the gospel age-something spiritual-and no doubt they do; but the Bible does not positively say what they represent or that they specially represent anything. If the spiritual significance and meaning of all the statements in the Bible, of old time occurrences, were already fully brought out and explained, I do not suppose there would be any necessity for further instruction or teaching. God did not see fit to reveal by His Holy Spirit in regeneration everything that He intended for His people to know. Really we cannot understand the deep spiritual meaning of the least lesson in the Bible until our hearts are opened up and we are divinely prepared to understand. While I am frank to confess that I do not possess much originality, except in unprofitable things, and about all I know is what I have learned from somebody else, yet I consider this a wonderful blessing, if indeed I have even the least conception of divine things and can love the truth. So I am willing to freely give my little ideas to the Lord's dear children, feeling that they are so kind and charitable they will not throw me away, even though we do not perfectly agree on all minor points. In attempting to write about the five smooth stones I am wishing for time and space to divide it into about two articles, so I am merely introducing the subject in this article. Will you read the Bible concerning the cause of the occurrence under consideration and why the use of these stones, and go along with me in silent prayers as I try to investigate this subject? Let us study the life of David, the outstanding character under consideration, who said, "What have I now done? Is there not a cause?" Indeed there was a cause for him leaving behind him the care of his father's sheep and appearing in the presence of his brethren on that notable occasion, and if David and his wonderful life is a figure of anything under the gospel dispensation, there is a cause for that thing too. If David is a type, can we not find the antitype in the New Testament? If the occurrence under consideration in meeting the champion of the Philistine armies demanded the collecting of the five smooth stones from the brook, putting them in the shepherd's bag, taking the staff and sling in his hand-if all this is figurative of something under the gospel dispensation, then we are apt to find that likeness in connection with the thing that David represents. David was the youngest of the eight sons of Jesse. His vocation in early life was to see after his father's sheep. Though often alone and exposed to the wild beasts of the wilderness, he was a bold and fearless

little shepherd and often experienced divine protection and deliverance for himself and the harmless lambs, his only equipment for defense being his staff and sling. He was finally called to leave the care of the sheep with others in order to see after and defend the flock of God. The same mighty God that protected him from childhood and delivered him and the innocent sheep from the paws of the lion and bear was with him in defending the Israel of God. In order for anyone to appreciate the fearless, courageous, yet humble and unassuming life of David, in the miraculous victories that crowned his eventful life and lifted him to honor and fame and made room for him in the hearts of the true and noble of earth, he must understand, not only that David was one of God's chosen vessels, but that he triumphed through the power of Him who called him to be a soldier and in whom he ever trusted. It was his strong confidence and faith in God that kept him from being afraid of Goliath. So it is today with the true soldier of the cross, who goes forth in the strength of Israel's God without the assurance of anything except the sweet promise of Him who says, "Lo, I am with you alway, even unto the end of the world." So I think of David as a figure of God's humble and brave soldiers of the cross in the gospel age. He was an object of God's love and choice. Samuel would have anointed either of his seven brothers in preference to him. Men judge from outward appearance, but God knows the heart and puts men in the ministry who love the cause well enough to risk their lives in its defense. One reason that David was not afraid of Goliath was because Goliath had defied the armies of the living God. He was not afraid of a man that would try to fight against God. No man will make a good soldier in Christ's kingdom today who does not love the cause he represents. During the World War a poor wounded soldier, far away from home and loved ones, was seemingly dying for lack of blood. The captain of his company asked if the poor perishing man had a friend among his comrades who would volunteer to give a part of his blood for a transfusion, when, all at once, it is said, every man in the company rushed forward and said, "Take my blood." It was this kind of love that held David and Jonathan together, even against the cruel and undermining schemes of Saul, and it is that kind of love that binds the poor suffering soldiers of the cross together today as they struggle on in trials, poverty and hardships for one common faith.

Now if, in the lesson under consideration, David represents the gospel minister, then the five stones which he had gathered up from the brook surely represent the five fundamental principles of the gospel, as expressed throughout the Bible, but especially summed up and classified in the eighth chapter of Romans as follows: Foreknowledge, predestination, calling, justification and glorification. Either one of these stones, if properly used by one that knows how to rightly divide the word of truth, will not only stop the mouths of proud talkers and gainsayers, but will afford consolation and quietude to the inoffensive sheep of the Master's fold. If foreknowledge and predestination mean the same thing and cannot be separated, as some claim, then we would have only four stones to use in defending the church of Christ, and who would be able to account for the little word "also" that is unchangeably stamped by inspiration between the two words? David used but one stone to defeat the champion of the Philistine army, but he had four more ready for use.

Now if I had time and space I would like to take up these five principles separately and give some thoughts on each one, also on some other things regarding the life of David, as it seems that I have only hinted at the subject.

## *THE FOUNDATION*

**For other foundation can no man lay than that is laid, which is Jesus Christ.- [1Co 3:11](#).**

**The above expression evidently affirms all that our people have ever claimed with reference to the salvation of sinners, as well as all the good works taught in the Bible. We believe in good works, but we insist that there must be a foundation for**

good works. If I can get people to understand the foundation of good works I will have them believing in salvation by grace. It is good to think about the foundation.

The foundation is already laid. Paul did not say that men could not try to lay other foundations, but said they could not lay one. People are continually trying to lay other foundations, and have been trying all the way back the line, and, after all, the great truth of the apostle remains the same- "Other foundation can no man lay than that is laid, which is Jesus Christ." Many plans have been devised by men for the redemption of man which would deny Christ as the foundation of their hope of heaven and as the only mediator between God and man. Yet He has been the only foundation-the only Saviour-in all ages of the world.

Not only is Christ the foundation of our prospects for the better world, but He is our foundation in time. He is the foundation of the church and all spiritual blessings. If we love the Lord and love His dear people He is the foundation of that love. We love Him because He first loved us. If we have ever taken one step in the spiritual service of God, Christ was our foundation before we took that step, for He says, "Without me ye can do nothing."- [Joh 15:5](#). If we thirst for the living God and for the joys of His kingdom, He is the foundation of that thirsting. If we have wisdom, righteousness, sanctification, redemption, or anything that pertains to life and godliness, He is the foundation of it all. If we have faith Christ is the foundation of that faith. He is the author and finisher of our faith.- [Heb 12:2](#). And since it is a fact that without faith it is impossible to please God {[Heb 11:6](#)} our works, or our obedience, would be a poor foundation to rest upon. How far would the man get toward heaven who is without faith, if his salvation were hinged on what he does? He wouldn't get anywhere. But I am glad there is a sure foundation. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His."

Many of us fail to build right on this foundation and lose out here in time, for every man's work shall be tried as by fire. If we build right we receive a reward-we are blessed-here in time. If we build wrong we suffer loss-not in eternity-but right now. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."- [1Co 3:15](#). Isn't that plain? And isn't that the way Primitive Baptists contend for it? God's people are being tried now. They are being judged now. They are being blessed now, and they are being corrected now. Here is where many of God's dear children get confused and tangled up on the Bible. Because the Bible teaches that judgment begins at the house of God and that people are rewarded according to their works, some have misapplied these things and caused many to believe that they will be rewarded in heaven according to their good works here in this life. "Well," says one, "didn't John, in Revelation, say that he saw the dead, small and great, stand before God, and the books were opened and the dead were judged of those things written in the books according to their works?" Yes, indeed, it does say that. But, if you will read it all, you will find that there was another book opened and the names of some had already been written in that book before this judgment took place and before any of the books were opened. Those who were judged out of the "books," and who were condemned, were people whose names were not found written in the book of life. It does not intimate such a thing that anyone has or ever will be saved in heaven according to their works, or on account of their works. That would contradict all that the apostles and prophets have said about the eternal salvation of sinners. Did not Paul say, "Who hath saved us and called us with an holy calling, not

according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began?"-[2Ti 1:9](#). In the last and final call all such characters will hear the welcome voice, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

## *THE HOLY GHOST*

ELDER T. L. WEBB: Dear Brother-I am told that we have no Holy Ghost now-that it ceased with the apostles. What about it?

Z. T. FREEMAN. Waldo, Ark.

The man that told you that, Brother Freeman, should have modified his expression a little and said: "Not that I know of." To say that we do not have the Holy Ghost is to say that we do not have God. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are **one**."- [1Jo 5:7](#). To say that we do not have the Holy Ghost now is to say that we do not have the love of God in our hearts. "Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."-[Ro 5:5](#). If we do not have the Holy Ghost now, then no man can confess Christ. "No man can say that Jesus is the Lord but by the Holy Ghost."-[1Co 12:3](#). If there be no Holy Ghost now, then there is no such thing as regeneration or salvation. "But according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour."-[Tit 3:5](#).

## *THE JOY OF SALVATION*

Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.- [Ps 51:12-13](#).

David was not pleading with the Lord for salvation to be restored unto him. He had not lost salvation but had lost the joy of salvation. Is this not experimental with many of us today? I confess it is with me. There is no such thing as losing eternal life or our spiritual relationship with our heavenly Father, any more than we could lose our birth relationship with our earthly parents. But we might act in a way that we could not enjoy this relationship-we might fall from some things but we cannot fall from the salvation of God. "The steps of a good man are ordered of the Lord: and he delighteth in his way. Though he fall, he shall not be **utterly** cast down: for the Lord upholdeth him with His hand."- [{Ps 37:23-24}](#) Jesus says, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."- [{Joh 10:28}](#) "If His children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from Him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips."- [{Ps 89:30-34}](#) Salvation from sin is according to the eternal purpose and covenant of God, is "ordered in all things and sure." Yet God's little children often lose out

here in this time world-“cast down but not destroyed.” David, in view of the perfect work of God in redemption and preservation, could say, “The Lord is my shepherd, I shall not want,” yet, in view of his own imperfections in the flesh and the joy of salvation here in time, he confessed that he was poor and needy and often cast down; and instead of being self-righteous and boastful, he said, “I acknowledge my transgression.” But what a mercy that poor, cast down, burdened souls have access to the rich throne of grace, where they can pour out their feeble cries to a loving and merciful Saviour who can be touched with their sorrowful cries for the joy of salvation and the blessedness which they once enjoyed! When the burdens and cares of life are so heavy and the dark clouds hover over us; when the sweet peace and rejoicing that once filled our souls seems to slip away from us, then we seem to know what David meant when he asked the Lord to restore unto him the joy of salvation, and when he said, “Why art thou cast down, O my soul? hope thou in God.” Oh, when this sweet joy of salvation is gone, it leaves an aching void the world can never fill. Is this your experience, dear brother or sister?

