

# Signs of the Times

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*How charming is the place  
Where my Redeemer God  
Unveils the beauties of his face,  
And sheds his love abroad?  
Not the fair palaces,  
To which the great resort,  
Are once to be compared with  
this,  
Where Jesus holds his court.  
Here, on the mercy seat,  
With radiant glory crowned,  
Our joyful eyes behold him sit,  
And smile on all around.  
To him their prayers and cries  
Each humble saint presents;  
He listens to their broken sighs,  
And grants them all their  
wants.  
To them his sovereign will  
He graciously imparts;  
And in return accepts, with  
smiles,  
The tribute of their hearts.  
Give me, O Lord, a place Within  
thy blest abode,  
Among the children of thy grace,  
The servants of my God.*

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**EDITORIAL**


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*“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.” 1 Timothy 1:15-16.*



Elder J.B. Farmer

**I**n hearing the brethren speak and in viewing my own journey, it is evident that there are many times when those seeking the kingdom of God have

desired more evidence to indicate they are not deceived in their hope of eternal life. When one is cast down because of the remembrance of sins, and brought low in feelings of unworthiness, and sees no goodness in himself, he moans and groans inwardly and begins to utter the prayer of the publican, “*God be merciful unto me a sinner.*” Many times, I have sought to know plainly what is the true experience of grace for God’s little ones. I look back upon the way I have been brought and wonder if it is really in accordance with that of true believers. When we read and hear the experiences of those we count to be faithful brethren, their travels appear to be somewhat different in their details. I have been made to look for a common thread among them and wonder if it may be found. Believing that God has made provision for His children to have assurance in these things, it appears that He has given an answer, which cannot be denied. May we be blessed to look into the scriptures and find comfort and strength for our sojourn here in this world of sin and sorrow, weak and unworthy as we know ourselves to be.

The apostle Paul, also called Saul, declared by the Holy Spirit that God showed all longsuffering toward him, so that in him would be manifest a pattern to stand constantly before the household of faith. In him is the example of the way true believers are led of God in the experience of grace. A pattern is a type

or is typical of other things. We understand that the pattern of God's dealing with Saul is not given to only describe the outward details or the degree of intensity of the several parts of his experience, but rather to manifest the principles that are in operation. It is because of the principles in evidence that we so wonderfully enjoy the speaking and writing of our friends in the faith as they give their own personal accounts. How many times have you said or thought that someone told your experience better than you could yourself? I believe the reason is that the true experience of grace among the saints is similar in principle, though not necessarily in the particulars.

The blessed apostle Paul made it plain that before he was converted he walked contrary to the Holy Spirit. In this he was an extreme example of ignorance and unbelief. He revealed that he was a blasphemer, a persecutor and an injurious one toward the church. He confessed that he caused certain of the saints to be put in prison, and when they were put to death, he gave his voice against them. He compelled the saints to blaspheme and persecuted them unto strange cities. He even held the garments of those that stoned Stephen and was consenting to his death. We cannot find the same degree of violence and opposition in our unbelief, but we at one time also were without any feeling or compassion for the saints of God. We had no interest in Christ, or His

doctrine, or the sorrows of the church. Even if faithful parents had brought us up from babes to attend church meetings, we must confess that at one time we were in darkness and hardness of heart toward the things of God. The difference between Saul and us concerning our former enmity against God appears to be a matter of degree. But the principle of the enmity is the same.

During Saul's headlong pursuit of the church, he was arrested and changed by the Lord in an instant. Suddenly a great light shined round about him greater than the noonday sun. The terrors of the Lord were upon him and he was made to see what a vile fellow he was. He began to tremble in fear and astonishment when the Lord appeared to him. The Lord came to Saul unexpectedly. Can you remember when you were brought, without warning - whether suddenly or gradually - under the righteous law of God, and shown your sin and your worthiness for death and destruction? The converted apostle later made it plain that the whole world must become guilty before God, for there is none good. All have sinned and come short of the glory of God. This personal knowledge of our wretchedness is common to all that have been brought in the way of grace. This work of the law written in our hearts condemns us for our sin and kills us to self-righteousness. And this law is the schoolmaster that leads us to Christ. The law is that which pre-

pare us to know the need of the Savior, and leads us unto Him.

Saul was greatly humbled and shown that his sins were not only against people, but were against the Lord Jesus Christ himself. Jesus said to Saul, "*Saul, Saul, why persecutest me?*" In saying this, I believe Jesus showed that to persecute one of the least of God's saints is to persecute Him. Have you been made to see that your sins were against God, and that those sins demand the punishment of death for you? Having been given a Spiritual birth and a tender heart, and being brought into this knowledge, makes one fall into a state of weakness and fear and trembling. Most of the saints have not seen that great light in the same way as Saul, but all have been awakened to the brightness of the kingdom of God. It seems our experience is akin to that of the little newborn babe, when it is delivered from the darkness of the womb to the light of day. How great is that light it first sees. And how little the babe knows. And how much it needs the comfort of love, and to be cleansed and fed and clothed. Saul was brought forth as a little babe, and so it is with us, if we have been born into the kingdom of God.

This great change having come over Saul, he was made to be submissive and compliant to the Lord of glory. He inquired, "*Lord, what wilt thou have me to do?*" And the Lord said unto him, *Arise, and go into the city, and it shall be*

*told thee what thou must do.*" Have you yet been brought to the same place as Saul where all your desire is to please God? It is a place of not knowing, but trusting Him. Abraham, by grace and through the gift of faith, believed God and at God's command left his familiar home and friends, not knowing where he was to go. All of the saints are called to walk by faith and not by sight. When Saul's eyes were opened, he saw no man. He had to be led into the city. He was three days without sight and neither ate nor drank. He was in a pitiful condition. Even though we may not have had the extreme experience of Saul in these things, I believe we have been shown the essence of what it means to be brought to the end of our strength and killed to self-righteous confidence in the flesh, and to be made to trust the all-wise and merciful God. Saul's whole life was changed forever. Once he was strong, but now he is exceedingly weak. Once he was wise, but now he knows nothing. Once he thought he was righteous, but now he sees himself as the chief of sinners. Once he destroyed the church and made it suffer, but now he loves it and is made very glad to suffer all things for the sake of the church and to spend and be spent for it. Old things have passed away, behold, all things are become new.

Saul was led, not seeing, to the house of Judas in the street called Straight in Damascus. It appears

that this house represents the church. For it was here that Saul was instructed in the way of truth. The Lord appeared to Ananias and sent him to the house where Saul was praying. The Lord gave Saul a vision of a man named Ananias coming in and putting his hands on him that he might receive his sight. Ananias came, put his hands on Saul and Saul received his sight and was filled with the Holy Spirit and was baptized. The Lord generated Saul as a babe, brought him into the city into a certain house, and sent His minister unto him. God worked all the arrangements. Man had not purposed any of these things. Salvation is altogether of the Lord. The Lord sent the preacher, who by the Spirit preached Christ to Saul. Saul was given an ear to hear the gospel, and was given faith to believe and to call upon the name of the Lord, and by grace he was saved. The Lord deals individually with His people as He did with Saul. They are born of the Spirit, convinced of sin and are led to the church as blind, not knowing anything. God sends His ministers preaching the gospel of grace. And His people are given an ear to hear it, faith to believe it, and given the mouth of confession unto salvation. The Lord adds to the church daily, such as should be saved. Many, but not all of God's children are baptized and become members of the visible church. I am made to believe that all desire baptism, but some are hindered as was the thief

on the cross. Nevertheless, the thief was not the rule, but was rather the exception.

A dear friend and fellow laborer in the gospel gave an example of a tree that was blown upon by the wind. Some of the leaves were barely moving, but others were violently shaken by the same wind. So it is according to our experience. Some have been given earth-shaking experiences, while others have been only gently moved, but all are moved. All the movement of the leaves is caused by the same wind, and all the experiences of God's children are by the same Spirit. All the leaves shake similarly. The difference is only in the intensity of the shaking. The essence of the shaking is the same, as is the essence of the experience of God's little ones.

We are taught to make our calling and election sure. We are assured that God knows the ones that He elected and called since knowing all things He said, "*The foundation of God standeth sure having this seal, the Lord knoweth them that are his.*" We are faulted by some for saying we have a hope of salvation, but do not have certain knowledge of it. Since we cannot be absolutely sure of our calling and election until the Lamb's book of life is opened and our names are called, what does the scripture "*Make your calling and election sure*" refer to? I believe it means that by grace we must walk in the light and speak the truth in love, and be made will-

ing to suffer for the Truth's sake. Walking after the Spirit makes our calling and election sure unto others, but only gives us some hope and assurance that we are in the way of truth. The apostle John was inspired to say, "*Hereby we may know that we have passed from death unto life, because we love the brethren.*" This is the greatest thing I know that gives assurance that we belong to Christ. When all else fails and we sink down in fears and doubts, the undeniable fact that we love the brethren comforts and strengthens us and gives us hope that we may indeed have a part in this great salvation.

We look for an experience of grace in ourselves as we are commanded to examine ourselves, whether we are in the faith. We examine the pattern God has given in the apostle and look to see if we have been brought along in similar paths. And we search ourselves to see if we find the love of God in our hearts for the brethren. If we detect a similar experience to that of Saul, accompanied by this great love, we may be assured that we are not deceived in our profession, and that we shall not be disappointed at the coming of the Lord.

I trust that this was written in love and faithfulness and in hope of eternal life.

Elder J. B. Farmer  
10-21-2008.

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## CORRESPONDENCE

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November 7, 2008

Tony Horton  
1429 Howlett St.  
Hillsville, VA 24343

Greetings Brother Horton,

**P**lease renew my subscription to the Signs for two more years.

I have lost count of the years that I have been receiving the Signs, but they are many.

My husband was in the military and we travelled the country and the world for 29 years. There were never any Old Baptist Churches where we were.

It was always a joy to find a copy of the Signs or another paper of our faith in my mailbox when I arrived home from work everyday. I read them usually in one sitting.

We are retired now close to a group of believers that it is an honor to be among and we are thankful. I have more time to enjoy reading now.

Thank all of you for feeding the sheep who are scattered. God bless.

In hope,  
Vera Potter

10-25-08  
120 Gunn Road  
Reidsville, N.C. 27320

Dear Bro. Tony,

**P**lease renew my subscription to the Signs of the Times for two more years.

Enclosed you will find a check to cover the cost. We would love for you and Sister Horton and Sister Terry to come to see us at Dan River Primitive Baptist Church again, whenever you can. Thanks for all you are doing to help out with this paper. Hope to see you all someday soon.

Love & Fellowship,  
R. Allen Carroll

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### VOICES OF THE PAST

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**"BETHLEHEM EPHRATAH."**  
(Micah v. 2.)

**H**ow peculiarly blessed it is to us that God decreed and chose Bethlehem as the place where Jesus Christ, the Son of God, should be born into this world. This" was foretold by the prophet Micah; and when it was demanded by Herod of the chief priests and scribes where Christ should be born they readily answered, *"In Bethlehem of Judaea: for thus it is written by the prophet; and thou Bethlehem, in the land of Juda, art not*

*the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."* - Matt. ii. 5, 6. But Joseph and Mary this espoused wife, have their home in Nazareth of Galilee, a long way, after the manner of journeying in those days, from Bethlehem. The Scriptures cannot be broken, the counsel of the Lord it shall stand. God's decree, declared by the mouth of the prophet seven hundred and ten years before the birth of Jesus Christ, is that he should be born in Bethlehem. So, when the fullness of time was come God by his unerring wisdom, in the execution of his counsel, by his providence, for he worketh all things after the counsel of his own will, caused a puny creature (but he was considered among men to be the greatest in the earth at that time) to make a decree, and the fruit of this decree was to make Joseph the carpenter with Mary his wife take that long journey from their home to Bethlehem. But let us read together the story as told in Luke ii. 1-7: *"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (be-*

cause he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn," The Lord taught his people to look for Christ the Lord to be born in Bethlehem. This was of sacred signification unto them. This is how the Lord foretold the matter unto them: "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*" Bethlehem signifies the house of bread, and Ephratah, fruitful, fertility. Christ is the Bread of Bethlehem, and there is no bread in all the world except Christ, the *true and living Bread.* (John vi. 48.)

*"Without this Bread I starve and die,  
No other can my need supply;  
But this will suit my wretched case  
Abroad, at home, in every place.  
This precious food my heart re-  
vives;  
What strength, what nourish-  
ment it gives!*

*O let me evermore be fed  
With this divine, celestial  
Bread."*

Jesus Christ is peculiarly the food of his people; he nourishes and cherishes the church. (Eph. v. 29.) It is in Christ that a poor sinner is made to know his sins are all forgiven. It is in him we have redemption through his blood, even the forgiveness of our sins, according to the riches of his grace. O how the sin-famished soul feasts upon the pardon of sin. By Jesus we receive the atonement, and our sins are covered by Emmanuel's blood how blessed before our God is our condition. The quickened sinner hungers and thirsts after righteousness, and no such food is to be found in his sinful, wretched life. But Christ, who came forth in Bethlehem, is Jehovah our Righteousness. Christ is the end of the law for righteousness to everyone that believeth, and his righteousness is unto and upon them that believe in him. Here we are filled and our hungerings are satisfied, for we are made the righteousness of God in him.

*"Jesus, thy blood and righteous-  
ness  
My beauty are, my glorious  
dress;  
Midst flaming worlds, in these  
arrayed,  
With joy shall I lift up my head."  
"The terrors of law and of God  
With me can have nothing to do;  
My Savior's obedience and blood*



*Hide all my transgressions from view."*

Jesus Christ is the "hidden manna," (Rev. ii. 17,) the golden pot of manna in the ark of the covenant. (Heb. ix. 4.) O Christ, thou hast the words of eternal life, and on these our hungry souls must live. To whom shall we go if we should go away from thee? Thou art our Bethlehem, the house of bread. Thou only, Jesus dear, art the life and sustenance, the living bread of poor, perishing sinners. Christ, our Passover Lamb, is sacrificed for us. (I Cor. v. 7.) He is our feast of fat things, of fat things full of marrow, of wine on the lees well refined. (Isaiah xxv. 6.) Out of Bethlehem Christ came forth unto the Father, the Ruler in Israel. The Son of God was made of a woman, the Word was made flesh. In Bethlehem he was born of the virgin Mary, and she laid him in a manger. He was thus in fashion as a man; he was in the world, and the world was made by him, and the world knew him not. Christ was born a king, (John xviii. 37,) and we remember that Nathaniel exclaimed, "*Rabbi, thou art the Son of God; thou art the King of Israel.*"- John i. 49. The dying thief, beholding Christ upon the cross, according to the working of God's gracious and mighty power in his heart believed in Jesus, and prayed unto him, "*Lord, remember me when thou, comest into thy kingdom, and our dear Savior said unto him,*" *Verily, I say unto thee, To-*

*day shalt thou be with me in paradise.*"- Luke xxiii. 42,43.