“Then will I teach transgressors thy ways; and sinners shall be converted unto thee.” None but God’s children can be taught the ways of the Lord and they are the only ones that can be converted through gospel teaching. God’s people do not need to be regenerated the second time, but being “transgressors” and “sinners,” they need to be converted often.

## *THE KINGDOM*

**DEAR ELDER WEBB:** I want your views on [Mt 7:21](#). What does this kingdom represent? and what does the Father’s will mean?

**J. E. TATE.** Rutherford, Tenn.

The above mentioned text reads: “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.” This chapter is the conclusion of Christ’s sermon on the mount. I am aware that people have different ideas about this text-even our brethren; but I am willing to give my little idea about it, not for controversy, but for investigation, with the hope of teaching and learning. I used the above Scripture as a text at Harmony Church, near Warren, Ark., at their last meeting, and I felt thankful to have the endorsement of Elders Cayce and Harris and the other brethren present, as far as I could tell. I tried to explain the two phases of the kingdom of God and how we become members of each-one by spiritual birth and the other by obedience; in other words, one by the obedience of Christ and the other by our obedience. But I emphasized the fact that the work of Christ must come first-that one must be born of God before he could even see or, in reality, enter into the visible kingdom of God by obedience. My idea was, and is yet, that whatever we obtain or accomplish by “doing the will of the Father” is here in time, and what we receive in the glory world comes as a result of what Christ does for us.

Doing the will of the Father is working-keeping His commandments. If we are saved eternally for doing the will of the Father, then we are saved eternally by works and not by grace. “If it be of works, then is it no more of grace.” When I go

to contending that heaven is hinged on the sinner doing the will of the Father or complying with conditions, then I will quit saying that I believe in salvation by grace.

So my idea is that we are passive in the spiritual birth, or in being "delivered from the power of darkness and translated into the kingdom of His dear Son"-the mystical kingdom-which means joy in this life and in the world to come. God begins this work and will finish it. He will do the will of the Father whether we do or not. "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." -[Joh 6:39](#). Just as sure as Jesus does the will of the Father, all that were given to Him will be housed in heaven. Many of them will never enter the visible, organic phase of the kingdom here on earth, for lack of opportunity, proper teaching, and other reasons. All who have died in infancy were members of the mystical kingdom of God by the direct and immediate work of God-not by them doing the will of the Father, or by obedience, for they did not obey. They did not enter that phase of the kingdom and enjoy its blessings, which come through obedience or doing the will of the Father; but that did not keep them out of heaven, neither will it keep anyone else out of heaven who was given to the Son. Thank God for a system of salvation that is broader than the organic church and all other forms of religion in the world. Many of us, who have had to give up our sweet little children, little brothers and sisters and other loved ones, who were not members of the visible kingdom of God, would be sad indeed, even without hope of meeting them again, were it not for the precious doctrine of sovereign grace, as taught by the Primitive Baptists, which, though in perfect harmony with "doing the will of the Father," allows us to believe that God saves people in heaven independently of those things and independently of all our churches. Just a few weeks ago, at the close of our meeting in El Dorado, Ark., a young man came to me and, with trembling voice, as he gave me his hand, tried to tell me that he enjoyed my effort to preach, and expressed to others a desire to unite with the church; but he did not join. A few weeks from this time the sad news came to us that this dear boy had been killed in a car wreck, and, after having been buried about a week at Shreveport, La., was taken up and identified as the son of Brother and Sister Craft, who live near El Dorado. Oh, how precious was the doctrine of grace on this sad funeral occasion, as I tried to comfort the hearts of mourning loved ones by reminding them of the fact that, notwithstanding he had never belonged to any church-had never done the will of the Father, he hungered and thirsted for such things and left unmistakable evidence that he was embraced in the sweet assurances and promises of the Saviour when He said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

While it is true that all who really and truly obey the Lord and do His will, will be saved in heaven, yet there is no Scripture in the Bible that says heaven is hinged on doing those things; and we know the Bible teaches that many will be saved in heaven who have not done those things. If being saved in heaven were hinged on human beings doing the will of the Father, or uniting with the organic church, then none could enter there without doing those things. The Bible abundantly teaches that all who love God have an inheritance beyond this life, which is incorruptible and that cannot be taken away from them, {[Jas 2:5](#)} yet the obtaining of that inheritance, or becoming an heir to it, is not based on human beings loving God. The Bible teaches that all who believe in Christ will be saved in heaven, {[Joh 5:24](#)} but that does not necessarily imply that heaven is based on belief, or that

none could be saved in heaven without believing. So it is by water baptism and all other things which God's children are commanded to do, and which are embraced in doing the will of the Father, there is a place for them when applied to the living- they are evidences of life and mean heaven, yet heaven was just as sure to the believer before he was baptized as it was after baptism, according to the Bible. And if so, one must be a child of God and be in the invisible kingdom by birth before he begins to manifest that fact by bearing good fruit.

Let it be understood that it takes live people to "do" things-to do the will of the Father, obey the gospel, etc. We should not jump at the conclusion that heaven is suspended on conditions simply because we find a Scripture that expresses obedience. I noticed in yesterday's daily a report of some things said by a noted evangelist, who is holding a meeting in Little Rock, Ark. His explanation of [Heb 5:9](#) was that people had to obey the Lord in order for Him to become the author of their eternal salvation. The text reads, "And being made perfect He became the author of eternal salvation unto all them that obey Him." If smart men, who know the meaning of words, will make such a blunder as that, what can we expect of others when Scriptures are so often misapplied? How in the world could something taking place now be the cause of something taking place that took place nearly two thousand years ago? The text does not say He **becomes** the author of eternal salvation unto them that obey Him, but it says He **became** the author of eternal salvation. It does not say He became the author of eternal salvation unto all them that **obeyed** Him, but it says He became the author of eternal salvation unto all them that **obey** Him. When did Christ become the author of eternal salvation? It was when He learned obedience by the things which He suffered-when He died on the cross. Our obedience has nothing to do with Him being the author of eternal salvation. It is only an evidence that we were embraced in that work which was done for us, and not only for us who have had the opportunity to be enlightened by the gospel and encouraged to obey it, but for the innumerable host that no man can number out of all parts of the world-even thousands that know nothing about doing the will of the Father. I can see how those who die in infancy, in all lands, can be housed in heaven through the one offering of Christ on the cross, but I cannot see how they could be saved any other way. So my idea of the text at the head of this article is, it has reference to the organic church, and not to the glory world. Yet it is possible for one to say, Lord, Lord, and even go through with the form of service, and not really enter into the church in sincerity and in the spirit of the matter-that is, in "righteousness, peace, and joy in the Holy Ghost."

### *THE LITTLE THINGS*

It affords me comfort sometimes to consider the little things of life. In fact I do not know much about anything else. I do not mean that I am contented with my limited understanding of the great truths of God, for I know that I crave to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," but I mean that while

conscious of my littleness and also of the fact that the knowledge of some things is too wonderful for me and that I cannot attain unto it, yet I think if I can just understand a few of the little, simple lessons in the Bible, I am wonderfully blessed.

The seemingly little things in life's journey sometimes become the greatest things in all the world to us. And, too, things that might be thought of by some as very little things are often to others of more value than the riches of this world. Can we not look back over life sometimes and think of little deeds of kindness and flowers that have been strewn in our pathway, which to others might be meaningless, that will linger on with us while life lasts?

In the early days of my ministry, when it seemed that I could not always understand the privations, trials and problems incident to such a life, and when it seemed that I needed lots of grace and words of encouragement to overcome my weakness, failures and disappointments, there were many little things occurred along the way that have helped me often to endure hardness as a good soldier of Jesus Christ, if indeed I should claim such a high and holy calling.

I call to mind now an occurrence that may be considered one of the little things of life, yet to me it was, and is yet, of inexpressible greatness. I refer to it with the hope that it will encourage some little child to be kind to father and mother and to scatter flowers in their pathway before it is too late.

On one dark and gloomy day, according to promise, I was to turn my back on home and loved ones to make a little tour through Southwest Texas. From some cause home leaving on this occasion seemed unbearable. While I was packing up my suitcase, my little girl (then a little tot but now grown and married) kept coming around me, and I noticed that she held a little bunch of roses in her hand. Finally the awful moment arrived to say goodbye and rush to the train. I was soon sailing across the lonesome prairie. I wondered why I did not stay at home for I wanted to stay, and yet it seemed that I could not stay. So I decided that if I could get a place on the

train that would not be conspicuous I would get my old Bible and look for some word of comfort. When I opened my suitcase, there, on top of everything else, was the little bunch of roses, which my darling child, in my absence, had placed there to cheer me on the way. Just a little bunch of roses—a little thing indeed, yet it meant more to me than my poor words can ever express. I pressed it to my heart and secretly thanked the Lord that there was, at least, one person in this great world that loved me and wished to help me bear the sorrows of life. Will you think me childish when I tell you that I tenderly placed that little bunch of roses in my suitcase and kept it until it dried up and perished away? This dear child is now far away from me. How I wish I could reach over and drop a little flower in her pathway today! I shall send her a copy of this paper and let her know that the flowers she scattered in childhood's happy hours will ever cheer me as I battle on in this world of sorrow.