*"Rejoice, the Savior reigns,  
The God of truth and love;  
When he had purged our stains,  
He took his seat above.  
Lift up your hearts, lift up your  
voice;  
Rejoice, aloud, ye saints Rejoice.*

*His kingdom cannot fail,  
He rules o'er earth and heaven;  
The keys of death and hell  
Are to our Jesus given.  
Lift up your hearts, lift up your  
voice;  
Rejoice, aloud, ye saints Re-  
joice."*

The shepherds were watching over their flocks by night. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."- Luke ii. 8-11. And I am sure if we poor sinners have had the testimony of the Comforter, the Holy Ghost, in our hearts that Jesus is our Savior we shall in truth believe that he is not only our Friend and Redeemer, but that he is Christ the Lord, the Ruler in Israel, the blessed and only Potentate, King of kings and Lord of lords. (1 Tim. vi. 15.) Christ came the Deliverer and Ruler

in Israel to deliver his people from sin and death, hell and the grave. He came to redeem us from the curse of the law; he spoiled principalities and powers, sin, death and Satan, and made a show of them openly, triumphing over them in his cross. (Col. ii. 15.) He finished the work the Father gave him to do; he was the Surety of the everlasting covenant, and ratified it with his precious blood. On the night in which he was betrayed he said, *"This is the new covenant in my blood, shed for the remission of sins."* Truly it is our precious Christ who has done worthily in Ephratah, and who is pre-eminently famous in Bethlehem. (Ruth iv. 11.) The renown of his fame has gone into all the world. The queen of Sheba heard of the renown of Solomon, and she came from the ends of the earth to partake of his wisdom. O, she found he was so glorious that she was overcome with his magnificence and wisdom, and she said to the King, *"It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes have seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and bear thy wisdom. Blessed be the Lord thy God, which delighteth in thee, to set*

*thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king" to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon... And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants."*- 1 Kings x. 6-10, 13.

Our Lord Jesus Christ being in the form of God thought it not robbery to be equal with God. (Phil. ii. 6.) In him dwelt all the fullness of the Godhead bodily, and one in his Deity with the Father and the Holy Ghost, he is the eternal God. No other being save the one self-existent, eternal Jehovah, the Father, the Word and the Holy Ghost, inhabiteth eternity. (Isaiah lvii. 15.) In the beginning the heavens and the earth and all the host of them were created by the breath of his mouth. (Psalms xxxiii. 6.) *"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all*

*things, and by him all things consist.”- Col. i. 16, 17. “All these creative acts of God were according to his eternal purpose. He created not the earth in vain, he formed it to be inhabited. I am the Lord, and there is none else. (Isaiah xlv. 18.) There is not an atom too many nor too few in all the universe, and no atom thereof shall exceed or come short of fulfilling his holy, wise, eternal decrees. In heaven, and earth, and air, and seas, He executes his firm decrees; And by his saints it stands confessed That what he does is ever best.”*

And it is peculiarly in connection with the church, the elect of mankind, that his goings forth have been from of old, from everlasting. Our Lord Jesus Christ is the wisdom and power of God; yes, he is *“the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.”- 1 Cor. ii. 7, 8.* So in Proverbs viii. 22-31, we have so blessedly declared his goings forth from of old, from everlasting, in the covenant ordered in all things and sure: *“The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no foun-*

*tains abounding with water. Before the mountains were settled, before the hills was brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.*

*When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men.”* Some scoffers have asked, What was God doing in eternity before the creation of the world? All that he was doing we do not know, but the transactions of Jehovah the Father, the Word and the Holy Ghost, that he has been pleased to reveal unto us in the Scriptures, *“are most surely believed among us”* and we muse upon these acts of the eternal God, his goings forth from of old, from everlasting, with sacred pleasure. Contemplate a few of the testimonies of the holy Scriptures relative to these matters. In Ephesians i. 3-6, the apostle Paul testifies: *“Blessed be the God and Father of our Lord*

*Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*" And Christ said, "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." And then he says, "Thou hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world."- *John xvii. 6, 23, 24.* Christ, the Lamb of God, was verily foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. (1 Peter i. 20,21.) Christ is the hidden wisdom which God ordained before the world unto our glory. (1 Cor. ii. 7.) God 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, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. (2 Tim. i. 9,10.) And thus the apostle Peter writes: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ. All the sufferings, death, resurrection and ascension to glory of Christ, was in fulfillment of the determinate counsel and foreknowledge of God. Our Lord Jesus Christ is the covenant Head of the church. He was set up as such from of old, from everlasting, and all the characters he should sustain unto his people, and all the offices he should fulfill in their behalf, were provided for in the counsel of Jehovah's will, according to the eternal purpose which he purposed in Christ Jesus our Lord. (Eph. iii. 11.) But these matters of the goings forth from of old, from everlasting, are too deep and too extensive to enlarge upon just now.

This belief is our comfort, that we are in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Savior."- Titus i. 2, 3.

*"Vast were the settlements  
of grace*

*On millions of the human  
race,*

*And every favor richly given  
Flows from the high decree  
of heaven."*

*O wondrous grace, and mys-  
tery profound,*

*In God's eternal purpose I  
was found;*

*His sovereign love, his  
grace, his deep decree,*

*In some mysterious way in-  
cluded me."*

FREDERICK W. KEENE.

NORTH BERWICK, Maine.

#### DEUTERONOMY XXXII. 9.

*For the Lord's portion is his  
people; Jacob is the lot of his in-  
heritance."*

**T**hat the Lord will receive and keep his portion is as certain as it is that he possesses "*all power in heaven and in earth,*" and is immutable. In the same chapter where my text is found it is recorded, "*Just and right is he.*"

Justice and right guarantee to everyone his portion; and when there is power on the side of justice to enforce its demands, the end of righteousness is always attained. The Lord's portion is said to be his people; Jacob is the lot of his inheritance. The lot is all of his inheritance, or all of his portion. The ends

of justice could no more be served by one taking more than his portion than they could by his taking less than his portion; he must receive all of his, no more and no less. So we conclude the Lord will take all of his people, and nothing more. His people are identified as Jacob. Jacob was the twin brother of Esau, yet the Lord loved Jacob and hated Esau; this was so that the purpose of God according to election might stand. (Rom. ix. 11.) But it is not my purpose in this article to investigate the relation of Jacob and Esau. Jacob will claim all of our attention. The Lord chose Abraham, and through him Isaac, and through him Jacob, and in him all Israel to be his special people, and separated them from all other people, and distinguished them in many ways as his separate people. Likewise those who were chosen in Christ to obtain salvation and eternal glory are separated from the world of mankind (which is just like them by nature, and their equal in every respect by ordinary generation) by the distinguishing grace of God, and thereby manifested the spiritual Israel of God. On the way as Jacob journeyed toward the promised land, the angel of the Lord met him, and he wrestled with the angel all night until the break of day, and the angel blessed him, and his name was changed from Jacob to Israel. His person was not changed; his walk was changed, but the same person did the walking now that walked before. His condition was so changed that his walk

was uneven henceforth, and he needed his staff to lean upon. Now the people of the Lord were chosen in Christ before the foundations of the earth were laid; this choice or election embraced the persons of his" people, not something that descended or was to descend from heaven. These people constitute the members of the body of Christ. The Lord speaking by David tells of their origin; he says: "*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 imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.*"- *Psalms cxxxix. 15, 16.* This locates the origin of the Lord's people in the lowest parts of the earth. Thus we see that the people that God loved, chose, and gave to his Son to be his portion and the lot of his inheritance, and that he separates from the world and manifests as the members of his body, of his flesh and of his bones by distinguishing grace, are creatures of earth. They are in no way different by nature from all other people. They had their origin in the earthy Adam, and became transgressors of the law in him, and came under its penalty. Now the people that sinned are the people that needed redemption from sin. The inspired record abounds with testimony declaring

that the loved and chosen people of God became transgressors of the law and fell under its curse in Adam, and that redemption was provided in Christ Jesus to deliver them from their bondage and from death and to secure into them the riches of eternal life and glory. Is not this the burden of the gospel to poor sinners? Yes, poor sinners; the very persons that sinned are the persons who need salvation from sin, and are the ones whom Christ came to seek and to save. Jesus says, "*I am come to seek and to save that which was lost.*" "*The whole need not a physician, but they that are sick.*"

The angel said of Mary his mother, "*She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.*"- *Matt. i. 21.* Paul said, "*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.*" Again, in speaking of Christ, Paul says, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Testimony might be added to testimony until every inspired witness had been examined, and all would be found declaring the same great truth that the salvation of sinners was the object of Christ's mission into the world. The covenant of grace and mercy embraced sinners and provided all the things

necessary for their complete redemption and emancipation from sin and all of its baneful influences and effects before time began. The stipulations of this covenant were but the expressions of the will of the Father, and in it Christ became surety for his people and the executor of his Father's will. He said of his mission here: I came down from heaven not to do mine own will, but the will of him that sent me; and this is the will of my Father which hath sent me, that of all he hath given me I should lose nothing, but raise it up again at the last day. We affirm that all that Christ ever did in execution of his Father's will, was done for his people, for sinners. There is such oneness existing between Christ and his people that they are inseparable. Neither of them can be perfect or happy without the other. The messenger of the covenant was held in contemplation and used as a pattern in the creation of man; for it is said, "*Let us make man in our image, after our likeness.*" So when Christ the-Husband of the bride, was manifested in that body which the Father had prepared for him to do the will of God, it was a body like unto his bride's body. He was made in all things like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. This is the work of the omnipotent God, and is marvelous in our eyes.

Great is the mystery of godli-

ness. There is a profound mystery running through the whole work of God in the work of grace, a mystery that finite creatures cannot understand or explain, and yet faith embraces it as truth, and hope delights to cherish the bright anticipation of it. The resurrection and the changes attending the same are by no means the least mystery connected with the work of salvation, yet the crowning work in the salvation of sinners could never be reached until the resurrection is attained. The apostle says, If the dead rise not, then our hope is vain, our preaching is vain, Christ is yet in the grave, and we are found false witnesses of God. But such fearful consequences do not confront the trembling prisoners of hope, for Christ is risen and became the first fruits of them that slept. The apostles were called in question for preaching Christ and the resurrection, which were inseparable themes with them, yet they proclaimed it the more and withstood and condemned those who denied the resurrection or taught that it was past already. Let us keep in mind that the resurrection is part of the work of salvation which Christ came to bring unto his people, and the people that were the recipients of all of the other provisions of the covenant are the recipients of this last and most glorious of them all, which admits them into the fullness of those blessings and glories which they have only been enabled to see and know in part heretofore. The faith and hope of the

people of God-sinners redeemed, embrace a future state of bliss and glory, where they cease from sin and have perfect rest from all their fears within and foes without. To deny them this faith and hope would rob them of the only pleasant anticipations they know, and render them most miserable indeed. Paul says, *"If in this life only we have hope in Christ, we are of all men most miserable."* But hope reaches beyond the shores of time, beyond this life, and embraces a higher and holier life where, as Job says, the wicked cease from troubling and the weary are at rest. Poor, halting, trembling, doubting ones, are you hoping for this blessed state? If so, then says the apostle, *"do we with patience wait for it."* And your waiting will not be in vain, for it is written, To them that look for him will he appear the second time without sin unto salvation. He appeared unto you once as your sin-bearer, and lifted that load of guilt and condemnation from you, and revealed to you how he had borne all your sins in his own body, and that they were not remembered against you any more forever; and he gave you faith to embrace this truth and rejoice in it, and here your hope still rests; but he is going to appear again, not to reveal himself as your sin-bearer, but as he who hath reigned until he hath put all enemies under his feet. He is coming in the clouds of his glory to receive his *"portion," "the lot of his inheritance," "his people,"* all that

the Father gave him; for he said they should come unto him, and that he would in no wise cast them out. I think I hear you say, I am such a great sinner; my thoughts and my conversation lie so far from God and righteousness. Yes, but Christ is an infinitely greater and richer Savior, and he is full of grace and truth. So wonderfully great is his Grace that when he extended it to his people—to you, my reader, it completely covered all your sins and blotted out not only them, but all the stain of them, and made you as clean in the eyes of God as though you had never been a sinner. While all this has been done for the people of God and is here revealed to them, yet there is a great change that must come before they are ready to meet the Lord at his second coming. They are still mortal, are bound by mortal relations, and are bearing the image of the earthy. These mortal relations must be dissolved, they must be made spiritual, and made to bear the image of their glorified Redeemer. This wonderful change is what Paul speaks of when he says, *"Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."*— 1 Cor. xv. 51,52. Indeed, this is a great mystery, yet the Spirit of God revealed it to the apostle, and he by the inspi-



ration of that Spirit shewed it unto us, and it is no intrusion into the secret things of God for us to look at it and rejoice in the hope of its fulfillment. True, the apostle did not explain the mystery, for then it would have no longer remained a mystery; neither did he explain any other part of the mystery of godliness, but the children of God delight to contemplate its glories and rejoice in the part which they hope they have in it. The apostle in speaking of this same mysterious event on another occasion said, *"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."* - *1 Thess. iv. 15-18*. Where in all the inspired record is the mystery of election, of redemption, of pardon or of quickening presented in simpler or clearer words as embracing the persons of the people of God. Reader, it is of no consequence what you or I believe and teach for the resurrection; here is the simple truth of it declared by the Inspired

apostle, and our contrary belief or teaching will never change the divine arrangement. Let us pause for a moment and consider this grand, this sublime event toward which the flight of time is hastening all the people of God: *"We shall not all sleep, but we shall all be changed,"* writes the apostle to the Corinthian Church. I understand the sleep here mentioned to be the sleep in mortal death, for in this same connection it speaks of the dead rising. In his letter to the Thessalonians the apostle says, *"We which are alive, and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep,"* *"but that they shall rise first, and then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."* The truth of the apostle's words then is this: some of the Lord's people will be dead, and some will be still alive, engaging in the various pursuits of this life as they now are at the second coming of Christ, at which time those that are dead will be raised up and those who are alive will with them instantaneously be changed, and all will be caught up in the clouds to meet the Lord in the air. The language of our text, *The Lord's portion is his people,* will be as true at that moment as when it was uttered; it will be verified in the presence and to the perfect understanding of all his cho-

sen, redeemed and resurrected people. They have labored and toiled, while they mingled their tears of penitence with their ecstasies of hope; they have hungered and thirsted for that satisfaction which this world is too poor to afford; they had often drank at the streams of this river that flowed from the throne of God and the Lamb, but they longed to drink at the fountain-head. You may be a doubting Thomas, you may be a denying Peter, you may be a trembling jailer; your trembling, your doubting or your denying will not hasten nor retard this supreme moment, this moment of all moments; it will certainly come, and your Savior will come with it. In their present condition the Lord's people are not suitable companions for him, therefore when that moment comes in which they are to be caught up in the clouds to meet him they will be changed. This, says the apostle, is what that change consists of: "*This corruptible must put on incorruption, and this mortal must put on immortality.*"- *1 Cor. xv. 53.* When this has been done for the Lord's people, their salvation from sin and all of its influences, effects and consequences will have been accomplished, their complete victory over death, hell and the grave been given, their feet will quit this earth as they rise to meet the Lord in the air, bearing his likeness, and" so shall

they ever be with the Lord." Should you, who see my face, I want you to know that my hope embraces that salvation, which had, its incipiency in eternity, is sufficient to reach down into the lowest depths of sin and degradation and embrace the persons, of poor sinners, quicken them into divine life, lift them up above the claims of a broken law, give them a standing in Christ Jesus, put a song of praise to him in their mouths, set their affections upon things which are above, preserve their whole spirit and soul and body until the coming of the Lord Jesus, and then deliver them into the presence of the Father in the resurrection at the last day incorruptible and immortal. At this haven is where my hope, the anchor of the soul, is resting, and here my faith is staid; but as my frail bark is tossed to and fro on the billows of doubt, and its destruction threatened upon the shoals of unbelief, I am often compelled to take soundings and pause to consult my mariner's chart and compass in a vain effort to assure myself whether I am in reality sailing on those "*broad rivers and streams; wherein shall go no valley with oars,*" and where gallant ships cannot pass. May the glorious Lord dwell richly in your hearts.

In humble hope,  
J. R. HARDY.

## ABOUT PRAYING.

*"AND in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."- Mark i. 35.*

**W**hat a solemn interest there is for me in this incident concerning the dear Savior, and in the form of words in which it is related. I would love to be able to tell some of the thoughts and emotions which have been in my mind from time to time for many years as I have read this most wonderful and touching portion of his history. But it has appeared to me so sacred and solemn that I have felt a kind of backwardness as I approached the subject, as though it were a kind of intrusion upon a most solemn scene. What a strong, overpowering desire he must have had to be alone. Could I rudely break in upon this holy solitude with my worldly, coarse mind? Many a time I have hesitated when my mind has been drawn out by words used by holy men of old, feeling that my mind was too coarse, and I was too unworthy to use them. How much more ought I to hesitate when contemplating the words and works of the Savior. Nevertheless I have found it most sweet and comforting to let the spirit of my mind follow the dear Savior as *"he went out, and departed into a solitary place, and there prayed."* Why would he be alone when he prayed?

Why would he go beyond the sound of human voices and the tumult of moving feet when he prayed to the Father, Crowds of people had gathered when the sun was set, and were now waiting to be healed when he should come out of this solitude and appear again; for in the crowd were those who had all manner of disease to cure, and devils to cast out, false doctrine to withstand, and the gospel to preach. The whole city was at the door. Can we wonder that he should need to be alone at times a little while, alone with the Father, alone with that mighty work, and that fearful responsibility resting upon him. If I ask questions concerning this most solemn work it is with trembling of soul. I would not send my poor thoughts rashly into this sacred solitude where the Savior is alone with the Father, beyond where he gives me the gracious right and privilege. But I may remember that he has caused his servants to write and speak of these blessed things to the poor and unlearned, and revealed them to babes. The precious promises are all given to those who especially feel and humbly acknowledge that they are unworthy of them. They are all given in the dear name of Jesus, and in his name alone. How many questions are asked in ourselves concerning prayer; how to pray, this and what to pray for! What is true prayer before the Lord? As for me, this subject of prayer is one that has given me much trouble and perplexity of

mind. Questions arise with reference to it which we reach to the depths of my soul. Can any man, except Jesus, teach another man to pray? Can anything be done to any form of words which will cause them to become a prayer By the mystery of faith Jesus teaches, and his work is perfect and without fault. But I am talking of our experiences here in time, and of our trials and troubles concerning the work of faith in our hearts. Sometimes poor souls try to come to the Lord in prayer, and they can only whisper. Then they fear they are all wrong. For me, when I am alone my prayers are much oftener in a whisper than spoken aloud. Did Jesus speak aloud when in that solitary place? When one can pray only in whispers he is sometimes tempted to question his hope. But there are times when that temptation is so sweetly and powerfully overcome that he finds his soul swallowed up in whispers of love and joy and peace. After having suffered many trials upon this subject as the poorest of the Lord's ministers, for more than fifty years, I find myself at the age of eighty-four years with no more ability to pray as I ought than the ability of a little babe to cry. (Romans viii. 26.) My mind keeps going again and again to that sacred solitude of the dear Lord our Savior where he was in holy communion with the Father, with whom he was so fully alone that he did not desire, just then, that one soul in all the world should be with him. In the

work in which he was soon to engage, no one could render him any help. That was his work; but no one could minister unto him in that great, holy and mysterious work. All that great crowd of people sleeping a little way from the solitary place where he was praying went there for their own benefit, and he was doing everything for them.

We know that the attitude of the body, the tone of voice, or any circumstance of the kind has nothing to do with the prayer of anyone. The prayer must be in the soul first, and it will bring the poor soul to the mercy-seat in the Lord's own time. But he does not yet know that this cry which comes up from the depths of the heart is prayer, nor can any uninspired man tell him so he can understand. But in the Holy Spirit's own way and time he will come to feel and understand the "*groanings which cannot be uttered.*" How little we think that these inward groanings are prayer. But it is the desire of the pure heart which causes us to feel this trouble. As for prayer, we thought we understood clearly enough about that, and were sure that if we prayed in the right way, and did the best we could, the Lord would bless us. But he who searches the heart made us to know what is the mind of the Spirit, who showed us more fully the depths of our depravity, and who made intercession for us according to the will of God.

How often we have to be taught

that we do not know what to pray for as we ought, (Rom. viii. 26,) but if we were left to ourselves to choose what to pray for, what bungling work we would make of it. How good it is for us that the Lord has kept all this in his own hands, so that whatever he commands us to do no mistake is made by the Lord. There is none to stay his hand, nor to say unto him, What doest thou? has it sometimes appeared to us that the object in praying is to let the Lord know what to do, and that the success of our petitions will be according to some power and energy and attractiveness with which we may be able to address the Lord? And have we been surprised to find our words entirely without life or strength? And to remember that the Lord does not need any words of ours to tell him what to do, nor will he allow anyone to persuade him. His power and purposes are beyond our reach. There is just as much power before the Lord in the prayer of a little babe, or of a feeble-minded man, as in that of the wisest man. Eloquence of speech has no place here. The true prayer must be felt in the depths of the soul before it can be understood in the mind of the one who spiritually prays. When we feel our helplessness in this respect, and are ready to give up, then we are surprised to feel a renewal of strength in our souls, and to feel some words of inspiration living in us, as of Paul, "*Pray without ceasing,*" and to find that by prayer and supplications

our requests are being, made known unto God.

What sweet and astonishing surprises are sometimes given to us as we try to get near the dear Savior with our griefs and longings and poor petitions, and with our vain efforts to reach the hem of his garment. It seems to me that Elijah was as much surprised when he saw the effect of his earnest prayer that it might not rain for three years and six months, as was the poor widow when she found a handful of meal in the barrel after she, had taken the last handful out. Elijah thought he was alone. If he had known about the seven thousand it might have been different with his feelings. He thought there were no true worshippers of the Lord near him. It is wonderful that he should feel such an earnest desire for so terrible a drought. The Lord had purposed to bring that awful judgment upon that guilty nation. It was undoubtedly a wonderful experience. It is a work beyond the power of any man to say of himself honestly, "Thy will be done." Elijah could be afraid, but not when the Lord put a prayer into his heart. The apostle speaks of this prayer of his as an encouragement to the timid and fearful. The dear Savior also refers to Elijah and the poor widow as representing the elect of God. (Luke iv. 27; James v. 17.)

When Jesus comes into that solitary place, in the garden of Gethsemane, there he prays for

them, but would still be alone. He would go a stone's throw beyond the chosen three, but his inexpressible suffering, brings him down to the ground. Now in his death and resurrection and entrance into glory he is with them forevermore. Unworthy of the divine favor of the Lord they all feel themselves to be, but it is that favor they forever desire and long for. Only in the felt presence of Jesus can they feel that favor to be theirs. Loneliness because of the dear Savior's absence is distressing. They cannot but continue to seek his face sorrowing. When he rises up now a great while before day, and goes out, and departs into that solitary place, they at once try to follow him. His prayer now is their prayer. They try to get near to him. They are afraid they are going to lose him. His prayer is in their hearts. Any place is lonely without him. This is because the dear Savior has gone with them and they with him. And he has prayed for them, and has said to the Father: The glory which thou gavest me I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, even as we are one. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 5, 1917.

*"Beloved of God, called to be saints."- Romans i. 7.*

**T**HE very word "saint" has become, through man's perverseness and wickedness, a word of reproach and contempt. But God will honour it, let men dishonour it as they please. God has put a crown of glory upon it, let men despise it as they may. There is no privilege or blessing that God can confer so great and glorious as to crown you with the crown of saint. He might have given you titles without number; he might have showered riches upon your head in the greatest profusion, rank, fame, talent, beauty, health, all might have been poured at your feet; but what would all these be compared to making you a saint of God? But what is it to be a saint? It is to be sanctified by God the Father, set apart for himself, to shew forth his praise. It is to be washed in the atoning blood and clothed in the justifying righteousness of the Son, and to be regenerated by the Spirit of God. It is to be introduced into a new world by being delivered from the power of darkness and translated into the kingdom of God's dear Son. What heart can conceive or tongue express the state of blessedness to which the despised saints of God are advanced even in this time state! They are sons and daughters of the Lord Almighty jewels in Jesus' mediatorial crown; members of his mystical body, and as such united to him by

indissoluble ties; pillars in the temple of God which shall go no more out; sheep redeemed by precious blood; virgin souls espoused to the Lord the Lamb. They are heirs of God and joint-heirs with Christ, and mansions of glory are prepared for them beyond the skies. There they shall sit as overcomers with Christ on his throne, and there they shall sing upon harps of gold the praises of a Three-One God to all eternity.

Elder J.C. Philpot

**CORINTHIANS 1: 26-29.**

*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:*

*But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

*And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:*

*That no flesh should glory in his presence.*

**CONTRIBUTIONS**

FOR NOVEMBER 2008

Hattie Spencer, VA .....	5.00
Vera Potter, MS .....	10.00
Meta Mills, AR .....	10.00
Hazel Garland, MD .....	25.00

**OBITUARIES**

**JEAN ELLEN GUNTER GRAY**

**T**he Church at Russell Creek acknowledges God's will in the passing of our dear Sister in Christ, Sister Jean Gray. She was born June 15, 1903 and died February 5, 2005, making her stay on Earth 101 years and 8 months. She was preceded in death by her parents, Ulysses Reid Cap Gunter and Minnie Conway Gunter; her husband, Walter L. Gray; four sisters, Beatrice G. Ballard, Wayra G. Hazelwood, Evelyn G. Heath, Ethel G. Goad; and four brothers, Roy Gunter, Emmitt Gunter, William Gunter and an infant brother. She leaves to mourn her passing a host of friends and Church family. She attended Elon College and taught school, music and singing at Gilbert's School for awhile. After her husband's death she lived alone and spent her devotion to the Church at

Russell Creek and to her nieces, whom she shared a mutual love and respect for, always cooking "sweets" for them and inviting them to cook something and go with her to the Communion Service at Russell Creek. She fell while gathering wood for her cookstove at age 97 and had to leave home. She stayed a while in the Landmark Center in Stuart, Va. and spent the last year in the Skilled Nursing Facility at Stuart Hospital.

Sister Jean came before the Church at Russell Creek the first Sunday in May, 1978, professing a love for the Church and was received into the fellowship. She was Baptized the first Sunday in June, 1978, by her pastor, Elder Frank Pegram. She remained a faithful member until death. Even after she was confined to a nursing home, she arranged for her nieces to come and bring her to Russell Creek on the first Sunday in August. Although almost deaf, with her good ear turned toward the singers, she could sing "Amazing Grace.. and ..When I can read my title clear" when some of the Old Baptists met to sing for the residents of the nursing home. Her funeral was conducted February 8, 2005 by Elders Kenneth Hopkins and Bernard Hutchens. Her body was laid to rest in the Gunter Family Cemetery beneath a beautiful mound of flowers, to await that final day.

This unworthy writer had an unusual experience in Sister Jean's death. I was not a member of the Church at that time, but was seeking for a way to get there, to no avail. When Sister Jean died, I seemingly lost hope of finding a way to go to the Church, as there was only one other member, and he was disabled to attend. At the funeral, Sister Jean had written down a scripture, the 12th chapter of Hebrews, and requested that whomever preached her funeral should comment on it. The substance of it was "*Run with patience the race that is set before you.*" I believe Sister Jean wrote this scripture for me, as a feeling of reconciliation to God's Sovereign Will came over me and remained until I came to the Church.

Sister Jean is greatly missed by all who loved her, but we feel our loss is her eternal gain. She was blessed to show forth the Fruits of the Spirit, Love, Joy, Peace and Meekness because she was born of the Spirit. One day ere long, we hope to be with her to hear that welcome voice say "*Come you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*"

At the request of the church, copies to be made for the church record, for the family and for publication.