Let me say to my young friends, boys and girls, who are dear to me, do not forget the little things of life by which you can gladden the hearts of father and mother and that will follow them to the grave.

We can never in this world know the worth of little words of encouragement and manifested love for each other. No matter how much love I might have for my church, my wife, my children, my neighbors and friends, if I do not tell them about it, either in words or action, it will be of no worth to them. And, in writing these little articles, I have in view not only to drop a little flower in the pathway of some poor little one who feels the need of comfort and help in this life of disappointments and sorrows, but also to impress on the minds of others the importance and also the joy and satisfaction of doing the little things. Yesterday I was wondering if it would be profitable to take up the valuable space in continuing the subject on "Little Things." When the mail came it brought a little message of cheer for me and one for my wife—a letter from an old friend, who is not a member of our church, expressing his joy and appreciation of the little things I had said on the subject—also a letter to my wife from a dear sister in a far away state, not only with a message of love, but also a little financial offering to her to help her bear the

burdens of life. How happy she was to know that one she had never seen or known would think of her so kindly. Shall I say this was a little thing? If you could have seen us rejoice together in our little home you would have thought it meant something great. Thank the Lord that someone is mindful of the companions of God's servants, whose self-sacrificing and lonely lives deserve more honor and encouragement than they will ever get in this world. If you wish to make the servant of God happy by giving some financial assistance, he would a thousand times rather you would give it to his wife and children. But they are the "forgotten ones."

I recall just now a little occurrence of many years ago, when I lived in Louisiana, which I am sure will be remembered by some who will read this. I have many times wondered how came it to occur as it did. It was at the dear old church at Jamestown, La., one of the churches of my care at that time, and where I have spent many happy hours in the vineyard of our Lord. From some cause, and I often wonder why, many of the little children seemed to appreciate my efforts to serve the church at this place, which, I confess, was an inspiration to me, especially when I would think of the sweet promise in the Bible to those who forsake all their earthly interest for Christ and His blessed gospel, that they would find fathers and mothers and children.

On the occasion that I refer to, I remember that in my preaching that day I referred to the Scripture which says, "The flowers appear on the earth," and commented quite at length on the subject of flowers, with the final conclusion of our hope for that beautiful land where flowers would bloom forever. Just as I closed my discourse, and at a time when it seemed that the whole house was filled with heaven's love, two little boys, each with a bouquet of flowers, walked up and handed them to me. My eyes were blinded with tears as I tried to thank the little fellows for this, seemingly little thing, yet, to me, wonderful expression of God's providence and love.

If we cannot do great things, and cannot understand the deep, mysterious sayings of the Bible, let us remember that we might say and do little things that would be of inestimable worth to others, not

only while we journey with them, but even after we quit the walks of men. And let us remember, too, that some of the seemingly little occurrences in the days of our Saviour, as He journeyed here with His poor saints, proved to be of such greatness and worth in the eyes of the Lord that He said they would be held in remembrance and spoken of until the end of time.

Do we consider rightly our opportunities to do and say little things that will be helpful to others in our everyday life? Do we remember that "a word fitly spoken is as apples of gold in pictures of silver?" It is so easy to help others bear the burdens of life, and yet we fail. We might brighten the pathway of some poor, struggling pilgrim with even a smile or kind word. Are we not forgetful of even the little things that we can do to make others happy? I confess that I am. Life is such a rush I sometimes forget the most needful things to be done. Even now, in the rush and worry of work and other things, I pause and wonder if my dear little family, who are all this world to me, think that I am sometimes unmindful and unconcerned about them. Then I think of the precious saints around me that I have not visited as I should and that I have so carelessly neglected, and I wonder today if they think that I do not love and care for them. Even in my humble abode and limited surroundings, could I not have scattered a few flowers? Could I not have administered, in Jesus' name, a little drink of water to some poor, thirsty soul, which would have encouraged him to press on with hope for a brighter day? How I wish sometimes that my dear brethren and sisters could know the worth of little words that they have spoken to me, especially in my poor little efforts to defend the grand principles so sacred to us all in the dear old church.

The "little things," though often passed up and little thought of by the masses, or looked upon as worthless, are not overlooked by Him who views the secret motives of all our actions, and who even bottles up the tears of all His saints, even though they may have been poured out in sorrow to bathe His precious feet.

I think just now of Mary, the sister of Martha and Lazarus, of whom it was said, because of her devotion to the Master, "Mary hath

chosen that good part, which shall not be taken away from her," who anointed the feet of Jesus with the precious ointment and wiped His feet with her hair; also on another occasion when the poor woman not only anointed the body of Jesus with precious and costly ointment, but washed His feet with her tears and wiped them with her hair. Did not some then think these were very little and worthless deeds? But they were so great in the eyes of the Lord He said that wherever the gospel would be preached in all the world it would be mentioned as a memorial of her who did the noble deed. It was an opportune time to manifest her love and devotion to the Saviour before the supreme sacrifice of His life on the cross. If we knew that the dearest friend we have in this world would only be with us one more day in this world, I wonder if we would not spend every moment of that time in administering unto them and in bathing their feet with our tears?

If, by writing about the little things, I can reach a few of the little ones and cheer them on the way, I will feel that the time is not spent in vain; and nothing helps me more than to be assured that I have dropped a little word of comfort to someone. We do not easily forget little words that are so helpful to us, especially when they come to us at times when we are discouraged and seem so much in need of help. There is no estimation to be placed on the weight of a little word when spoken at the right time. I remember just now a little expression of comfort from dear old Brother Powell, of Jamestown, La., which will never let me forget his big tear-stained face. After I had tried to preach, on a certain occasion, he came to me and said, "Brother Webb, I never did hear you preach but what you made me feel like I was a child of God." I told him then, and have told him since, that he will never know how much those few words were worth to me. Sometimes we wait too long to manifest our love and appreciation for each other. And sometimes, possibly, we try to encourage one when he is already feeling good and not so much in need of help. I have noticed among our people, where they shake hands with each other in their services as a token of love and fellowship for each other, that if a preacher is blessed with great liberty in preaching, all are ready to give him their hand and to speak a word of comfort, and that is all right. But if the poor fellow

fails to enjoy that sweet liberty in preaching (and he sometimes does, if I know anything about it) he is often left to "work out his own salvation with fear and trembling" without a word of cheer. Really it seems like if there ever was a time when a poor mortal needed a word of comfort and to be assured that his brethren had not lost confidence in him, but still loved him, notwithstanding his failures, it is on occasions of darkness and sorrow. But we forget little things sometimes. And is it not a fact that sometimes, in our little meetings, we feel impressed to say and do little things, and yet we fail, and go home bearing our burdens alone with regret? But we never have to regret doing right, and doing little things that will be helpful to others, and that will adorn the doctrine of Him who sacrificed His life for the benefit of others. One thing I can say today, I have never, in all my life, regretted a kind word that I have ever spoken to anyone, even a tramp.

There are so many little things we can do in the service of God when our meeting time comes. But the trouble with many of us, we are too busy seeing after the many little things on the outside. It may seem like a little thing for a brother, on his meeting day, to lay aside everything else in the world and go to his church, and go early, and when he gets there see that the house is in good order, and then be ready to greet the pastor with a hearty welcome, but did you know that little things like that help to keep the poor pastor from giving up in despair? I have often been encouraged and have often been discouraged by little things, in my little efforts to serve the Lord. Our joy in the dear old church, at home and everywhere else, comes to us in doing the little things for others. We are passive in obtaining life, but active in its joys and blessings here in this world.

I have been writing about some of the little sayings of Jesus. Of course, I mean they are little in the estimation of the world, but prove to be great things to those who have an interest in them and whose hearts have been opened up, by divine grace, to understand them. So I wish to continue on a little with the sayings of Jesus, for this has opened up a great field to work in, if I can only find time and ability to work it.

I am at this writing in the dear old state of Tennessee, not far from where I was born. Sacred memories of the old home and scenes of childhood are rushing through my mind until I am almost tempted to write about some of the little things of my young and youthful days, and I may later on. But I do not wish to refer too much to my own life. It is difficult, in writing on this subject, to keep from making it too personal. It should be our aim to fill the paper with things that will be of general interest to the Lord's people. This should be considered by us all in writing for the paper on any subject. I might write an obituary of some of my relatives and might mention many things that would be of interest to a few of the immediate family, but, possibly, would be of very little, if any, interest to the general reader. For this, together with other reasons, obituaries, and I might say other articles, should be put in as few words as possible. The cause in general should always be considered in writing on any subject.

There is not much danger of writing too much about Jesus and His wonderful sayings, which are left on record for the comfort and consideration of His dear people as they journey here in this world. I have in mind now another little message from Christ's sermon on the mount that I wish to refer to in a brief way. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." -[Mt 5:6](#).

Now, let us bring this sweet message of Jesus down home and apply it to our own hearts, for it is ours, if indeed it describes our feelings. The gospel message describes God's people and brings assurance to them that they are His, but it has nothing to do in causing them to be His. Many of the Lord's dear people do not realize the blessed condition they are in, and do not understand just how to appropriate the sweet promises of Jesus to themselves. Nothing but the pure gospel teaching, or spiritual food, will ever satisfy the hearts of those who really hunger and thirst for spiritual things. The fact that people hunger and thirst after righteousness is evidence that they are already in possession of life. It is also evidence that they are not altogether satisfied. No one is fully satisfied while hungry and thirsty. It is just as reasonable to think

that we should need spiritual food to cause us to be satisfied and happy here in this life, as it is to think that we need natural food to make us contented and satisfied naturally. And the very fact that the gospel is spiritual food, is enough, when understood, to settle the fact forever in our minds that it never was intended as a means of giving life. But we not only need to know what the gospel is for, for our satisfaction here in this life, but we need some of it dished out to us so that we can eat and drink and be supplied with that joy which is unspeakable and full of glory.