In bonds of love,  
Lowell Hopkins



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*JESUS, O name divinely sweet!  
How charmiug is the sound!  
What joyful news! what heavenly  
sense  
In that dear name is found!*

*Our souls all guilty, and con-  
demned,  
In hopeless fetters lay;  
Our souls, with numerous sins de-  
praved  
To death and hell a prey.*

*Jesus, to purge away this guilt,  
A willing victim fell,  
And on his cross triumphant broke  
The bands of death and hell.*

*Our foes were mighty to destroy,  
He mighty was to save;  
He died, but could not long be held  
A prisoner in the grave.*

*Jesus! who mighty art to save,  
Still push thy conquests on;  
Extend the triumphs of thy cross,  
Where' er the sun has shone.*

*O Captain of salvation! make  
Thy power and mercy known;  
Till crowds of willing converts  
come And worship at thy throne.*

*Stennett.*

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Sis. Annie Bell Posey Malone	

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 EDITORIAL
 

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*For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.*



Elder R.H. Campbell

I have always read the above verse of scripture and thought of it as referring specifically to the suffering of Christ, in his cruel death on the cross at Calvary, but, as I read it recently it seemed to say something different to me. I could be mistaken, but I be-

lieve that it goes much deeper than that one event. Of course, Christ's suffering included his death on the cross, but I think that what the writer is referring to here is his entire life, in the flesh. He was, and is, the immaculate son of God, a part of the trinity, a perfect entity without sin, or any of the natural characteristics of man until he was given this body of flesh; one who inhabited the portals of heaven with all of the glory of that kingdom, and now as a man he must suffer the temptations of the flesh, yet without sin. (*Heb 2:16-18*) "*For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able to succor them that are tempted.*" It was a sore trial indeed, and required this suffering to fulfill his mission and accomplish the work that his Father gave him to do.

(*Isa 53: 1-6*) "*Who hath believed our report? And to whom is the arm of the lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected*

*of men: a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely, he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.*" You can see, from this scripture, the extent of the sufferings and shame that he endured, in the world, for his children.

Paul said of him, (*Heb 5:8*) "*Though he were a Son, yet he learned obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him.*" In his life here on earth, he was in somewhat of a similar position to that of the righteous Lot; when he dwelled in the city of Sodom before the overthrow. (*II Pet 2:8*) "*For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.*" If Lot, a natural man, endowed only with the characteristics of the natural man, suffered, being surrounded with the wickedness of those around

him; how much more intense must the suffering have been, for Christ, whose suffering was his constant companion, as long as he dwelled in this body of flesh. His soul must have been even more vexed witnessing the unlawful deeds and that from the very ones that he loved, and came into the world to seek and to save.

On one occasion, it is recorded that Jesus would not commit himself to those that were with him, at the time, because he knew all men, and needed not that any man should testify of man: for he knew what was in man. He knew the natural man for what he was, as is recorded in, (*Gen 6:5*) "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*" When God came down and visited man whom he had made, it repented him that he had made man, and it grieved him at his heart. It is recorded in, (*Gen 6:3*) "*And the Lord said, my Spirit will not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*" This fleshly nature is what grieved God, and now Jesus must dwell among them in the body of flesh, and learn the temptations that his children suffered.

If, it repented God that he had made man, from observing his actions in the flesh, how much more must Jesus have suffered as a man dwelling in the flesh, with the perfection and purity of the Holy Ghost

within him and then his living among them, as God, and also as man. In doing this, Jesus, was in truth, himself bearing a cross, even as he told his children that they must do, when he said, (*Mat 16:24*) "*Then Jesus said unto his disciples, if any man will come after me, let him take up his cross and follow me.*" as for that cross it was laid upon him as a results of that council that was held between the Father, Son and Holy Ghost before time began, and he must bear it to accomplish the work that his Father gave him to do, and it included the suffering that he must bear, as well as the cruel death on the cross.

Then, in the subject text, it is written, "*as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.*" Man cannot arm himself with the mind of Christ, but as Paul said in (*I Cor 2:16*) "*For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*" and again it is written, (*II Tim 1:7*) "*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.*" When one is quickened by the Spirit, he is given these qualities and does indeed take up his cross, follow Jesus, and by so doing he begins to suffer in the flesh. He had previously been at home in the flesh, enjoying the pleasures and follies of the flesh,

but now things have taken on a different perspective with him. He now realizes the sin and depravity of his natural life, in the flesh, and his prayer now is the same as that of the apostle Paul when he prayed, (*Rom 7:24*) "*O wretched man that I am! Who shall deliver me from this body of death? And he, as it would have been said in the old scripture language, repented of his sin in sackcloth and ashes.*"

Although man is never able to accomplish the task of ceasing from sin, in the flesh, it is to the creature that has, that Paul is referring when he said that he walked after the Spirit and not after the flesh and therefore there was no condemnation to him. This is in the sense in which, as I understand it, that John said, (*John 3:9*) "*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.*" This is the new creature in Christ who cannot sin because the Spirit of God is his director, although the old man continues in sin, and will continue to do so, as long as he is clothed with this body of flesh.

This change in the man is wrought by the bringing in of the new covenant, as described in, (*Heb 10:9*) "*Then said he, Lo, I come to do thy will O God. He taketh away the first, that, he may establish the second.*" The first being the law of sin and death, which came by Moses, and which Jesus

fulfilled to a jot and a tittle, for the sins of his children under that covenant, by his death; and the second being the new covenant which he set up, and which is described in, (Heb 10:16-20) *“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.”* Notice, the wording of the scripture regarding the establishment of the new covenant, *“I will put my laws in their heart, and in their minds will I write them; and their sins and iniquities will I remember no more.”* the establishing of the new covenant in their hearts removes their sins into the land of forgetfulness before God. It is as the sacrifice made under the law for the sins of Israel, (Lev 16:21) *“And Aaron shall lay both his hands upon the head of the live goat,*

*and confess over him all of the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and shall let go the goat in the wilderness.”*

The time in which all of this is accomplished, Jesus’s suffering in the flesh, and his crucifixion on the cross was recorded by the prophet Amos (Amos 9:13-15) *“Behold, the days come saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop down sweet wine, and the hills shall melt. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”* The plowman overtaking the reaper, and the treader of grapes him that soweth the seed are the beginning and the ending of a crop, in nature, and isn’t the season of which we are considering, the end

of the old, and the beginning of the new, they are both occurring at the same time. Then, it is recorded that they will rebuild the waste cities, they will plant their vineyards and reap the fruits thereof, make gardens and eat them. This is the time that he will restore the glory of his kingdom, but it will not be a natural kingdom as it was when Solomon built the temple and restored the glory of Israel as it once had been, but rather, it will be a spiritual kingdom in which he will indwell them, be their God and lead them in the paths of peace. This will be a spiritual kingdom and the blessings will be spiritual and not of the natural things of this world, and it shall stand forever, throughout time and eternity, *(Amos 9:15)* ***“And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.”***

I have always felt that the apostle Paul, in his statement in the eighth chapter of his epistle to the church at Rome addressed this issue when he said, *(Rom 8:1-3)* ***“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.”*** Those who have been born again are the ones who are in

Christ Jesus, and whose desire it is to walk after the Spirit, and not after the flesh. They have been made to see the flesh for what it really is, and then, since they are now armed with the mind of Christ, sin has no more dominion over them as it did in nature. Sin does continue to dwell in the flesh, but not in the mind of Christ with which they have now been armed, and which enables this new creature in Christ to desire with all of his heart, to walk after the Spirit.

*(Heb 10:9)* ***“Then said he, Lo, I come to do thy will O God. He taketh away the first, that, he may establish the second.”*** The first being the law of sin and death which came by Moses, which he fulfilled to a jot and a tittle for the sins under the law covenant, by his death; and the second being the new covenant which he set up, and which he described in, *(Heb 10:16-20)* ***“This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.”*** Notice, the wording of the establishing of the new covenant, ***“I will put my laws***

*in their heart, and in their minds will I write them; and their sins and iniquities will I remember no more.*”, the establishing of the new covenant in their hearts removes their sins into the land of forgetfulness before God. It is as the sacrifice made under the law for the sins of Israel, (*Lev 16:21*) “*And Aaron shall lay both his hands upon the head of the live goat, and confess over him all of the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and shall let go the goat in the wilderness.*” This is the only way that I can understand the fact that the man who continues to sin daily, can lay any claim to having a portion of that blessed inheritance that is laid up for those who love the Lord. This is because their sins have been atoned for, and the man stands just and without sin before God. Peter clarifies this when he says, they are those, (*Pet 1:5*) “*Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*” These are those under the new covenant where there is no sin unto the Lord’s people because the law that would condemn them has been taken away when Jesus nailed it to his cross, in his death. (*Col*

*2:13-14*) “*And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.*”

His death, on the cross, was for the new man who is quickened, or born again. It did nothing for the flesh, for Paul told the Romans that he had condemned sin in the flesh, or, in other words, restricting sin to the flesh of the old man, where it will continue to reign as long as he lives, for as Paul said, (*I Cor 1:14*) “*But 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.*” This natural man has no part in that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. All men are born of the flesh, but only those chosen in Christ are born of the Spirit, and they are the only ones who will worship God in Spirit and in truth.

Following the great chapter of Hebrews regarding the works of faith of the saints under the law, he admonished those, in his day, saying, (*Heb 12:1-3*) “*Wherefore seeing we also are compassed*

*about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.”* The great cloud of witnesses of which Paul speaks, are the experiences of those who have gone on before, and who left them on record for future generations, that they might know of the salvation of the Lord, as it will be revealed unto them by the Spirit, and that they may have fellowship with the saints of God in all ages.

John, who was an eye witness of the sufferings and death of Jesus, in a most loving and caring manner stated it this way. (*I John 1-4*) *“That which was from the beginning, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and manifested unto us; that which we have seen and heard declare unto you, that ye also may have fellowship with*

*us; and truly our fellowship is with the Father, and his Son Jesus Christ, and these things we write unto you, that your joy may be full.”*

The arming of your self with the mind of Christ is not optional with the creature; it is even as the whole armor of God. They are both included in the gift of faith, and this is not of works, lest any man should boast. They are the workmanship of God, who created them in Christ Jesus, before the foundation of the world. and ordained that they should walk in them.

*Isaiah said, (Isa 40:1-2) “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”* If the above has been comforting unto you, it is because that you are among those to whom the promises are given, for these truths are of no comfort to those who do not understand your speech. They are not stirred, as they have no evidence in their travels of their being included in these precious promises, and they are foolishness unto them. If you have been fed and comforted by the presentation of these truths, then you are one of those to whom the promises were made.

In bonds of love,  
Richard H. Campbell



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*VOICES OF THE PAST*

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**“NO MAN HAS SEEN GOD  
AT ANY TIME.”**  
(*John 1:18*).

**D**ear Elder Spangler: — In conversation with you recently at Mossy Rock, you indicated that I should send further writings for the Signs. Of my poor weak self, nothing can be offered of interest to those seeking enlightenment on the Scriptures. It will be only thru the enlightenment given by the Lord, if these thoughts on the above scriptures are found to be worthy of publication.

Upon meditation, after noting these words of St. John, who I believe was the deepest spiritual writer of those four gospel writers, his reason for so stating or writing these words, seemed to stem from the fact that he had just set forth certain things that strongly indicated he had seen God with natural eyes. In verse 6 of Chapter I, *“There was a man sent from God, whose name was John,”* which would generally be accepted as showing that he had actually been in the presence of God, or could not have started traveling away from Him. In verse 7, he says — *“The same came for a witness, to bear witness of the Light,”* etc. This also would indicate he possibly had seen that LIGHT with natural eyes. Also, since he had written *“In the beginning was the*

*WORD, and the WORD was with God, AND THE WORD WAS GOD”* which was soon followed by his words in verse 14, showing how the WORD had been made flesh and dwelt among them, and *“We beheld his glory, the glory of the only begotten of the Father,”* etc, would cause many to believe that he actually had seen God the Father, and by seeing the WORD, which he before had said was God. Therefore, in order to definitely establish the fact he had not seen God with natural eyes, he so wrote that **“NO MAN HAS SEEN GOD AT ANY TIME.”** He thus made it clear that God is seen only in a Spiritual sense thru eyes that have been opened by and thru the new birth, like those, *“Which were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD.”* (Verse 13)

Now we find that a little later — when Jesus was confronting those Jews that sought to kill him as recorded in the late part of Chapter 5, He told them *“And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.”* (Verse 37)

While treating on this subject, let us examine Exodus 33, the last part thereof, where Moses heard the Lord speaking, and in verse 18, Moses begged the Lord, *“Shew me thy glory.”* The Lord gave answer in verse 20, *“Thou canst not see*

*my face; for there shall no man see me and live.*” He told Moses he should see his back parts, but not his face. (Verse 23)

Now we have the testimony of St. John, Jesus and the Lord God, that His face - God’s countenance, could never be seen with natural eyes. The Lord made it clear to Moses that should mortal man behold his face, it would cause his death. After considerable meditation and study of this mysterious fact, I believe I can see why God Almighty has so designed that His face cannot be seen by mortal eyes. It would first seem to be definitely to show the lowly, weak and helpless state of man as compared to the majesty and glory and power of God. David seemed to have this very thing in mind in Psalms 22:6, when he wrote, *“But I am a worm, and no man; a reproach of man and despised of the people.”* A worm is invariably looked upon as a contemptible thing, and there is a great gulf, indeed, between the worms we see daily upon this earth, and mankind. Just as the worms about mankind cannot look upon his face or being, so mankind that was created from the dust of the earth, cannot look upon the countenance of Almighty God. Also we must consider the fact that God is a great LIGHT, such as to be beyond the comprehension of poor mankind. We have the best of evidence in the experience of the Apostle Paul who was struck down and blinded by the countenance or LIGHT of God when it shone around

about him, as recorded in Acts 9:3. It is not said that Paul was looking upward into that LIGHT, but that it shone around about him. We do not have to guess what would have happened to Paul’s eyes had he been staring intently up into that great LIGHT. It was not God’s purpose to take away his eyesight permanently.

I am inclined to view the Sun and God Almighty as the two great LIGHTS, the one to give light for the world as purposed and directed by God, and the greater SPIRITUAL LIGHT, that gives off that needed light to His chosen ones, from the beginning to the ending of time on this earth. Now God, in his creation of the Sun and all things created, certainly would not create anything, with greater power or brilliance than He has, and He made the Sun to be lesser in brilliance and power than that of Himself. Yet man cannot gaze into the Sun without great damage to his natural eyes. If man cannot gaze into or behold directly the lesser light, the Sun, then we can see why God told Moses - *“There shall no man see me and live.”*

Let us remember too, that God’s countenance and great LIGHT will suffice to brilliantly light the Heaven of Heavens and it will be the most glorious and wonderful LIGHT to behold. I go along hoping and praying that I will be one of the countless number to be in that glory world of eternity.

Concluding, will state that those few of us scattered about in this Northwestern area, were greatly

blessed in having you among us recently. I could only be present for the three day meeting in Mossy Rock where you and Elder Attebery preached most enlightening sermons. It was most wonderful of you to make the long trip out to this West Coast area.

I hope it is the Lord's will that I shall be privileged to hear you preach during January when the wife and I will be back in that area, visiting in Northeastern Tennessee, North Carolina and on down to Miami, Florida and New Orleans. I have hopes of being with Elder R. W. Rhodes while in the New Orleans area. Remember this poor sinner when at the throne of grace.

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

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Lyles, Tenn. , March 18, 1927.

**D**EAR BROTHER STAFFORD:- Your unexpected letter received, read and reread with much interest. I say unexpected, because I do not think I ever saw you, but when I find that a person reads the SIGNS OF THE TIMES I have to believe he is a subject of grace. I notice you do not belong to the church, but I discover you trust in Jesus. I also note that you are fifty-six years of age, live on a hill side farm and are alone in the world. I passed my seventy-first year February 23rd last.

I was injured in my left knee joint by an axe in the year 1900, which crippled me for life, and I cannot work or get around much. I was raised on a farm, but now have none, except a garden I work in. I was born eighty miles east of Waverly, the county seat of Humphreys County, Tennessee. My brother, you close your good letter by saying, "*Write to a poor helpless sinner like me.*" Oh what good words! How they suit my feelings! "*Helpless,*" means that our Savior has done and must do all things for us. He must be, and is, made unto us wisdom, righteousness, sanctification and redemption. He is all these things to us, as we hope, though we often doubt. We feel too unworthy for such glorious things. We not only feel to be sinners before we are quickened, but we are yet sinners, and I am glad this is so, for "*Christ Jesus came in to the world to save sinners; of whom I [Paul] am [now] chief.*" Jesus is our prophet., priest and king. He is the Alpha and Omega, the beginning and the ending, the Almighty. Then he is all things to us, for we are helpless, and he is the Almighty, no power but of him. The powers that be are ordained of God. Listen: "*Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of ev-*

*ery creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him.”- Col. i. 13-16.* Read all the chapter. This proves the universal reign of God’s government over all worlds, creatures and things, from the smallest atom that floats in space to the great archangel around God’s throne. I do not believe that the great supreme God looked through time and there saw who would do good, and then fixed his purposes to suit the convenience of his creatures, for such an idea would make him a God subject to influence. This is not the character of the God of all power, but I believe God was before all things, and therefore there was none that could influence him, and so our God, without any influence, declared the end from the beginning, and from ancient times the things not yet done, saying, My counsel shall stand, and I will do all my pleasure. Yes, he declared this, and who but an enemy would say, Jehovah, why doest thou? I hope your pure mind of Christ will grasp this eternal truth. If God is before all things, and he alone inhabiteth eternity, then who can hinder even one of these things coming to pass in its precise order as he declared it Listen: *“And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in*

*all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell.”* Do you ever read in the Bible of any fullness dwelling in finite men. No sir, but all the fullness dwells in Christ. Men and devils must bow to God’s divine control. God’s government is above all governments; He raises up kings to develop his purposes to his people, and he says of Pharaoh, *“Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.”* Pharaoh was a persecutor of the children of Israel, and was just as sinful in persecuting those Israelites as he would have been had God had no purpose in it. Pharaoh meant it for evil, but God meant it for good, as in the case of Joseph’s brethren. When Joseph, the type of Christ, made himself known to his brethren he said, *“Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life,”* &c. So he raised Pharaoh up for a purpose to persecute the children of Israel, the type of his people of all nations. Pharaoh is still living and persecuting the children of God and through this persecution God has the gospel declared throughout all the earth. Look at the persecution of the Son of God through the Pharaoh principle which God ruled over to the salvation of his people. Look at the per-

secutions of the prophets and apostles. See where many of the saints were put to death, but our God stood by them and ruled over it for the good of his people and still held the preeminence. The holy apostles were persecuted from one city to another, they preached the gospel of the grace of God everywhere. God ruled all these things over to his own divine purpose and to his own glory and still held the preeminence. In this crowning work of grace you see how helpless men are in God's sight. All these things are in your experience and you are made to say in your dear letter that you are a helpless sinner. God holds you under his divine control, and best of all, he keeps you by his omnipotent power and has saved you by his grace. This power of God in you causes you to not desire to persecute the saints. You are dead and your life is hid with Christ in God, and *"when Christ, who is our life, shall appear, then shall ye also appear with him in glory."* Our dear Lord will allow his children to drift away from him only so far, and no farther, and then he gives them repentance, and thus they are taught to feel humble, for had not God given them repentance they could not have returned, for all are poor helpless sinners, trusting in the living God. Yes, without strength, helpless. Thus all the strength we have comes from our dear Lord. In him all fullness dwells. This fullness lies in none other; but in him. *"Blessed be the God and Father of our Lord*

*Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."* Now listen to the best of all: *"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."* Listen: *"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."* Oh I cannot quote all on this glorious subject. God's government is above all the governments of this world. *"The government shall be upon his shoulder [power]; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."* He is all these things to his people. How strange to think that some would limit God's absolute predestination of all things, or think that one link of his chain of divine providence could be left out. We poor finite creatures cannot sit as judges of what God shall do or what he shall not do. It has often been said that God predestinated the good things but he did not predestinate the bad things. Now what man, or set of men, is able to sit as judge of the Almighty and prescribe boundaries for our God, and draw the dividing line, seeing that men are altogether helpless, and vanity. But inspiration says they limit the Holy

One of Israel. While they do this very thing, the truth remains just the same: no change in the government of God; never has been, and never will be. Death or hell can do no more than what the Father pleases. This chain of all the events of time is linked together so minutely that even our God told a lying spirit to go and entice Ahab to go to Ramoth-Gilead and to be killed, so the dogs should lick his blood to fulfill the word of the Lord. Jesus said to Judas, "*That thou doest, do quickly,*" to fulfill the prophecy of God which says, "*He that eateth bread with me, hath lifted up his heel against me.*" When Judas betrayed the Son of God he made him known to the enemies by giving the Lord a kiss. If God did not predestinate those most sinful acts what is it he has predestinated? If he only predestinated the good, and left the wicked men and devils to drift along upon the scale of blind chance, may it not upset the government of our God. If he has only predestinated the good actions of men, and has left evil men and devils to drift along as they desire, is it not a fact that they might enter heaven itself and destroy the inhabitants of God's supreme government? Suppose that God in the setting up of his planetary system. had placed one

single star in space to run at random who could know what the destruction of the multiplied millions of stars might be and might not all things, with men and angels, have gone into nonentity, and not a single soul left to tell the sad story. God might have been dethroned and with all of his royal family sunk in oblivion, and not a trace of anything to be found in all the eternal purpose of God; that is, if all things had not been predestinated of God. To my mind, God has predestinated all things, or else he has predestinated nothing. It is said by holy inspiration, "*The wrath of man shall praise thee; the remainder of wrath shalt thou restrain [keep from being].*" O my brother, how this view of the high and lofty One has brought us down to the dung hill in deep contrition of soul, and he sits upon the throne of his majesty in the highest heavens working all things after the counsel of his own will.

I have not written as I expected, but hope you can understand me, and that God may give you a crumb of spiritual food to feed your hungry soul. Write again, my brother, when God gives you a mind. Remember poor me at the throne of grace.

A poor sinner saved by grace, if saved at all,

J. R. Hatcher.

## JOHN XVII. 20.

**A** DEAR sister in the west asks that we write upon the words, "*Neither pray I for these alone, but for them also which shall believe on me through their word.*" She says that a young Primitive Baptist minister asked her about this text, and that they could see no kind of Arminianism in it, as some in these days claim.

There is a very good reason why our sister and the young minister could see no Arminianism in this text, and that is because there is none in it at all. Arminianism means that by human instrumentalities sinners are raised from the dead to the possession of divine life. It is claimed that preaching, praying, singing, exhortation, and a thousand other works of human device, are the means of bringing sinners to know, and love, and serve God, and be saved everlastingly. This Scripture, and some others, have been used as a support to this theory. No doubt this has been done honestly enough by many, for these Scriptures have seemed to them, on the face of them, to teach this theory, which is to the exaltation of man rather than God.

The result has been in thousands of cases at the end to put the efforts of man first and foremost, and to ascribe salvation to human effort rather than to the power of God; and a thousand times more is said, and a thousand times more

stress is laid upon man's share in this salvation, than upon what the Lord has wrought. In the finality there is no half way ground between giving all the glory of salvation to God, and all of it to man. If we are not saying in heart. Not unto us, not unto us, but unto thy name be all the glory, we shall soon be saying, Not unto thee, not unto thee, but unto us be all the glory. But all who truly believe know that it is all of grace, from first to last, in this matter of salvation. A song with which we have been familiar many years expresses the travel of that soul that is truly being led by the Spirit of God; the first verse ends, "*All of self, and none of thee;*" the second verse ends, "*Some of self, and some of thee;*" the third verse ends, "Less of self, and more of thee," and the last verse ends, "*None of self, and all of thee.*" All the travel of grace is to this end; it is from self to the Lord. First the soul seeks to save itself, but at the end it comes to seek salvation of the Lord. All this our sister (and we doubt not, the young minister also) knows well we are assured, and the text suggested cannot mean anything contrary to this.

We feel like saying a few things with regard to what it does signify, if the Lord will. First, it is clearly stated in the word that man, since the transgression of our first parents, is not only depraved, condemned, lost and guilty, but also is dead to God, dead in sins, under the dominion of Satan and in, bondage in every fac-

ulty of his being. These are not mere figures of speech, but plain statements of truth, literal truth. They are not hyperbolical expressions, intended to arrest the attention of men, but they are simple expressions of plain but dreadful facts. Man is as much dead to God, and dead in sin and as literally so, as are men in their graves from whom the breath of this mortal life is departed. *“In the day that thou eatest thereof thou shalt surely die.”* This was not spoken in vain, man did die in that very day. It need not be said that men are not dead to this natural life, but they are dead to God, and one day all men will die to this natural world, even as all our fathers before us. This we need not argue, for we doubt not that Old School Baptists all believe it. And, what is more, know it each one for himself. It is also manifestly involved in this thought of death that men cannot even will to live, since where any will whatever exists there must be life preceding the will, and out of which the will comes forth. The dead know not anything, and they that are in their graves naturally cannot even desire to live, and do not know that there is such a thing as life. So in that death of which we have been speaking there is no capability of even desiring life eternal and immortal. The dead, in this sense, do not know they are dead, neither do they know anything of the life of which they are destitute. Unless this be so, there is no force no settled meaning in lan-

guage. In this death there is no knowledge of sin or righteousness, no knowledge of separation from God, or of communion with him, no knowledge either of enmity to God or of peace with him; therefore this dead man cannot mourn over sin, nor long for redemption. While abiding in this state of death to God, and in sin, he desires not God, and knows him not; neither does he realize the dominion of sin and Satan, nor can he desire release from this bondage. So complete is this bondage that he does not know that he is in bondage. He looks with pleasure upon the very chains that bind him, counting them ornaments rather than chains. How then shall man be recovered from this state of death? There is a way, and that way is revealed in the word of God; it is summed up in this language of the apostle, *“And you hath he quickened, who were dead in trespasses and sins.”* He *“hath quickened us together with Christ.”* And, *“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 you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him.”* Two things are apparent in these quotations from the word. One is that the dead are made alive to God, and the other is that God himself performs this work; and a third thing is to be noticed, viz., that in all these Scriptures there



is no mention of any human means used in this quickening; the language is direct in all these Scriptures: "*You hath he quickened.*" Concerning the word "*quickened,*" it has been argued that it does not always mean giving life to the dead, but, sometimes, to revive that which is languishing. That is true, but even when used in this secondary sense, the work is still the Lord's, and it still remains true that the primary signification is to give life where it was not before; and in these Scriptures it is expressly said that it is the dead that are quickened. Whatever secondary meaning, therefore, the word may have, in the Scripture quoted above its meaning is the primary one: of making alive the dead. This, then, is the work of God, without human instrumentalities. Many things are committed to the servants of God in their ministry, but this is not one of them; this our God has reserved in his own hand. It was so in the beginning; all life, of all sorts and kinds, came forth from the hand of God. Adam could till the ground and cultivate the fruit of it, but he could not give life to that which was dead. No plant in all the world can point to man as he who has caused it to live. Many a plant could testify that man has watered, and pruned, and nourished it, because it was living, that it might bring forth fruit more abundantly, but its life, its power to grow and thrive, is of God. So it is solemnly true that all life is of God and flows out from God to all

things. This the apostle taught when he said, It is "*in him we live, and move; and have our being.*" We are here referring to these things, not because we anticipate that any of our readers will dispute them, but to refresh the minds of all who read, and to cause them to remember these things.

These things are but figures of the higher life, the life of the Spirit. It might justly be reasoned that if all inferior life is from God, surely that which is the highest life of all must be from him also, and, as it was in the beginning with the things committed to Adam, so is it now in the spiritual world with the things committed to the servants of God. Many things are committed to the children of God, but life is not one of them.

Let us remember that in the word our Lord Jesus Christ is called a quickening spirit. We never read there of quickened spirits. Indeed, that which is essentially life itself could not be thought of as ever needing to be quickened. We never read of any spirit being dead, so as to need to be made alive from the dead. Jesus himself is not a quickened, but a quickening spirit. That to which life must be imparted cannot impart that life to another. Jesus is life itself, and his very words are spirit and life. Men are the receivers of life, and receivers only; never do they, never can they, impart life. One quickened man cannot say, I was made to live by the power of Jesus, the quickening spirit, while another

shall say, I was made to live through the work of another quickened man; all alike must say, by the power of God in Christ we live. In this alone can be found true fellowship with the Father, and with the Son, and with one another. The hand does not receive its quickening from the arm, while the arm receives its life from the head, but all alike, arm, hand and head, live and move and have their being in God. But we do not need to continue these thoughts here.