For one to hunger and thirst after righteousness proves that he is not trusting in his own works for salvation. Oh, how comforting to the poor, hungry, thirsty child of God is the good old doctrine of grace, which says that all such characters are already blessed, and that, though they may be hungry and thirsty, they shall be filled. Heaven, with all that it means, is in store for every one that hungers and thirsts after righteousness. For this reason I have said that every one that sincerely and truly desired to be saved in heaven, would finally reach that happy home. Could you ask for a better system of salvation than one which is sure for all that really want to be saved?

I have been very much encouraged along the way, since I left home, to find some who are interested in the subject of little things, which renews my desire to continue on with the subject. If I can just occupy some little place in the kingdom, with the very least ones, and share with them the joys and comforts of the little things—the little, simple lessons of the "faith which was once delivered to the saints," I will feel that my labors are not altogether in vain. I had rather be a poor, little door keeper in the house of God than to have the greatest honors that the world could bestow upon me. One day in the courts of the Lord's house is better than a thousand with the world. "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple." I find, by experience, as well as by the teaching of God's Word, that this wonderful blessing is worth seeking for. And how happy we should be if we really have a desire to live with God's

humble poor, and have a desire to behold the beauty of the Lord; for God alone can give such desires. None but God's people will choose to suffer afflictions with the people of God rather than to enjoy the pleasures of sin. There is no greater evidence that one is born of the Spirit than for him to sincerely desire to dwell in the courts of the Lord's house, and also to "desire a better country."

In my last article I was continuing with the little sayings of Jesus regarding the evidences of the work of grace. So I wish now to introduce another little expression of Jesus, which seems to be my greatest comfort at this time. It reads: "My grace is sufficient for thee."—[2Co 12:9](#). Oh, how much is embraced in these few little, simple words. If I had nothing else to use in defense of the precious cause of Christ, so sacredly held to by our dear people, I would feel no uneasiness on that line. Grace is the foundation of our salvation; the foundation of our hope; the foundation of our good works; the only remedy for sin; the only thing that can bring salvation to a poor sinner. But the main thing that I want to call especial attention to is the sufficiency of this grace. The word sufficient, as it is used here, means as much to us as the word grace. If grace were not sufficient within itself to save us, it would not mean much. If we have to add something to grace to make it effective in salvation, then it might not mean anything to us. If grace is sufficient for us, then we do not need anything added to it for the accomplishment of our salvation. Really it would be a reflection upon Christ and His blessed words to try to add anything to it. To say that our deliverance from sin is hinged on the very least thing that we could do, would deny the idea that grace is sufficient. If our belief in Christ, repentance, confession, baptism, or any other act of obedience to the gospel is essential in the change from nature to grace, or the preparation for the glory world, then grace is not sufficient. There is no conditional plan of redemption in all the world that can be harmonized with these blessed words of Jesus—"My grace is sufficient." If grace was sufficient for Paul, then it is sufficient for us. Primitive Baptists have never contended for the grand system of grace in stronger terms than these sacred words of our Saviour. It is the universal sentiment of our people that His grace is sufficient. Or, as some express it, "grace and grace alone."

Who else in all the world contends for it just that way? If grace is sufficient in salvation then I can see how little infants can be safely housed in heaven, even though they die before they are old enough to know anything about the gospel; otherwise I could see no hope for them. If grace is not sufficient, within itself, then how could salvation embrace the heathen? If it is not sufficient for us in this world of sorrow and sin, then where can we look for comfort and hope? If it is not sufficient for us, then how could we hope to finally be raised from the tomb to bear the image of our risen Lord? Oh, how sweet to think of the sufficiency of God's grace, not only in redemption, regeneration and the final resurrection of our bodies, but in preservation through the trials, afflictions and sorrows of this life.

In this article I wish to mention a few of the little sayings of Jesus, which, though of little consequence to the world, mean so much to those who have been experimentally taught in the school of grace their own poverty, as well as the exceeding greatness of God. It is wonderful to think that thousands of saints have found comfort from a few little words that were spoken by our Saviour in His farewell message to the poor disciples before He went away and left them in this world of sorrow as "lambs among wolves"—though not without faith, but trusting in His mighty power and in the hope of His final coming to earth again to gather His jewels home. And the little sayings of Jesus will never wear out. They were written for our comfort, if we feel the need of comfort. And am I not writing to some poor little one who longs for more assurance of that final rest on the other shore? Then I am glad that there is a message of comfort for you. You may wonder sometimes if you are really qualified for the service of the Lord and the association of His dear people, because you feel to be so poor. If so, dear little one, let me assure you that some of the sweetest and most outstanding promises of our Saviour are to the poor and, needy. The poet truthfully said of Jesus, "All the fitness He requireth is to feel your need of Him." This He gives you. One of the little sayings of Jesus, in which I seem to rest my weary, longing soul today, though I have often read it carelessly as though it applied to someone in a foreign land, is in the beginning of Christ's sermon on the mount, which

reads, "Blessed are the poor in spirit; for their's is the kingdom of heaven." -[Mt 5:3](#). This little message of Jesus is not only expressive of the great principle of grace in salvation and the final preservation of the saints, but full of comfort and hope to those who have an experience of grace. There is absolutely nothing in all the world that can cause one to be as described in the above text but the sovereign grace of God. And I wonder sometimes how anyone in that condition (poor in spirit) can find any comfort in any doctrine except the doctrine of grace, as is so sacredly held to by our people. For one to feel poor in spirit is an evidence of the gracious work of God in salvation. All such characters are in a blessed condition. Dear reader, do you feel rich in spirit or do you feel poor? Are you trusting in your own strength and good works for heaven, or do you feel to be so poor that you can only trust in Jesus for everything that is necessary to qualify one for that blissful home? Do you rejoice in the fact that the poor in spirit are in a blessed condition? If so, then the message of Jesus, with all that it means, is for you. If Jesus has thus blessed you to feel poor in spirit, then the kingdom of heaven is yours, and though you may not only be poor in spirit, but may be poor in this world's goods, yet you have the promise of riches beyond this life that will endure forever, in a land where pleasures never die, and where saints will thirst no more, for they will be led to living fountains. If you are poor in spirit you are not only blessed now, but you will be blessed beyond this life. God's people in all ages of the world have felt to be poor and needy. David said, "I am poor and needy." It is not natural to feel poor in spirit. Oh, how much meaning in the little words "poor in spirit." It means not only to inherit the kingdom in righteousness, peace and joy here in this world, but it means heaven, finally, with all its fullness of joy. It is the poor in spirit that find comfort in the gospel. Jesus sent word to John the Baptist, while in prison, that the poor have the gospel preached to them. The gospel of Christ does not appeal to the world, for they are not poor in spirit. How could you hope to comfort one who is not poor in spirit by saying to him, "Blessed are the poor in spirit, for their's is the kingdom of heaven?" Such a message is meaningless to the world, but oh, how much it means to those who feel their need of Christ. If anyone has ever, sincerely, prayed for the mercy of God it was because he felt poor. Really

none but God's people ever approach the throne of grace and beg for mercy. The poor publican smote upon his breast and said, "God be merciful to me a sinner." He was poor in spirit, and I have thought that there was never a better prayer uttered by mortal man than was expressed in those few words. During the World War a poor boy, who had never made any pretensions to religion, wrote back to his loved ones at home and asked for their prayers, stating that he felt to be a poor, condemned helpless sinner. Strange indeed to the world, but his loved ones at home said that this expression from this boy was worth more to them than anything that he had ever said before in all his life. They understood that it meant he was one of the "poor in spirit," and hence an heir of heaven. God is so great He can touch the heart of a poor sinner, on the battle field or anywhere else, and cause him to beg for mercy. Poor burdened soul, have you ever, in all your life, felt your need of Jesus and called upon Him, in sincerity, for help? If so, the kingdom of heaven is yours.

### *THE MANIFEST CAUSE*

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.- [Joh 3:18](#).

The above Scripture is used and relied on by many to prove that the salvation of lost souls is hinged on believing in Christ. But it does not teach that. It is only describing the condition of those who believe and also those who have not believed. Or in other words it is dealing with the manifest cause of salvation. I wish people could see the difference in the primary or immediate cause of salvation and the manifest cause. The only way in the world that anyone can build up a conditional plan of salvation for lost souls (and it wouldn't last long) is by using the manifest cause for the primary cause. According to some theories, the breaking out of a disease is the primary cause of the disease. For instance, I say: "This man has the measles, because he is broken out." Would you understand me to

mean that the breaking out was the primary cause of the man having the measles? Certainly not. You would understand me to mean that the breaking out was an evidence of the fact that the man had the measles—or the manifest cause. Well, if I say, "This man is condemned already, because he doesn't believe in Christ," would you understand me to mean that his unbelief was the primary cause of his condemnation? If so, why not say the breaking out is the primary cause of the man having the measles? The word because is used in both instances. Believing, repenting, confessing Christ, being baptized, etc., are manifest causes, and not primary causes of salvation. In other words, they are the breaking out of religion. When a man begins to break out with religion it is too late then for something to occur to cause him to get salvation. He already has it. So the belief and unbelief mentioned in the text at the head of this article simply describes the condition of the two classes of people. It would be entirely too late for belief to be the primary cause of salvation, and also too late for unbelief to be the primary cause of condemnation for the unregenerated sinner. The whole world by nature are already guilty and condemned. "Now we know that what things soever the law saith it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God."- [Ro 3:19](#). "Therefore as by the offence of one judgment came upon all men to condemnation."- [Ro 5:18](#). But since it is a fact that those who believe in Christ are already born of God and in possession of everlasting life {[1Jo 5:1](#); [Joh 5:24](#)} it necessarily follows that belief is a good description of their true condition as those not condemned. Even so those who do not believe manifest their condition of condemnation. What a man believes, in a great measure, describes the condition of his heart. It does not change the heart. If the sinner must believe, repent and get to be good before he can be saved, I wonder what the Lord would save him from. He wouldn't need anything done for him if he was already good. Now turn that around and you will have it right. Doing the good works are all right, but the primary cause of salvation is back of all that. The tree must be good before it can bear good fruit. God's work is the primary work—the primary cause—and must precede our work. There is no text in all the Bible that will conflict with the idea that salvation from sin is all of grace.

We may have the wrong idea about the text, and about other texts, and you might have the wrong idea; some of us may believe one way and some another way, and some may not believe either way, but after all aren't you glad that salvation is by grace and will be carried on to perfection till the day of Jesus Christ?

### *THE REASON WHY*

I have been asked the question, "Why is it some Old Baptists seem to get more out of the service than others do?" My answer is, it is because they put more in the service than others do. An Old Baptist that is so unconcerned about the affairs of the church that he is willing to let his brethren see after everything and bear all the burden and expense, is not apt to get much out of the service. Practically we reap what we sow.

### *THE TRIUNE GOD*

It is not my purpose to try to dive into the deep mysterious things not revealed to us in God's Word. I rather confess that there are many things beyond my comprehension and that "without controversy great is the mystery of godliness." Yet I have a right, even though I might be the weakest of His creatures, to express, without appearing egotistical, my belief in God. If the starry heavens and the firmament can acknowledge Him and declare His glory, may we not also recognize Him as described in His written Word and felt in our hearts? The very fact that poor, finite creatures, with limited knowledge of God, believe in Him, trust in Him and sacrifice all earthly interest for the faith that crowns Him Lord of all, is evidence not only of His existence but of His wonderful character. What little we know about God we have learned it in some way since we came into existence. Our conceptions of Him do not in any way change Him or interfere with His sovereign work of salvation. Yet we know that in order to serve Him intelligently and Scripturally and ascribe the greatness unto Him that belongs to Him, we must have right conceptions of Him. Our actions describe, in a great measure at least, our conceptions of God. A man would have a hard time proving to me that he believed in the omnipotence of God if he were wearing his life out trying to assist the Lord in His work and always saying the Lord would save sinners if they would only let Him. A man would have a job making me believe that he believed in the omnipresence of God if he were worried almost to death and trying to excite everybody else that he could, with the impression that poor heathens are all dying without any Saviour because we haven't carried Him over there in the gospel. A man could never convince me that he believed in the omniscience of God as long as he talks and acts like he thought God doesn't know yet whether He will carry out His work of salvation or not, but is just experimenting, offering salvation and waiting to see what people will do before He will know for sure just who will be saved. In like manner I would be slow to believe that a

man believed in God as a trinity and yet as one God, if he talked and acted as though he believed some for whom Christ died would fail to reach heaven on account of not being quickened by the Spirit. You may say you believe in God the Father. You may say you believe in God the Son. You may say you believe in God the Holy Ghost. But what I want to know is, do you believe that these three are one? The Bible says they are. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." - [1Jo 5:7](#). They bear record in heaven. That is, they testify. Three persons-three witnesses-and yet one God. The testimony must be in perfect harmony or else they could not be one. If we do not believe in the unity of God we do not believe in a triune God. If we believe in the unity of God we are not uneasy about the final salvation of all His covenant and redeemed people.

I want to ask the question, why are we commanded to baptize people in the name of the Father, and of the Son and of the Holy Ghost? Do we not by those words and by that act acknowledge the triune God as the only Saviour? If human beings were additional instruments to the third person in the trinity in regenerating, or in bringing in lost souls, then why not baptize in their name too? If it just takes the three to make the one true and living God-the complete and perfect Saviour-then there is no occasion for human instrumentality in the salvation of lost souls. How I wish that people could see the completeness and fullness of the triune God in the salvation of poor sinners. And how sweet to think that all the fullness of the Godhead dwells bodily in Christ-that we "are complete in Him" -and that "when Christ, who is our life, shall appear then shall we also appear with Him in glory."

### ***TRUSTING IN CHRIST***

**In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that holy Spirit of promise.- [Eph 1:13](#).**

From my earliest recollection I have heard it proclaimed from various pulpits and in songs and prayers (not by Primitive Baptists, however) that if poor lost sinners would only trust in Christ they could be saved—that it was all hinged on that one little thing—"only trust Him." And I don't suppose there is a text in the Bible that is more often used to try to impress that idea on the minds of the world today than the above text. But it doesn't even favor such an idea, neither is there any other text in all the Bible that intimates such a thing. Of course to take this Scripture and misapply it and turn a deaf ear to consistency and reason, you might build up a conditional plan that would look very nice, but it would never stand.

The subject under consideration in the above text, or at least in the first part of the text, is trusting in Christ—not getting into Christ or becoming a child of God—but just trusting in Christ. I wish I had time and space to dwell at length on what it means to trust in Christ. It doesn't mean to trust in ourselves. It doesn't mean to trust in our trusting or anything else that we do.

"In whom ye also trusted." The Jews first trusted in Christ—that is, those who were regenerated and prepared to trust in Him—then the Gentiles. It's true that the ones under consideration did not trust in Christ until after they heard the

**gospel, but that does not imply that they were not born of God before that time. Being born again and trusting in Christ are two different propositions. It is through the gospel that people learn how to trust, but they don't have to learn how to be born. Naturally a child has to be taught how to trust, but it must first have the capacity to be taught. The child learns who its parents are and how they will protect and care for it, but that has nothing whatever to do with its birth relation to them. If the child were taught differently and influenced to trust in and serve others instead of its parents, the relationship would be the same. So it is spiritually. If you ask me why Primitive Baptists preach the gospel, since they claim it has nothing to do with regeneration, or giving life to the dead, I would answer by asking you why you teach your natural child. Why do you feed and clothe it and learn it to respect and honor you? After one is born of God they need spiritual food—they need teaching. But they need the right kind of teaching. The wrong kind of teaching would have them trusting in themselves or in the works of others.**

**I may write next week about these people being sealed with the holy Spirit of promise after they believed. Do you think that conflicts with our teaching? If so, let's see about it. Stay with us till we get through.**

### ***VIEWS GIVEN***

**Mark 16:17-18; 1 Peter 1:22**

ELDER T. L. WEBB: Dear Brother-Will you please give your views on [Mr 16:17-18](#); also [1Pe 1:22](#)? Your sister in Christ, I hope,  
MRS. MOLLIE DAVIS. McEwen, Tenn.

### **REMARKS**

The Scripture referred to in St. Mark reads: "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." The above mentioned things were done by the apostles. God especially demonstrated His power through them, as well as by the immediate touch of His own hand. But we have no apostles now; and God is not bestowing such gifts on human beings now. Some claim to have this power now, but they cannot demonstrate it. The apostles demonstrated it. They spoke with new tongues on the day of Pentecost. That is, they were endowed with power to speak in a way that people of all nationalities heard and understood them. This does not mean that their tongues were made new on that occasion; neither does it mean they jabbered, chattered and babbled so that the congregation could not understand them. They spoke intelligently, so as to teach. Otherwise it would be confusion and not the gospel, and the Bible says "God is not the author of confusion." If people can be deceived and made to believe that

through the prayers or works of human beings the souls of lost sinners can be healed of the awful disease of sin, is it any wonder that they should be captivated with the idea of healing the body of natural diseases as the apostle did? We do not call in question the power of God to perform such miracles through human beings today, but where is the authority or example? If one of the above mentioned things can be accomplished now as the apostles did, then all of them can be accomplished. Let those who claim such power come out in broad open daylight, free from all foxfire imaginations, drink deadly things (poison) and demonstrate that it will not hurt them.

The other Scripture referred to above reads: "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I may give a brief comment on this next week if I have time.

## ***VIEWS GIVEN (2)***

**Luke 11:24-26; Luke 11:21-22**

**When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him 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. [Lu 11:24-26](#).**

**Brother Z. T. Freeman, of Waldo, Ark., has requested that I give my views on the above Scripture, and in doing so, I wish to call attention also to two preceding verses, which read, "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils."- [Lu 11:21-22](#). The Saviour had been casting out devils, and had been accused of casting out devils through Beelzebub, the chief of devils. The Saviour's reply that "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth," forever condemned their accusations. Then He says, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." So it is today. A mere profession of religion and joining the church, without any grace, is no evidence of the kingdom. People get very religious sometimes before regeneration, but finally give it up and their last state is worse than the first, and some call that "falling from grace," but it is not. They did not have any grace to fall from. They just fell from their religion and self-righteous enthusiasm. I think the Scripture at the head of this article describes such characters-one who has tried out the dry, formal kind of religion (without any grace) and become disgusted and dried up.**

There is certainly a difference in unclean spirits going out of a man and unclean spirits being cast out by the finger of God. When God casts them out they never return.