We will return to the text named at the beginning of this article. First, we will say that to believe on him through their word is not to be made alive from the dead. Jesus prayed for his quickened and called disciples, and for quickened and called disciples in all ages, and in all places he also prayed that they all might believe on him, as well as these immediately around him. Every prayer of the blessed Lord was effectual, all of them have been and ever shall be fulfilled. All who are made alive in Christ in every age, when they hear the word of the apostles in the Scriptures, or from the called servants of God in the pulpit, or elsewhere, do come to believe on him as the Savior of sinners, as the one Redeemer, Lord and King. To believe, is one of the functions of this natural life, so also is it of spiritual life. But let it be borne in mind that there is the same difference between spiritual faith and natural belief that there is between the sources from which they severally spring. It is then the living in

Christ who shall believe on him through the word of his called servants, and these living souls believe because God, who gives the word, also seals it to their hearts and consciences, so that it becomes a living word to them. We now desire to call attention to a few other similar expressions in the word concerning the work and effect of the gospel ministry: *“How then shall they call on him in whom they believe not and how shall they believe in him of whom they have not heard and how shall they hear without a preacher and how shall they preach, except they be sent Here is also the same thought of believing through their word.”* So also the eunuch believed in the word of preaching; by Philip. So Lydia, and also the jailer at Philippi; believed through the preaching of Paul. Saul received his sight when Ananias came to him. But Saul was a living man, else he would not have been spoken of as being blind and receiving his sight. So while Lazarus received life from the power of Jesus, it was given only to the disciples to take away the stone, and the grave clothes from him. Paul was sent to open the blind eyes, and to turn many from darkness to light, and from the power of Satan unto God. John the Baptist was sent *“to give knowledge of salvation,” “to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace.”* All

these things are committed to the ministry of the word. So we read that under the preaching of Peter on the day of Pentecost many were pricked in the heart, and cried out, "*Men and brethren, what shall we do?*" Is it not manifest that these were living men and women? If not, they might have been pricked in the heart all the day long, and no sign of hurt would have appeared in them. Then Paul is spoken of opening the blind eyes; this is not to impart life to the dead; In fact we never speak of the dead as being blind. If we say one is blind, by the same words we say that he is a living man. If a man be turned from darkness to light it is manifest, so manifest that it needs not to be said that this man is living. If a man be turned from the power of the enemy to his rightful sovereign, by the same token we know that that man lives, and that he was living before being thus turned. If to any man is given knowledge of salvation, this also is proof of life in that man (we mean spiritual life), and so is the same true of all that is said in the quotations that we have made.

All this we have been saying is not a play upon words; we are not using these words merely as catch-words, God forbid that any of us should handle the word of God in that way. In these Scriptures is defined, and defined carefully and strictly, just that which God has imparted to the ministry, and just that which he has not imparted to his

servants. After the Lord has gone before and given spiritual life to him that was dead, then the servant of God, at the bidding of the Master, comes in, and through preaching that living soul is given light, knowledge, understanding is pricked in the heart, and then is blessed and comforted, and given, not salvation, but the knowledge of it. One feels some day that every word of the preaching he hears is a word of cursing to him, the next day he hears and every word is a word of blessing. This is exactly the language by which one dear child of God expressed her feelings to us years ago, after she had listened to two sermons, one preached two weeks after the other. She meant that the first came with condemnation, showing her all her life as a sinner before God; the other came to her in the revelation of Jesus Christ as the Savior of just such sinners; and so the voice of cursing was in the one to her, and the voice of blessing in the other. But before the time of hearing the first sermon the Lord had wrought that miracle of grace in her soul by which dead men live. Thus we have tried to present the work of God in salvation, and in giving life to the dead, and we have tried to present the work of the ministry as it is blessed to the living in Zion. The one is God's work alone, the other is the work of God ministered to us through his servants. In this sense alone are any of us laborers together

with God. It is not ours to aid in giving life to the dead, but how blessed to be admitted into the vineyard where the living plants grow and thrive, to plant and water them, but God giveth the increase.

Elder Chick.

### DID THE FATHER'S WILL

**D**ear Brethren: May we consider the saying found in *Luke 2 :52*, "*And Jesus increased in wisdom and stature, and in favour with God and man.*" I know that this subject is too deep for me, but I have had some serious thoughts concerning it. I quote also the following scriptures: "*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, according to the spirit of holiness, by the resurrection of the dead.*" (*Romans 1:3, 4*).

"*For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*" (*John 3:34*).

"*The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.*" (*Luke 9:22*).

"*For verily he took not on him the nature of angels; but he*

*took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*" (*Hebrews 2:16, 17*).

I believe that Jesus as a man did grow in wisdom and in stature, and in favour with God and man,--only in a manifest sense to his people. "*For in him dwelleth all the fulness of the Godhead bodily.*" (*Col. 2:9*). Jesus was man in the flesh without sin, yet the fulness of the Godhead was in him: in this sense Peter could say, This was him declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "*My counsel shall stand, and I will do all my pleasure.*" (*Isaiah 46:10*).

I do not believe that it was the fleshly will of Jesus to die on the cross, but the divine will of the Father, yet the will of the flesh was made submissive to the divine will of the Father. "*And he saith, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*"

If he had not been human as well as divine, it would not have been a cross : he could not have been tempted in all points like unto his brethren -not even one point, yet he was tempted in all points, and sinned not. ( See Hebrews 4 :15.) If Jesus had failed in one thing, even in his flesh, then he would not have been an offering without spot or blemish. His fleshly will was completely submissive to the will of the Father. He learned obedience by the things he suffered. He denied himself of all natural wealth, and was a man of sorrows and acquainted with grief.

Jesus did his Father's will in all things, and finished the work he was given to do; and God raised him on the third day. And He revealed himself to his disciples before he ascended into heaven. *"For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us."* (Hebrews 9:24)." So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

My brethren there is but one God. When we enter heaven we will not see the Father in one place and the Son in another, as two, but only one God. *"Fear not neither be afraid: have not I told thee from time to time, and have declared*

*it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."* (Isaiah 44:8). *"As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one."* (I Cor. 8:4).

*"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."* (John 1:1-3, 14). All things were made by Him, not by them. And if he had not taken on himself a body of flesh, there could be no death of the testator. *"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."* (Hebrews 9:16, 17).

Let me say that in trying to write on this subject, I know I have come far short of expressing what I think I can faintly see: seemingly there is something that I cannot quite reach; but almost. I hope the readers will

pardon all errors; and if there is any comfort, give God the praise.

(Elder) James R.  
Hollandsworth  
Birmingham, Ala.  
October 31, 1968

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**D**EAR BROTHER CHICK:-  
There is no law now applying to us except that we love one another, and that we cannot help doing, for when the Spirit of Christ in us sees the Spirit of Christ in others there is love inexpressible and never yet explained by mortal man, and none but the redeemed know anything about this love. We know that we have passed from death unto life, because we love the brethren. Ishmael, the child of the bond-woman, was cast out with his mother, and could not inherit with Isaac, the child of the free woman. Ishmael was a bond-child, representing the product of legalism, which are all under the law and under bondage; they are children of a harlot, and cannot share with the free or legal child. Isaac represents the children of the freewoman, or the church of God, she who is espoused to one Husband, whose righteous name has become hers, and no one can bring reproach to her, for he will shield her. Still, Ishmael should become a great nation, and I suppose

that he did. They of the married wife are legal offspring, and cannot sin, for the seed of God remaineth in them. The question arising in my mind is this, Am I born again? But then I sometimes think about it this way: No one could mar my feelings nor my happiness in the least if they should tell me, Selby, you are not the child of George Washington. That would not cause me any pain or humiliation; but let anyone approach me with a strong testimony and say, Selby, you are not a child of Martin D. Fisher by his legal wife, such an assertion would hurt me beyond measure; it would cause me to grieve and mourn, and beg my father for evidence of being his son by his lawful wife and a legal heir. I would continually search for evidence, and trace all records in every way I could to satisfy my mind; but still I might remain in doubt until I should bear in the reading of his will such words as these: I will and bequeath to my son Selby so and so, then I would be satisfied. How often Satan appears to us with a very plausible testimony that we are not God's children, and this grieves us, because we are susceptible to feeling, having been born of God, born again, not of corruptible seed, but of incorruptible. It is because we have life that it hurts us to be told that we are not the children of God, and this leads us to search for evidence continually. I have been at this almost every

day for several years, searching the old records, searching in myself for some family favor, for I can see the favor in others' ways and actions; but if I am given to see any resemblance to a subject of grace in my reflection, I go straight away and forget what manner of man I am. So I cannot be satisfied here, and will not until I have attained to the measure of the stature of the fullness of Christ, then indeed I shall see him as he is, and shall be satisfied.

Your brother,  
F. Selby Fisher

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**PSALM 100**  
*A Psalm of praise.*

***MAKE a joyful noise unto the Lord, all ye lands.***

***Serve the Lord with gladness: come before his presence with singing.***

***Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.***

***Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.***

***For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.***

***"We are saved by hope."-  
Romans viii. 24.***

**W**HAT is the meaning of being saved by hope? It does not mean saved actually, but instrumentally; not saved as regards our eternal security, but as regards our experience of salvation. By hope we are instrumentally saved from despair, saved from turning our backs upon Christ and the gospel, saved from looking to any other Saviour, or any other salvation; and especially saved from making this world and this life our happiness and home, as "*waiting patiently for what we see not,*" even "*the redemption of our body.*" Now it is by hope that we hang upon and cleave to the Lord Jesus, and thus by this grace we abide in him. It is therefore spoken of as an "*anchor of the soul both sure and steadfast, and which entereth into that which is within the veil.*" What holds the ship firm in the storm, and prevents it falling upon the rocks? The anchor. The ship abides firm as long as the anchor holds. So by hope the soul abides in Christ. He is within the veil; we are without, and, it may be, tossed up and down on a sea of doubt and fear, distress and anxiety, and yet there is a bond of union between him and us firmer than the Atlantic Cable.

Elder J. C. Philpot

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## CONTRIBUTIONS

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FOR DECEMBER 2008

Lena Duncan, VA .....	10.00
Eva Wyatt, NC .....	5.00
Freida Wise-Dennis, FL .....	25.00
Sanuel Broach, NC .....	5.00
Angie Cox, NC .....	5.00
Mamie Ferguson, VA .....	10.00
John Ballard, TX .....	5.00
Flora Stutts, TX .....	5.00
Francis Knight, VA .....	5.00
Elder J.C. Carroll, NC .....	75.00
Tommy Wall, VA .....	5.00
Wayne Oxley, WV .....	15.00

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## OBITUARIES

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### SISTER ANNIE BELL POSEY MALONE

**S**ister Posey age 85 passed away on November 12, 2008. She had been a member of Salem Primitive Baptist church and when that church closed she moved her membership to Pleasant Ridge Primitive Baptist church. She was preceded in death by her first husband Elder W. T. Posey and children Carolyn Jean Lee and William Ralph Posey and her second husband A.A. Malone.

Survivors include her children, Jewel Dean Gay and Teresa Diane Dambach (Dale); daughter-in-law, Linda White Posey; grandchildren, Sheila Hill Lawrence (Carl), Tony

Lester Hill (Bethany), Samuel Brent Gay, Terrell Gay Phipps (Theron), Stephanie Posey Williams (Shannon), Heather Posey Redd (Johnny), Erica Posey Babcock (Dave), Brandon Hunter Dambach, Dyanna Lynn Dambach, and William Ralph Posey, Jr.; 19 great-grandchildren; and two great-great-grandchildren. Sister Posey will always be remembered for her kind and gentle nature and her firm — belief in the Sovereign Grace of God.

Elder and Sister Posey traveled among the Old Baptists all their allotted days and she was a wonderful helpmate to Elder Posey during his travels. After Elder Posey passed away she married Brother A.A. Malone who was a member of Zion Primitive Baptist church and they were very supportive of the Churches of the Buttahatchie-Hopewell Association. After the death of Brother Malone she spent the last years of her life at Skyland Oaks in Tuscaloosa, and later at Mount Royal Towers in Birmingham.

Her services were held on November 16, 2008 at Heritage Chapel Funeral Home in Tuscaloosa by Elder James Pugh. She was laid to rest beside her first husband in Tuscaloosa Memorial Park, to await the second coming of our Lord and Savior Jesus Christ.

May we at Pleasant Ridge Church be reconciled to the will of Almighty God.

Sister Agnes Sullivan, Clerk  
Elder James Pugh, Moderator



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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**SIGNS OF THE TIMES, INC.**

1429 Howlett Street  
Hillsville, Va. 24343

*There is a friend that sticketh fast,  
And keeps his love from first to last,  
And Jesus is his name:  
An earthly brother drops his hold,  
Is sometimes hot, and sometimes cold,  
But Jesus is the same.*

*He loves his people great and small,  
And grasping hard embraceth all,  
Nor with a soul will part:  
No tribulations which they feel,  
No foes on earth, or fiends of hell,  
Shall tear them from his heart.*

*His love before all time began,  
Shall through all time the same remain,  
And evermore endure:  
Though rods and frowns are sometimes brought,  
And man may change, He changeth not,  
His love abideth sure.*

*The law demanded blood for blood,  
And out he poured his vital flood  
To pay the mighty debt!*

*He toils through life, and pants through death,  
And cries with his expiring breath,  
"Tis finished," and complete.*

**Berridge**

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Jewel Hagood Ingram	

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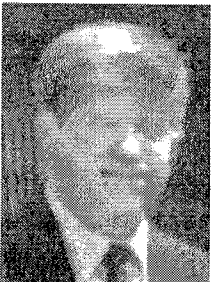
 EDITORIALS
 

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*“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” Romans 12:2.*



Elder J.B. Farmer

**T**he children of God are full of questions about the kingdom of heaven and how they relate to it, if I am not greatly deceived. They wonder and meditate upon the great mysteries of that kingdom. They desire to have

that knowledge which is from above where their treasure is laid up. However, they are helpless to obtain it by themselves alone. Therefore, they must wait until it pleases the God of heaven and earth to show it to them and to give them their heart's desire. Jesus said, *“Fear not little flock, for it is your Father's good pleasure to give you the kingdom.” Luke 12:32.* He is well pleased to teach His little ones as they are able to receive it, line upon line and precept upon precept.

One of those deep things which, it seems to me, takes the attention of His people and is of continual concern to them is this. Just what kind of a person am I? On the one hand I have the desire for the things of this world, but on the other hand I have the desire to forsake those things altogether. In some ways, I seem to desire the praise of men but in other ways I have no desire for their approval at all. Sometimes my thoughts are only on natural things but at other times they seem to soar far above this world. Many times, I think that I am the world's worst creature and hope seems to be completely out of sight. Other times, I am fully persuaded that it would be much better to leave this world and go on to be with Christ. Why do I have such wars raging in my soul? Who am I? Am I altogether in the flesh or am I of the Spirit? Or is it possible that I am both?

God has given to us His inspired

scriptures which help us to understand more about ourselves as it pleases Him to reveal them unto us. The beloved apostle was inspired to write the instructive and comforting words, *"I find a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O Wretched man that I am! Who shall deliver me from the body of this death?"* Romans 7:21-24.

According to these scriptures and according to our own experience, we are taught that there are two of us in one person. There is an inward man who is spiritual and an outward man who is carnal. The inward man always desires to please God, and the outward man always seeks the things of the flesh. Therefore the warfare rages. But thanks be unto God, the inward man is much greater than the outward man. That inward man is Christ in you, the Hope of glory. No matter how strong the flesh appears to be, the Spirit is stronger. You have the victory in Him.