“When the unclean spirit is gone out.” This unclean spirit evidently means the devil. But it is not to be understood by this that the man is entirely separated and freed from the devil. But this “going out of the man” is when he transforms himself into an angel of light-associates with the religious class. He does not forsake his home, yet, in a way, he is out on the alert, going up and down the earth seeking whom he may devour-seeking rest in dry places, but finding none, he returns to his house. A good meeting might be a dry place to the devil. Notice the house he returns to belongs to him. He has full possession and control. He is a strong man, armed, and is keeping his palace, and his goods are in peace. But he gets religious, and, no doubt, the man gets religious too. He goes to church and gets right up in the most prominent place he can find-“an angel of light.” What does that mean? That means a preacher of course. Then he returns, taking seven of his brethren home with him, who are more wicked than himself. How can that be? Well, they have more religion than he has; and the more religion one has, if it is the wrong kind, and if the person is not all right at heart, the worse off he is. So when the evil spirit and seven other spirits more wicked than himself return and take up their abode with the poor fellow, the last state of that man is worse than the first-in a worse condition than he was before he made any pretension toward religion. But, after all, if he is an object of God’s everlasting and redeeming love, the strong man may be armed and in possession, yet “in due time,” the appointed time, after the works of men have proved a failure, one that is stronger than the strong man comes upon him and overcomes him, takes from him all his armor wherein he trusted and divides his spoils, and by the finger of God casts out the devil and fills the heart so full of love and His own blissful presence that there will never again in this world nor the world to come be any more room in it for the devil or any other evil spirit. “What God doeth shall be forever.” Jesus says, “I give unto them eternal life, and they shall never perish.”-[Joh 10:28](#). If anyone perishes it is an evident fact that it is not one that Jesus has given eternal life to.

### *VIEWS GIVEN (3)*

#### **1 Peter 1:22-23**

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.-[1Pe 1:22-23](#).

The apostle in the above is exhorting the brethren to continue in good works and to love one another-to “let brotherly love continue.” He also expresses the foundation for this love and good works, which we should not overlook. This Scripture is sometimes used to try to prove that the salvation of alien sinners is based on obedience to the gospel. But that is a wrong conclusion, which I will first endeavor to show. It is true the ones under consideration purified their souls in obeying the truth, but they had to have power to do that, and if you will notice the

connecting Scriptures you will see that they had already been purified in soul in the sense of regeneration, which God did for them. The above purifying is not a cleansing from sin to holiness, but a purifying from the world to the unfeigned love of the brethren. In other words, it is an outward, manifest purifying. Please notice this purifying under consideration is done through the Spirit. The alien sinner does not possess the Spirit of God. "As many as are led by the Spirit of God, they are the sons of God." -[Ro 8:14](#). Therefore none could obey the truth through the Spirit, as expressed in this article, but God's people. There is no such thing as an alien sinner obeying the truth anyway. The first step anyone takes in obeying the truth proves that he is a child of God. No one takes the first step until he is led by the Spirit of God. We are led by one of two spirits in everything we do. If in taking the first step in obeying the truth one is led by the evil spirit, and if salvation from sin is hinged on obeying the truth, then it follows that one must follow the evil spirit in order to be saved. Who would take that position? So we must admit that when one begins to serve God, or obey the truth, he is being led by the Spirit of God, and if so, the text says he is a son of God. If he is a son of God, he is not an alien sinner. So it is an evident fact that there is nothing in the above text that favors the idea that the dead sinner must obey the truth in order to become a child of God; but all the connecting Scriptures show that the characters under consideration were already born of God.

### *WALKING WITH JESUS*

From that time many of His disciples went back, and walked no more with Him.- [Joh 6:66](#). It is one thing to be a child of God and another thing to walk with Him. In all ages of the world some of the Lord's people have walked with Him. Enoch walked with God three hundred years. During the personal ministry of Christ, as He walked around here in the world, demonstrating His unlimited power in healing diseases, raising the dead and preaching His own everlasting gospel, some of His people walked with Him and followed Him. But they did not all walk with Him. Some walked a while and then went back and walked with Him no more. I wish to briefly show why they did this. This will show why it is that way today.

First, I want to emphasize the fact that it is God's people that walk with Him, and it is God's people that turn back and walk with Him no more. The dead sinner does not walk with Jesus, and never has. He walks, but he walks "according to the course of this world." {[Eph 2:2](#)} Walking is evidence of life. The way one walks describes the kind of life he possesses. Yet one might have life and not be walking. One might have life and walk a while and then cease to walk and still have life. Life is not procured by walking. Here is the great blunder the Arminian world makes in advocating that the dead have to walk in order to obtain life—that the alien sinner must walk with Jesus in order to become a child of God. Then, with this idea in view, of course they naturally plunge into the conclusion that when one walks with Christ a while and then turns back and walks with Him no more he ceases to be a child of God—falls from grace. The idea is if one can walk into Christ he can walk out. The trouble with this theory is the premise is wrong. There is no foundation to it. People become children of God by birth—not by walking, or following Christ. Then how

weak to argue that a birth relationship can be destroyed. It is absurd to think about losing eternal life. Jesus says, "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." [Joh 10:28](#).

But why did some turn back and walk with Christ no more? And what did they lose? It was evidently on account of the doctrine that Christ was teaching. It was too hard for them. They said: "These are hard sayings." What were the sayings of Jesus that seemed so hard to them? I will give a few of them—"All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out. 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." Again, "No man can come to me except the Father which sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me." Again, "It is the Spirit that quickeneth, the flesh profiteth nothing." Are there not many of God's people in the world today that would call the above expressions of Jesus "hard sayings?" Indeed many more would be walking with Jesus were it not for the doctrine. What shall we do? Shall we discard these sacred old principles and the old time practice of our Saviour in order to gain them and be like the rest of the religious world? No, indeed.

But that isn't the only reason why more people do not walk with Jesus.

In order to walk with Jesus one must first be with Him and be in harmony with Him, and then know how to walk. We don't have to learn how to be born, but we have to learn how to walk. Two cannot walk together except they be agreed. So let us keep in mind that it is the Lord's people who walk with Him. To walk with Him means to recognize Him as the only Saviour and to love, serve and obey Him; and this is done by faith, for "without faith it is impossible to please Him." - [Heb 11:6](#). "For we walk by faith, not by sight." - [2Co 5:7](#). But "all men have not faith." - [2Th 3:2](#). So those who are not in possession of faith do not walk with Jesus—they do not love Him nor serve Him, for faith works by love.- [Ga 5:6](#). So if the salvation of lost souls were hinged on them walking with Jesus none would be saved. Walking with Jesus not only means to recognize and confess Him and the doctrine of His kingdom with all the laws given for its government, but also to be actively engaged in the good works taught in the Bible which God has ordained for His people to walk in. "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](#). Paul here gives the foundation for good works and for walking with Jesus. Creation comes first, then the walking. To say that one must perform good works or walk with Jesus in order to become a child of God, or to be created in Christ Jesus, is positively denying the plain teaching of the Bible. God is the workman—the only workman-in salvation, and, if we are saved, we are His workmanship. If we don't know any difference in a workman and his workmanship we are in poor shape to try to teach others, to say the least of it.

Salvation cannot be a failure, because it is the work of God. The Lord saves people and prepares them for the good works, for His service, for the organic church here on earth, where they can eat and drink at His table in His kingdom, enjoying a sweet Christian love and fellowship for each other as a little family of pilgrims and soldiers of the cross, with Christ as their only Captain and King, and finally for a home in that bright world above,

but He does not do the walking for them. What more can we ask? He has given His life, love, power, grace and everything we need to face the battles of life and for eternity, and yet many of us do not walk with Him. So the preparation for the glory world and walking with Jesus are decidedly two different propositions. One is for eternity and means heaven in all its fullness, the other is for time and pertains to our happiness here in this life. All of the Lord's people are with Him in the spirit of the matter, regardless of their condition or home in this life, or whether they have any home or not, religiously or otherwise, and though they walk through the valley and shadow of death now, they will all finally be wafted home. But not many are abiding with Him practically. Not many are walking with Him. Not many are satisfied with the goodness of the Lord's house. It is so easy to go with the big crowd and be popular. So many are taught wrong. Instead of being taught, as they should be, to enquire for the old paths and to walk therein, they are being taught to enquire for the new paths and new ways, and that it doesn't make any difference about the doctrine—that it is all right to change things religiously like everything else and keep in pace with the world. This is the popular idea. The big crowd looks at it that way. But the Bible condemns it. How sad to see so many of the Lord's little children without courage and understanding enough to bear the cross for Jesus' sake and face a frowning world. Thank the Lord, though, for the assurance that while time shall last some will ever be faithful "even unto death." Just before my angel mother passed on to her long-sought home of rest she sang: "O for a closer walk with God." How I long sometimes to imitate her wonderful life and especially the life of her Lord, with whom she so humbly walked here in this sorrowful world. Precious Master, I see no way to live in this world without thee and thy dear people. Help me to walk with thee.

### *WE KNOW IN PART*

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.-  
[1Co 13:12](#).

Can we know that we are heirs of God and that when the battles of life have been fought, we will safely reach that home beyond the river of death which is prepared for those who love the Lord? And can we know it so perfectly in this life that not a shadow of doubt or uneasiness can possibly sweep down upon the soul? Can we be so overwhelmed with the love of God at all times and so full of joy every moment of life that we will never have to ask the question, "Why art thou cast down, oh, my soul? hope thou in God." And do we have to reach that undisturbed felicity of soul here in this sorrowful world before we have any right to claim relationship with

the Redeemer of poor sinners? Are we rightfully and justly subject to censure and criticism if we profess the name of Christians and confess that it is a matter of hope with us; that we only know in part and "see through a glass darkly?" And should the dark clouds of sorrow and doubt be banished forever and all tears of grief be wiped away, before we have a right to say that we are following the meek and lowly Lamb of God who once journeyed here "a man of sorrows and acquainted with grief?" If so, then I confess that I have missed it all.

Some who claim to have reached perfection in knowledge concerning their relationship with God and their final destiny beyond this life, seem to be inclined to criticise those who have not reached that high atmosphere, and would, if possible, embarrass and discourage them for claiming to have a hope of heaven.