Now, since there are two men, there must be two minds. There is a carnal mind which is controlled by the flesh and there is a spiritual mind which is of Christ. The one is unto death and the other is unto life. *"For to be carnally minded is death,*

*but to be spiritually minded is life and peace. Romans 8:6.* To be controlled by the carnal mind is to be abiding in death. *"She who liveth in pleasure is dead while she liveth."* To walk after the Spirit is to be abiding in life and peace. *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."* Romans 12:1.

Since the mind controls the body, when one walks after the flesh, the carnal mind is ruling. On the other hand, when one walks after the Spirit, it is because the Spirit is ruling. Since the child of God has both minds, he must be controlled by one or the other. How is it then that one is enabled to walk after the Spirit and not after the flesh? Here is the glorious promise unto the tempest tossed child. God has Spoken with power. *"For sin shall not have dominion over you: for you are not under the law, but under grace."* Romans 6:14. *"Greater is He that is in you, than he that is in the world."* The child of grace is given to walk after the Spirit because the mind of Christ is in him and Christ has assured the victory. *"Let this mind be in you which was also in Christ Jesus the Lord."* God is not saying that you should let Him do something for you, but rather this is a divine and powerful "Let" which the God of heaven and earth has uttered. It is the same "Let" that brought the

world into existence. It is a sure thing that the mind of Christ shall abide in each of His members.

This brings us to the scripture at the head of the article. It shows how the little one is separated from the world and its thinking. He is saved from being conformed to the wicked and destructive ways of this evil age. His mind is transformed or changed into right thinking by the renewing of the Spirit of the living God. The carnal mind is overcome and brought into submission so that it cannot rule. The spiritual mind dominates. This is totally the work of God in and for His people. He has done for us what we could not do for ourselves. We walk according to the Spirit as He has given us grace.

It makes me think of Lot when he had been captured by the four kings when they made war on Sodom and Gomorrah. He was taken captive with all he had and could not escape. God, in His mercy, sent Abraham and his trained servants to save him from their evil clutches. Likewise, in love and mercy and in power, God has come to our aid and delivered us from this corrupt world which is passing away. May all praise be rendered unto the God of heaven and earth unto whom it is due.

Written in love, I hope,  
Elder J.B. Farmer

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## *VOICES OF THE PAST*

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Hobucken, N. C.

Dear Brethren Editors of the Signs:

I am sending you an article which appeared in the *Old Faith Contender* in 1948, entitled *Baptism in a Boat*. I read it over often for the beauty I see in it, and I thought it might mean as much to someone else as it has to me. I have never seen it in any other periodical, so would like to see it in the *Signs*.

I am acquainted with this dear old father in Israel, who will be ninety years old in September. Although very feeble, he attends his meetings; and at times the Lord strengthens him to preach the gospel of Christ in its purity. He preached for us at our March meeting, and spent the night in our humble home. We were so glad to have him, and enjoyed him so much; and pray that the Lord will strengthen him yet to preach the unsearchable riches of Christ. We feel him to be one of those dear old saints of God whom the Lord has lengthened his days to bring the glad tidings to some poor hungry souls. *"God works in a mysterious way, his wonders to perform."*

Dear brethren, we have been taking the paper for several years, and it is a welcome visitor in our

home. We don't want to miss any copies because of what it contains. If I could write of His great riches in mercy as I can read what the dear children of God write, what a joy it would be to this poor sinner. We have been blessed as yet to get to meetings, but there are so many that are shut-in, or bed-ridden, so that they never hear the word of God only through the columns of the paper - they who are seeking the blessed righteousness of our, Lord and Saviour. We are sending what we can to help on the Fund.

Dear brethren, pray for our little flock; there are just a few of us, and without a pastor. Pray that the Lord in due season will send us one like we need, not like we want; for he has promised to supply our needs, which I believe he will.

So, hoping your spiritual needs will be filled, pray for us both that we might be given faith to press on to the mark of the prize of the high calling as it is in Christ Jesus our Lord. May God bless you all in your every effort to get the paper out to the poor and needy, who are seeking His love to know. Oh, if I could only tell it as I feel it in my heart. Sometimes I feel I know that my Redeemer lives, and I am not ashamed to own my Lord, or blush to speak his name. Husband and I ask your prayers that we may live at the feet of our brethren, and not bring any reproach on the church. We want to live and die with the family of God, so as not to be weighed in the bal-

ance and found wanting. Please cast a mantle of charity over these scattering remarks, for they are like the writer, imperfect. Do as you wish just cast it in the waste basket, that will be a good place; but we want to live in sweet fellowship with all our brethren. May the saving grace of our God keep us in the bonds of the gospel for His name's sake. My husband, Elder J. G. Gaskill is very feeble.

Mrs. J. G. Gaskill

### BAPTISM IN A BOAT

Grantsboro, N. C.  
November 15, 1948

**D**ear Brother Berry: At your request and the request of others, I will again try to give an account of baptizing an aged invalid brother and his wife in a boat, which was placed in their home for that purpose.

Saturday morning and fourth Sunday in March 1917, was my regular meeting time with the church at Macedonia, near Ernul, Craven County, N. C. That Saturday morning appeared with rain and snow, which caused me to hesitate about going. My wife had said, "*Nobody will meet you, for those members are old and live too far away from the church to go out in such weather as this.*"

Like Abraham's servant, called and bound under oath to seek a wife for his son, Isaac, yet his servant did

not like to take that oath, and likely all true servants hesitate to take such an oath. But such an obligation prompted me to go. So I met the train, went to the church, kept a good fire going and truly, no one met me at the church that day. At five o'clock in the afternoon, I hurried through rain and snow, to the railroad station for my return home. There was in my heart a sense of quarrel with the Almighty for weather conditions and the prompting obligation to go at such a time, with a kind of resolve, not to go back the next day, even if the weather should be fair. I wrestled all night with these troublous thoughts. Next morning rain and snow continued to fall. All the time I tried to be quiet, with nothing to say. Soon I heard the train whistle about three stations below. Here ended my quarrel and

perplexing thoughts. I quickly moved to get ready for the train when it reached Grantsboro station. My wife came and wanted to know what I was doing. I told her I was going back to Macedonia, for the obligation impressed me to go, whether the members met me or not. She said, "*I think you are foolish, for you know no one will go there in weather like this, and you will be out your railroad fare for both days.*"

For the time being, I ceased to wrestle with flesh and blood and went. Upon my arrival at the church, I saw the rain and snow had ceased in that section, though it was cold

and cloudy. A lively congregation was in the house, sweetly singing, and two young men were the first to meet me on the church ground. They introduced themselves as sons of Mr. Kelly Gaskins. They said, "*Our father is 79 years old, very sick, and has been for a long time. He sent us to see if you would go and preach for him this afternoon.*" I said, "*Yes, I will try to do so.*" The meeting in the house was excellent and the singing was with melody and power. I entered the stand and after a hymn of praise, and prayer, I spoke about fifty minutes upon the great theme of the gospel as the true bread, in every word, proceeding out of the mouth of God. At the close, we announced services at the home of Mr. Kelly Gaskins at two o'clock p. m. We then dismissed with a hymn, and our usual benediction.

The two young men took me to their home, and the bedside of their father. I found him very thin and weak, could talk but little above a whisper and had to be turned in a sheet. To me, he seemed as one of only a few more days.

Soon after the noon lunch, a large crowd was standing on the porch, in the hall and in the invalid's room. Being placed near the foot of the invalid's bed, I began the services with a hymn of praise and prayer to almighty God.

Then for a text, I read, "*Tell me, O Thou whom my soul loveth, where thou feedest, where thou*

*makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions ?*" Song 1 :7. With unusual liberty, I spoke about thirty minutes. Then for conclusion, I turned to hymn No. 201 Lloyd's Selection. Deacon A. P. Whitford led the singing. At the end of the first stanza, he stopped and requested that door be announced open for the reception of members, which was done. The deacon resumed his singing. We saw the invalid raise his hand. I stepped forward and took hold of it. In a low whisper, he said, *"I want to be baptized and have a home with you all in the Church."* The singing was again halted and I told the Church present what the brother had said. The deacon said, *"I have had fellowship for him for a long time, and believe all the rest have perfect fellowship for him too, therefore, I move we receive him,"* to which all agreed. Then his wife, Rachel, offered herself, with about the same expressed desires, and was likewise received. The singing was again resumed and we all extended the right hand of fellowship to both as candidates for baptism. Every voice seemed full of sweet melody. At the close of the hymn, I announced that I would be back next month and arrange for the baptism. Then the old Brother Gaskins strained up his voice and said, *"I want to be baptized now."* Now, what shall I say; for I could not be-

lieve he would live more than a week. Should we take him two miles to the creek and if he should not die on the way, he surely would die when dipped into the cold, snowy water. With these thoughts, I had to stand still for a moment. At this juncture, one of his sons stepped up and in a low tone said to me: *"I think I know how you feel. Should we start and Father lived to reach the creek, he would die when dipped into the cold water, but I would be glad if he could be baptized, for it has been his talk for more than three months."* He then suggested that a boat could be brought and placed in the hall, filled with water, and use it if that would do.

I said, Yes, and explained to the Church and audience the suggestion of the boat, and further said, *"Any way just so a person can be buried in the water and raised up again is baptism; for by this act every true believer declares his faith in the death, burial and resurrection of the Lord, which is the capstone of all the gospel."*

All present agreed to this plan. Here we adjourned the meeting until the boat and water could be provided. Everyone was quiet, with nothing to say, waiting for the final result. I stepped out in the back yard and saw two large water pots and requested some young men to fill the pots with water and rush a fire to heat it. The boat, which was a nice, clean skiff, was soon placed in

the hall. I had rear end blocked up so as to force the water in the bow, which would take less water to fill and partly filled it with water drawn from the well, and finished up with hot water drawn from pots and other vessels for heating, and raised the temperature of the water near blood heat. We then placed a sheet under the invalid brother. I took hold of one corner, the brother deacon the other, with other brethren holding the center and lower corners, then carried him and lowered all under the water except top of his head and face, raised my right hand and said, "*In obedience to the command of the Will of heaven, I baptize this our brother in the name of the Father, the Son and the Holy Ghost,*" As I dipped and raised him up, I said, "Amen." The baptism was without a strangle and pleasant as any I ever saw. We took him back to his room, placed him on a small cot for an exchange of clothing. Then Sister Rachel, his wife stepped up and said, "*Why can't I be baptized in that same water where my husband was baptized?*" I said, "*You can, if you so desire.*" She said, "*I do.*" I said, "*Get ready .*" She said, "*I am ready .*" I had her step in the boat and sit down. Then after the same order I baptized her in the name of the Father, the Son and the Holy Ghost, Amen. This also was a pleasant baptism.

When everything was cleared up in the hall, we entered the brother's room. He looked pleasant, and wanted us to sing and we did so long as we could stay. Brother and Sister Gaskins were both filled with joy and gladness at the passing events of the day, and their joy was good, and I could joy with them.

Upon my return home, I soon learned there had been no slackening of the rain and snow during the day in my county of Pamlico. On reaching home, my wife said, "*I hope you are now satisfied with another long and lonely day .*" With a smile, I said, "*We have had a good day, two lively congregations, preached twice, and baptized two.*" She could not believe the report, and turned away as though it was a dry joke. The smile on my face seemed to increase her doubt. The next morning she said, "*Tell me the truth, did you have any meeting yesterday?*" I said, "Sure! one at the church, and one at the home of a sick man." I then had a chance to tell her the whole story, which I did.

I expected the next time I heard from the dear old brother Gaskins, he would be dead, but not so. He recovered and was out again.

Therefore a remarkable Providence. I am as ever, yours in hope,

(Elder) J. P. TINGLE.  
Grantsboro, N. C.



## MATTHEW VII. 19, 20.

*“Every tree that bringeth not forth good fruit is hewn down, and is cast into the fire. Wherefore by their fruits ye shall know them.”*

**T**his truth, spoken by Jesus, was recorded by Matthew for the testimony of Jesus relative to the people of God bearing fruit of eternal life. We know, regarding the truth as to natural trees, that if the tree bears good fruit the tree is good, so, naturally speaking, the tree is preserved by the husbandman and the fruit gathered. The tree and fruit here spoken of is to the Scribes and false prophets of every description, which embraces those who falsely profess Christ Jesus, or claim to be the kingdom of God. One born of God is of the good tree. This sets forth God as the good tree, and every other is of the flesh, in which the embodiment of corruption and iniquity is put forth, which is recorded as the corrupt tree. (Matt. vii. 17, 18.) The text we have here quoted declares that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Whoever hews down and casts into the fire must have the authority of ownership in order to be able to discriminate as to the quality and kind of fruit it bears. We know the fruit of carnality, because we have tasted the bitterness thereof and know that it is not good.

The question arises, What is the fruit of carnality? It is in every way at enmity against good fruit and is destructive to, instead of the building up of life, and the more we are given to note the bitterness of it the more condemnation or death we feel reigning in us. Good fruit nourishes, and life and vigor are felt as the effect of our partaking of it; in other words, it has been given to us to eat. These remarks are to present the true results of fruit given us in the state of nature. So we turn to the spiritual relation of poor sinners. We know if a man or woman is not born of God they have no good fruit in them, hence they cannot do the works of God, and when one is born of that incorruptible seed by the word of God they bring forth fruit unto the seed of which they are born. What do we expect to find upon the good tree? That which is produced by the Spirit of God in the heart, and that fruit will remain the fruit of the Spirit, which is love, joy, long suffering, gentleness, goodness, faith. (Gal. v. 22.) The fruit of the Spirit as given by Paul to the Galatians to be manifested by mortal creature, and we know he was controlled by a higher power than that conceived in mortal flesh. Jesus knew the fruit of all the trees, and we, in nature, hew down the trees bearing bitter fruit and use them for fuel and other purposes, but the apple tree is preserved because of its fruit. Man in nature is hewn down or brought low by the Spirit, and all

the stay formerly felt, as we would term the root of the tree, is cut off, all his strength is gone, and he goes down and is cast into the fire for the consuming of all pertaining to the flesh. *“As the apple tree among the trees of the wood, so is my beloved among the sons.”* The first taste of the fruit of the Spirit is love, and love is stronger than man. We know we cannot create love, and love casteth out fear. When Ananias was commanded of God to go to Saul he was told, *“Behold, he prayeth,”* and Ananias immediately went to him and called him brother Saul, and this manifested humility by which he was hewn down and cast into the furnace of affliction because of his sins, and the fruit was manifested in the life he lived, for instead of persecuting and going forth to the satisfaction of the flesh he was made to bear the fruit of the Spirit: love, gentleness, longsuffering, faith. All the spiritual relation was manifested in the apostles, who are our ensamples as faithful disciples of Jesus. The church looks upon every member for these fruits of the Spirit, and when there is no fruit coldness is felt and all the relations of life are dormant. The fruit of the Spirit was what Paul had under consideration when he said that when he would do good evil was present with him and he could not do the things he would. If we were permitted to live as becomes saints what a great difference we would witness among the breth-

ren, as each one would show his love for his brother, treat each other gently, expressing brotherly kindness, and joy would shine out in each countenance, expressing relations of love and fellowship, and meeting places would be a Bethel to all of like precious faith, peace would abound and we would never hear the expression, *“I am for peace,”* for peace would be there and longsuffering would abound in the heart of everyone. What is long suffering? To our mind it is the manifested forbearance of one with another, in which all their faults and personalities are not collected and bundled to bring accusation against another brother. Faith, one of the quoted fruits of the Spirit, bears with vital importance on the evidences of eternal life, as we note that without faith it is impossible to please God, and is the substance of things hoped for, the evidence of things not seen. but with patience we wait for it. What wonderful fruit is born by faith and faith is easily entreated, patient and is kind. The fruit of the Spirit in the church is the drawing cord that binds in one bundle of love all the members, and makes them sit together in heavenly places in Christ, and in these manifestations each can say, There my best friends, my kindred, dwell, there God, my Savior, reigns. What wonderful rest belongs to the people of God, to be partakers with the household of faith in the fruits of the Spirit, giving such strength that one feels rested, and

the virtue of holy writ is felt which says, *"Take my yoke upon you, and learn of me for I am meek and lowly in heart : and ye shall find rest unto your souls."* We have noted some very sweet fruit borne forth during the past year in the beautiful expressions of love and fellowship commuicated to the editors and publishers of the SIGNS OF THE TIMES, which was much appreciated. Our writing has been a labor of love, and we trust you may have found some of the sweet fruit of the Vine in it, and in the many other communications found in the pages of the SIGNS. We crave your support in Soliciting new subscriptions and urging those in arrears to forward the amounts to the publshers. We trust It may be the will of God that we serve you during the year 1929 in the Spirit of God, that you may be built up and strengthened in the most holy faith, which will bear to you of the tree of life good faith.