Of course, in writing on this subject I cannot hope to comfort those who are so far above me that they do not feel the need of comfort, but I hope to reach some poor little sorrowing one, whose life is fraught with trials and disappointments and who, though desiring to be free from sin and sometimes longing for that blissful abode where sorrows never come—is often cast down and has to confess that he is a poor stranger and pilgrim in this world with no abiding home. I would comfort such poor ones by defending them with God's blessed truths and assuring them that if they can only know in part they are in line with all the apostles. I would also call their attention to the dear Old Baptist's with whom I am blessed to be identified and who seem so precious to me today as I think of these things and know that they are the only people in all this world that seem to understand me when I try to give a reason of my hope in Jesus and when I confess that I am poor and unworthy and often dark clouds hover over me. I do not mean to say that there are none in other denominations that feel to be poor and needy and that do not claim to know perfectly that they are children of God. Indeed there are many of the poor doubting, hoping trembling saints in other churches, but they are starving for comfort. They are away from home and spending their money for that which is not bread and and their labor for that which satisfieth not. In the dear

Old Baptist Church they could find friends that would understand their sorrows as well as their joys and that would rejoice to hear them tell of their hope of heaven—yes their hope, for they are not ashamed of hope. Paul says, "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost." So if we have hope, we also have the love of God in our hearts. I had rather have that than to not have any hope. I had rather not know it all than to think I knew it all and "not know anything as I ought to know it." A man once said to me, in criticising the Primitive Baptists for talking so much about their hope, "I know I am saved and there is no such thing as hope about it with me." I told him I would accept his word for it and not accuse him of having a hope, because the Bible said there were some people in that condition—"without God and without hope in the world."

Indeed our people spend some time in talking about their hope and about their doubts and fears, for which they have a Scriptural right. They are commanded to be ready to give an answer to every man that asketh them a reason of the hope within them in meekness and in fear. But how could they comply with that admonition if they were like some folks, without hope and without fear? Primitive Baptists are not extremists on this subject, and hence have a place for hope and knowledge too. In fact we could not have hope without some knowledge. And while the Primitive Baptists do not claim to have perfect knowledge regarding their final destiny, which would be to claim perfection in the flesh, yet on the other hand they do not claim to be so blind and ignorant that they cannot see or know anything. It is with them like Paul said—they see, but it is through a glass darkly. They know, but they only know in part. They rejoice over the text that says, "We know that we have passed from death unto life because we love the brethren," but they find just as much comfort in the text that says, "We know in part." Hence, not having perfect knowledge, there is room for hope to come in, there is room for faith and there is occasion for some fears and doubts along the way. Oh, how sweet to hope that beyond the clouds we will see more clearly and know even as we are known.

How I long for more assurance,  
Perfect knowledge in advance;  
How I long to see more clearly,  
O'er the desert's wide expanse.

But alas! our eyes are holden,  
And likewise this fainting heart;  
Nature's curtain hides the vision,  
We can only know in part.

### *WHAT IS IT?*

**What is an experience of grace? Do we mean by speaking of our experience our change from the depraved condition by nature to a state of life and peace with God? Or do we mean by an experience of grace all of our ups and downs in life after regeneration? I may be a stranger to it all, but I have been under the impression that the actual work of regenerating the soul, or imparting divine life, or creating one in Christ, was a work of short duration, and hence should not take long to tell what little we know about it. Of course it would take us quite awhile to tell our many experiences and trials and joys from childhood to old age. But does it take all those things, and all of our dreams and visions and difficulties and disappointments in life, to make an experience of grace? I wonder sometimes if some of the little children of God, who haven't experienced all those things some write about, do not become discouraged. I am not criticising, and I have no objection to the Lord's people writing about their sorrows and trials in life. I rather enjoy it, if not too much of it. But would it not be encouraging to others to leave the impression that all those things are subsequent experiences that some have and that some do not have? One poor fellow could only say, "Wherein I was once blind I now see." In few words I think he told a wonderful experience of grace.**

### *WHAT TO DO?*

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. - [Mt 7:12](#).

By request, I will offer a few thoughts on the above Scripture. It is the conclusion and summing up of Christ's wonderful sermon on the Mount. Possibly there never was before or since as much expressed

in so few words. I am sure there is not a Scripture in all the Bible, neither a law that God has ever given for the government of His people, that will conflict with the sentiment expressed in this loving admonition of our Saviour. Not only is it in harmony with the law and prophets, but also in perfect harmony with every command of the gospel and the obligations resting upon the children of God in the visible kingdom here on earth. It is the foundation of it all—the underlying principle, or spirit, that should govern us in all our dealings with each other. If it were strictly observed by us all, there would be no occasion for eruption and sad divisions in the church of God, in our homes or anywhere else. If we have adopted a law in our church that would not allow us to comply with the above command of our Saviour, in the spirit of the matter as well as the letter, there is something wrong with our law. Do you suppose God will condemn one who is complying with the above rule which He has given for His people in all ages? We may judge our brethren according to our imperfect ideas, declare against them, even though they repent and beg forgiveness, but the question is, will God condemn them, and will He recognize our attitude toward them if they are humbly trying to do unto others as they would have them do unto them and we are not? I know there is a great cry about order, but our Saviour knew all about order when He uttered the above words, and He knew too if His little children would just do unto others as they would have them do unto them, order would take care of itself—it would not be in the way. It is not the order nor the principles of doctrine that impair our progress as a church so much as our failure to manifest or act out the hidden, better principle existing in all our hearts, if indeed we love the Lord. If the love of God and the spirit of the above words of our Saviour are not the motive of our actions in our dealings with each other, I imagine it will be of little worth in the eyes of Him who looks at the heart.

What shall we do? Answer: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

How wise our Saviour was to give in these few words a rule of action for His people that would never conflict with any righteous

law! and what a happy, peaceful world this would be if it were universally observed! It is in harmony with everything that is good, but is against all unrighteousness. It is in harmony with love, peace, patience, forbearance, forgiveness and all the fruits of the Spirit, but is against things that would be hurtful to us. It will allow us to do good unto all men, especially those of the household of faith, but will not give us a right to do one thing that would be hurtful or detrimental to anyone. It will not interfere with any of the fundamental principles of the gospel being held sacred in the dear old church, but it might interfere with our way of contending for those principles, if we are not clothed with the beautiful garments of salvation—the fruits of the Spirit.

Is it not just as necessary to adhere to the above words of our Master as any other admonition or command that He has given? Is it any less essential than contending for the doctrine or any other point of order? If I am not mistaken, I love the doctrine and order of God's house too well to sacrifice them, but I do not want to make a hobby of anything and get so enthused and strict on it that I will lose sight of other things that are just as essential and important in the cause of Christ in adorning the doctrine of God our Saviour and for the advancement of His kingdom. It is all right to "contend earnestly for the faith, which was once delivered to the saints," but there is a right way to do that, and the right way to do that is to do unto others as you would have them do unto you; and I wonder sometimes if we rightly consider all that is embraced in contending for the faith. What good will it do and what could I expect to accomplish if I contend for the principles of the church in such an abrupt, sarcastic and exacting way that it would offend all of my neighbors of other denominations who hear me and drive them away from our church? Is that the way I would have them treat me when I go to their church? If I contend for the right doctrine in the wrong spirit and the other fellow contends for the wrong doctrine in the right spirit, how much better off am I than he? I am not afraid of any man (even though he be in error) that is so full of the love of God that he is humbly trying to do unto others as he would have them do unto him. He will not intentionally do anything to hurt me, because he would not have me do anything to hurt him. Somehow I

feel impressed with the thought that if I will at all times and in all things do unto others as I would have them do unto me, I will not be an obstacle in the way of peace among the dear saints of God, and I will not be going from place to place trying to disturb and divide churches that are living in peace and fellowship; and I will not be causing trouble in neighborhoods, in homes or anywhere else. Not only so, but the spirit that is manifested in our lives in such a course would wield a greater influence for good than all the dry, formal, empty speeches we could make in a lifetime.

If we follow the loving instructions of our Saviour as expressed in the Scripture at the head of this article, we will be manifesting the fruits of the Spirit, against which there is no law. As long as we are conducting ourselves so there is no law against us, God will recognize us whether men do or not. If we forgive our dear brethren as Christ has forgiven us and as we would have them forgive us, how much more will we require of them than we do ourselves? If we would all do unto others as we would have them do unto us, would it not bring us closer together, help us to bear with each other's imperfections, let brotherly love continue and more forcibly impress others that we are the true followers of that meek and lowly One who gave Himself a ransom and spent a life of sacrifice, sorrow and tears that we might live with Him in peace around the throne of God?

### *WHICH COMES FIRST?*

**These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.- [1Jo 5:13](#). And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent.- [Joh 17:3](#). Do we have to know the Lord in order to have eternal life or do we have to have eternal life in order to know the Lord? Which comes first? To answer this question one way would identify us as believing in salvation by grace; to answer it the other way would line us up on the point of salvation with all denominations who teach that eternal life is hinged on the proclamation of the gospel. Another question I would ask, before investigating the above Scriptures, do we have to believe in Christ in order to have eternal life, or do we have to have eternal life in order to believe in Christ? Again I ask, which comes first? It can't be both ways. It seems such a pity that so many of**

God's little children have got started off wrong on this one point and made the mistake of their lives. Every phase of Arminian doctrine and practice in the world is based on the idea that people have to be taught to know the Lord in order for them to have eternal life. What a blunder! Just reverse the proposition and you will have it right—life comes first and then knowledge. That is the Scriptural way and that is the way Old Baptists have it. And that is why we say God gives eternal life unconditionally.

"These things have I written unto you." Why were those things written? This is a very important question. If "these things" were written as a means of giving life to the dead, then it should be expressed that way instead of the way it is. But before the apostle tells why those things were written, he tells who they were written to—"unto you that believe on the name of the Son of God." Then he tells why those things were written unto them, and in so doing not only expressed their condition but also expressed the true condition of all who have ever believed on the name of Christ. I wish for God's people to understand this one thing—what those things were written for, and what all the Bible was written for. It should comfort any little child of God to understand this proposition. If you really believe on the name of Christ there is a primary cause for that belief. It is true you could not have believed on Christ without some knowledge of Him, yet the great foundation of it all, without which we could have no spiritual understanding or knowledge of Christ, is the thing that we should not overlook—eternal life. Then, if those people the apostle was writing to already had eternal life, why write to them? Let the writer tell. Here it is. "That ye may know that ye have eternal life." They already had eternal life, but didn't know it. So it is today, no doubt, that many have eternal life and don't know it. Such characters need the blessed, comforting assurance that comes in the gospel, which will tell them that if they believe on the name of the Son of God it is an evidence that they already have eternal life. They don't need somebody to teach them that belief precedes life, or that the dead have to believe in order to get life.

Not only were those things written to those who believed that they might know that they had eternal life, but that they might continue to believe—that they might believe on Him doctrinally and practically—which is essential in the things pertaining to the kingdom here in this life.

"And this is life eternal, that they might know thee the only true God and Jesus Christ, whom thou hast sent." This doesn't say, "whom to know is eternal life." That is "home-made" Scripture. Neither does it say or intimate such a thing that people have to know the Lord in order to obtain eternal life. If it did, then there would be some excuse today for the world being flooded with the doctrine that says people must be taught to know the Lord in order to obtain life. The text teaches the very reverse to such teaching. It teaches that one must have eternal life before he can know the Lord. With this fact established, how plain to see that salvation is all of grace.

### *WHY THE GOSPEL?*

When I was a small boy there was an Old Baptist preacher made an impression on my mind in regard to the gospel that I have never forgotten. The old brother has long since

quit the battlefield with an honorable discharge and is now sleeping with the fathers. And now I am going down the hill of life and must soon drop out to await the final change in the resurrection. So I wish that I could pass the thought on to some other boy so that it would make an everlasting impression.

The preacher that I refer to was explaining the text which says: "And hath brought life and immortality to light through the gospel." - [2Ti 1:10](#). He said there were two outstanding theories advocated in the world with reference to the gospel—one says the gospel is a means in giving life and immortality; the other says it is a means of bringing these things to light. He impressed me with the thought that it would be impossible to bring life to light where there was no life, and that the Old Baptists were the only people in the world that were really standing on the proposition just like the apostle expressed it—that the gospel, instead of giving life, or bringing lost souls to Christ, as the majority of the religious world would have us believe, brings life to light. And I am glad that we can tell our children and leave it on record for the generations that shall follow, that the Primitive Baptists are still standing on the same old proposition that the apostles stood on—that God gives life to dead, alien, sinners independent of the preached word, and hence never intended for it to be peddled out on a money basis, or any other way, as a means of bringing lost souls to Christ, but that it should manifest life. Preaching the gospel does not give life, but it describes how that work is done. It points to the one that does give life. Preaching the gospel doesn't have anything to do with taking away sin, but, as an index finger, it points to the one that does take away sin—saying, "Behold the Lamb of God, which taketh away the sin of the world."—[Joh 1:29](#). It is the Lamb of God that takes away sin, and not the gospel. The preaching of the gospel does not open up or make a way for lost souls to be saved, but it says Christ is the way, and that He was the way before there was any gospel or preacher in the world. To say that the gospel opens up or makes a way possible for sinners to be saved, is equivalent to saying that all are lost eternally who die where there is no gospel. So if salvation is a chance proposition, as some say, and to hear the gospel is the chance, it looks to me like the majority of the human race have a poor chance of getting to heaven. How does it look to you?

The gospel proclaims Christ as the only mediator between God and men—[1Ti 2:5](#). The preacher who claims to be a means in the salvation of lost souls, or a mediator between God and men, says there is more than one mediator, and hence is not preaching the gospel at all, for the gospel knows but one mediator between God and men, and that is Christ. Why send a man off to preach to the heathens that wouldn't preach the gospel after he got there? The gospel is a proclamation of the truth, and the truth is that all that Christ reconciled to God by His death will be saved, whether anybody tells about it or not. Proof: [Ro 5:10](#). Then why preach?

If the preaching of the gospel is not instrumental, or necessary, in order to save lost souls, or give life to the dead, then why the gospel? Because it is food, comfort, light, strength, enlightenment, encouragement, inspiration, assurance, guidance, rest, peace, joy, consolation, wisdom, glad tidings, good news, and hundreds of other things to God's little children, but not to dead, alien, sinners.

The gospel is "for the perfecting of the saints," [{Eph 4:12}](#) but not to make saints. It is "for the edifying of the body of Christ," but not to make the body of Christ. It is to bring God's children to the unity of the faith, but not to bring lost souls to Christ. It is to cause God's

people to grow in grace and knowledge unto a perfect man and the stature of the fullness of Christ, but not to cause dead sinners to grow into Christ. In order for one to grow in grace he must first be in grace. In order for one to grow in Christ he must first be in Christ. Preaching the gospel has nothing to do with putting sinners into Christ. They are created in Christ.- [Eph 2:10](#). The gospel is to keep God's children from being "tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," but it is not to keep them from losing eternal life, for they are kept by the power of God.

The gospel is a witness- [Mt 24:14](#)—but who ever heard of the testimony of a true witness clearing a guilty person? Lost souls are guilty, aren't they? If they are not guilty, then they should not be condemned. If they are guilty, then all the witnesses in the world would never clear them. The gospel testifies that the sinner is guilty before God and justly condemned. It also testifies that the child of God, or the believer in Christ, is justified from all things by the imputed righteousness of Christ. The gospel describes the condition and character of both saint and sinner, but has nothing to do with making either.

Shall we still ask, why the gospel? Just as well ask, why the natural food and comforts of natural life? Do we not need the assurance of our relationship with the Lord as we journey along in this world of sorrow, where there are so many trials and sad disappointments?

Through the gospel we understand this relationship, and, with the sweet assurance which it brings to the soul, rejoice in hope of the glory of God; but all the gospel that has ever been preached in the world (Christ's own preaching not excepted) has never caused one to become related to the Lord. That isn't a teaching proposition- "Ye must be born again."

The gospel says, "Blessed are they that mourn, for they shall be comforted." If I have ever truly mourned on account of sin, I do not need the gospel in order to be blessed with spiritual life, but I need the gospel to tell me that such sorrow for sin is an evidence that I am already in a blessed condition, and that I have an interest in that incorruptible inheritance beyond the veil, where all tears will be wiped away.

The gospel says, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." If I hunger and thirst after righteousness because I feel to be so poor and helpless, that I have no righteousness of my own to trust in, then do I not need the gospel to assure me that if I hunger and thirst for spiritual things it is an evidence that I am already blessed with spiritual life? For us to know about these evidences of life and of the sweet promises of the life to come, is surely worth while.

Just the other Sunday while Elder Cayce and I were trying to explain the sweet story of the cross and the joys of our final home when life's cares and burdens are over, I saw some little boys and girls shedding tears of joy, and it impressed me so forcibly I mentioned it and assured them that even their penitent and unbidden tears under the sound of the gospel was evidence of the gracious work of God in their hearts, which would finally land them in that sweet world above. Then, as we took the parting hand, to see them come forward in tears and embrace the old soldiers of the cross, I said in my heart surely there is something in the gospel of Christ and in the sacred service of the living God.

## *WORK OUT YOUR OWN SALVATION*

The Apostle Paul admonished the saints at Philippi to work out their own salvation with fear and trembling. He did not tell them to work out some other person's salvation, but it was their **own** salvation that they were to work out.

One thing to notice about this is that it is a system of works. How could anyone work out his salvation without working? Impossible. So if anyone gets to heaven by "working out his own salvation," then getting to heaven is by works, and [Ro 11:6](#) says, "If it be of works, then is it no more of grace." Now what are we going to do? Do we believe in salvation by grace? What is the man going to do who says there is but one kind of salvation taught in the Bible? And how about the man who applies this admonition to the dead sinner? Does he believe the sinner gets to heaven by works? If so, then he does not believe in salvation by grace at all. But how about the many Scriptures which plainly say that salvation is by grace? On the other hand, how about the idea that there is but one salvation, and it is altogether by grace? The way I see it, if a man starts out under the impression that there is but one kind of salvation taught in the Bible, he will have a tangled hank on his hands and will land with one of two extremes—fatalism or Arminianism. One extreme says man is passive, not only in obtaining life, but in living that life. The other extreme says man is active in obtaining life and, also, in living that life. One says everything is by grace. The other says everything is by works.

Well, if "working out your own salvation" does not mean working your way to heaven, what does it mean? Now read the text, "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of His good pleasure." - [Php 2:12-13](#). First, God works in the man to will and to do. He does this by giving the man life-eternal life. The dead have no will to do anything. So before one begins this "working out" proposition, he must have something done for him, and this something that is done for him is an inward work. It is something he cannot do himself, and it is something he is not commanded to do. It is the gift of life. This inward work is God's work, and Paul says, "He which hath begun a good work in you will perform it until the day of Jesus Christ." - [Php 1:6](#). This inward work of God produces the desire or will to follow Christ. If he has this he is already a child of God, and hence already saved with an eternal salvation. He was passive in obtaining life and also the will to do, but if he obeys that impression, he is active in the doing. And the "working out our own salvation" is a manifestation of the inward work of God. It is something for us to do. Our failure to work out our own salvation will not cause God to fail in His work, but will cause us to lose out in many ways here in this life. The trouble with many of us, instead of "working out our own salvation," we are wasting time trying to work out the other fellow's salvation. Really, we have a lifetime job to work out our own salvation (individually, or as churches), but we will never get to heaven by it. If we ever reach heaven, it will be by the grace of God. The Apostle Peter said, "Save yourselves from this untoward generation." - [Ac 2:40](#) But he did not mean that they could save themselves from eternal torment. He meant what he said, that they could save themselves from that untoward generation. They did that by working out their own salvation-by repenting, being baptized, etc., and living good, upright, spiritual lives.