C. W. V.

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**PSALM 104:32-34.**

*They looked on the earth, and it trembleth: he toucheth the hills, and they smoke.*

*I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.*

*My meditation of him shall be sweet: I will be glad in the Lord.*

**"BE YE STEADFAST."**

*"Take heed that no man deceive you."*

**P**erhaps the SIGNS has never known a time when there was so much inquiry relative to the sayings of Revelation as now. The office is, and has been for several months, flooded with requests that either Elder Lefferts or ourself, or both, write, explaining different chapters and verse.

In the March 15th SIGNS Elder Lefferts mentioned this, and said it was for lack of definite views that he had not replied to many requests, and exhorted our readers to continue in the old paths," that all was right, and if any of us needed special revelation the Lord would give it. His advice is good, and we join with him in his admonition. We, however, ventured to give a few thoughts on the twentieth chapter of Revelation in the same number, and feel assured that we did no violence to the Scripture. All the saints of God have in different ages confessed their lack of understanding in those deep, durative and mysterious things, but in this age of the world the learned clergymen do not hesitate to interpret them, and are stirring the people of all classes to excitement and wonder. No doubt this very thing is causing the saints to desire the real import of the Scriptures.

We remember hearing a faithful brother say some years ago that in

listening to the preachers of the world he could readily tell what was wrong, but to tell himself what was right he could not. This is true now, and will ever be. The children of God detect error at the twinkling of an eye, but if called upon to present the truth concerning that same matter few likely could do it; but when they hear the truth of the subject they discern that as readily as they do error. This is the advantage the redeemed have over worldly religionists: they know both truth and error, while the wise and prudent know only error, yet think it truth. Some folks are said to put darkness for light, and Satan himself boasts of having the power and knowledge of God. It matters not who the man is, nor what his natural attainments are, everything of a spiritual nature must be tried by the Scriptures, and if found wanting must be discarded. Some of these mighty men, in their own estimation, are telling the people that this world war is a spiritual war, and that every christian therefore must get into the fight, and that the first step is to *"close the saloons and prohibit the manufacture of all intoxicating liquors; in doing so we shall win the war for Christ."* They know nothing whatever of the power of God, and little or nothing of his purposes. How long would the war last if Christ wanted it to cease. All weapons of warfare would be laid down in a moment, if he so desired or purposed, and the banner of peace float

the world over. But such is not his plan, hence the war continues. If Christ were on earth today as he was more than nineteen hundred years ago even he would be judged and condemned by the self-righteous Pharisees of this age, as he was by the same class then, saying, *"He is a winebibber and a friend of sinners."* He did drink wine, and did not prohibit the use of it, but rather encouraged the use, but not abuse of it. When at the wedding and the wine gave out he turned water into wine, that the users of it might have more; and surely it was real wine, *"the best wine,"* so pronounced by those who were judges. He visited and ate with sinners such as are shunned today by self-righteous Pharisees. These men are, in their vain attempts to be christians, trying to turn the world upside down, and all who do not follow in their wake are termed *"slackers,"* and turned down as not being the followers or servants of Christ. How very blind the blind are, yet they say, We see, but Jesus says their blindness remains.

We now want to fully emphasize the fact, in opposition to the assertion of the wonderful "D. D.'s," that the present is not a spiritual or religious war at all. There is absolutely no question, either of religion or doctrine of the Scriptures, involved. Further, we want to assert and affirm that no prophecy, either of the Old or New Testament, points to or foretells of it. Neither is there the slight-

est shadow of reference to the Kaiser in the Bible, either by name, number or figure.

If the aim or intent of this war was the persecution of the saints of God for their faith in and worship of Christ, then we might think more seriously that some sayings in Matthew xxiv., Revelation xx., &c., were being fulfilled, but since no question of religion or Bible doctrine is involved (which the much quoted and talked of Scriptures most positively declare should be) they can have no reference to the present war. The Kaiser is said to be, by the false teachers, represented by the beast, but since he has not made war with the saints and put the faithful worshipers of Christ to death he most assuredly is not the character spoken of as the beast, and it matters not who says so. There seems no doubt from history that Nero was "the beast" who persecuted the saints, and power was given those who had his image, that is, to those who felt as he felt, who despised and hated the servants of Christ as he did, who desired their destruction as he did, to persecute and put to death the saints of God. Nero and the powers which followed him are represented by the dragon, the old serpent, who sought the life of the child, or early church, born of the woman, as is recorded in the twelfth chapter of Revelation. Everything said in the twenty-fourth chapter of Matthew concerning, wars and rumors of wars, earthquakes, pestilences,

nation rising against nation and kingdom against kingdom, was positively declared by the Savior to take place during the lifetime of some of that generation, and all those things denoted the end of the world, or that age legal dispensation, when all legal worship should end and the saints serve God with reverence and fear, which are the outcome of grace. The readers of the SIGNS, as well as all Old School Baptists generally, have long been established in the doctrine preached by the apostle Peter, that no prophecy of the Scriptures. is of any private interpretation, but holy men of God spake as they were moved by the Holy Ghost. As, therefore, the Scriptures were given by the inspiration of the Holy Ghost, holy men speaking as they were moved, the same Holy Spirit must enlighten the hearts and minds of spiritual men now in order that they understand the things written. Of one thing the church of God may be certain, viz., that whether the saints can or cannot interpret the Scriptures, all said of them by those never called of God to preach is absolutely wrong. Brethren, be ye steadfast; why be troubled or concerned about all they say since they all are blind leaders of the blind. Such men as would now be leaders of the world have a form of godliness, but by their works deny the power, thereof. They claim to be the servants and ministers of Christ, yet deny his divinity, his power and Godhead, declaring that

he is helpless to accomplish his work without the assistance of men. Be ye steadfast, brethren, be not weary in well doing; continue to grow in grace and in the knowledge of the truth. Be not shaken by the cunning craftiness of men, who lie in wait to deceive, whose god is their belly and whose end will be shame and contempt. Take heed that no man deceive you; for many shall say, Lo, Christ is in the desert; believe it not; or, Behold, he is in the secret chamber; go not after them. These things are to establish the children of God in the doctrine which Paul declares: The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.

How prone we all are to forget these things and at times become disturbed in mind when we see and hear so much that is called good. If we all would read God's word more and the sayings and doings of men less we would be far better off, and more established in the doctrine of God our Savior, that all things work together for good to them that love God, to them who are the called according to his purpose; that all nations before the Father are as a drop in a bucket; that he holds the waters in the hollow of his hand that he doeth his will in the army of heaven and among the inhabitants of the earth; that none can stay his hand or say, What doest thou? Let us all bear in mind, regardless of all the notions and ideas now advanced by different classes of men, that

Jesus assured his disciples, as recorded in Matthew xxiv., that all the terrible things he declared there should come to pass, should take place during the lifetime of some of the generation then living. We have every reason to believe that the Son of God spake the truth, hence none of those things was two thousand years in the future, even though they may seem, in the minds of some, to fit conditions now. Let us remember also that the things revealed and declared in the book of Revelation were "*things shortly to come to pass,*" therefore were not events to take place two thousand years in the future, nor were they past events, nor were they immediately present, but things shortly to come to pass.

Having felt impressed to write as we have, we feel to hope that the Lord may bless it to the comfort and satisfaction of his distressed and perplexed people, that being reminded of the things of God, his power and omnipotence, they may rest under the shadow of the Almighty, having implicit confidence and trust in him that all is and will be right. He is the Captain of our salvation, and is ever at the helm, and will guide the church safely into the haven of rest, where wars, deceivers and false prophets are unknown, "*but where the righteous shall shine in the glory and presence of God and the Lamb.*"

Elder H.C. Ker.

## HEARING PAUL DECLARE THE UNKNOWN GOD

**S**ometime ago, while in the pulpit with the Bible opened to the 17th chapter of Acts, I began to read at the 16th verse. When I had read through the 26th verse I was carried by the Spirit to Mars Hill in Athens, Greece; and became a live listener as Paul preached this mighty sermon on the text, THE UNKNOWN GOD. I was one who had helped erect the inscription, TO THE UNKNOWN GOD. I had to stop reading as I began to experience extraordinary visions and wonderful meditations relative to the actual setting and circumstance of this memorable occasion. I was so astonished at the sight of Athens, Mars Hill, and the many altars and inscriptions and gods made of stone and wood; and the people who worshiped them; that I have done research since then to see if it was a true picture. G. Frederick Owens says, Athens, one of the greatest cultural centers on Paul's day, grew up around a 520-foot-high rocky plateau called "the Acropolis". Here, on this elevated area, stood the many-columned Parthenon, far famed architectural wonder, *and so my other sacred edifices that the place was called, "the many templed Acropolis".* May God grant that you relive with me as I relate this.

I came to Athens because I had learned that the most wise of the earth were there. I had such a crav-

ing for wisdom because of my convictions that I was so ignorant and unlearned. I had itching ears to hear something that would satisfy my hunger for wisdom. I had a worshipful heart and a strange feeling that I must come to Athens in order to hear these great wise men talk of wisdom. I had a feeling that I would find unity there and that the wise men would all be agreed. I was disappointed upon my arrival when I found wise men in the Market Place disagreeing and quarreling. I learned that the wise men spoke constantly on Mars Hill. I attended the lectures and found that they disagreed. I began to venture out and behold the many altars and the constant flow of people. Some went to one altar; others went to another; while others formed in companies to go to the various images. I followed one company to an altar and while the people were bowing before this image I read a long inscription about this god. They knew so much about their god; yet the inscription meant nothing to me. It was empty and meaningless. I thought of how foolish it was to fall down and worship something that couldn't see, feel, or even stretch forth his hands. I exclaimed in anguish, "*Do all of you worship in reality this graven image whom you have to move and carry about?*" Some raved against me, but a few walked to my side and one of them inquired, "*Tell us about your god?*" I answered, "*I know nothing about a god,*

*however, I feel there is but One - Who has more power than this god whom you worship.*" We agreed to investigate all of the other shrines and altars. We read each and every inscription printed on the banners at the many edifices and a few from each company joined us as we proceeded from one place to another.

After investigating all these long inscriptions of the many gods we concluded that we had not found any that suited the feelings and convictions of any of us. What could we do? We were all anxious to worship together THE GOD whom we could not define. We talked freely one with another and found a relationship with each other that we could not explain. We reasoned that there were so many altars that surely we could erect one and worship together. We found that we could not match the long inscriptions found on the other altars. We all confessed to one another that we wanted to worship the God whom we knew nothing about. We thought we must put up an inscription as all of the others had. They wrote long inscriptions about their gods but we could write nothing because we all confessed our ignorance of Him. Finally we agreed on a short inscription of four little words: TO THE UNKNOWN GOD. We did not know how to worship Him but we tried. How we wanted and wished that we could know more of Him.

One day a lone stranger passed

our way and he paused long as he read the inscription. While he was standing there some men came hurriedly up and yanked him by the arm and said to him, "*We are taking you before Areopagus that we may know what this new doctrine, whereof thou speakest, is.*" Something drew us to follow him as there was something magnetic in the expressions of his eyes and manner. It had such a drawing effect upon us that we began to wonder, IS HE A GOD? We kept as close to him as possible as arrangements were made for him to speak, and our company was clustered together as Paul stood in the midst of Mars Hill and began to speak. Other companies were there too in that throng of people. His words rang loud and clear in powerful tones as he began, "*Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with the inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*" I thought of all the inscriptions that he read he called attention only to ours. It seemed he was speaking only to us. Is he ridiculing us for being wholly given to idolatry? was the question that came to my mind as he paused in this sermon. As I was thinking, Are we worse than they?, I really heard his words, "*Whom ye ignorantly worship.*" As he spoke, "Him declare I unto



you”, I thought He is making known to us the God that we do not know. Our God sent him to us.

I reasoned further that this man is taking special notice of us who confess our ignorance. We know that we are ignorant of Him and that we do not know how to properly worship Him. This man is recognizing us as the ones who truly worship Him even though it is an ignorant worship. This God Whom Paul preached had properly tuned our ears to hear and our hearts to understand and our minds to receive as Paul thundered, *“God that made the world and all things therein, seeing that He is Lord of Heaven and earth, dwelleth not in temples made with hands”*. Again the speaker paused as my thoughts raced on. I thought, there is not a plurality of Gods each one having his own little dominion - JUST ONE! He is THE GOD! What a Being! One Supreme God! He IS sovereignly ruling NOW in both heaven and earth. All things are under His almighty supervision to such extent that He is Lord of all creatures. All things are held in the hollow of His hand instead of Him dwelling in temples made with men’s hands. I heard Paul’s voice become clearer as he continued, *“Neither is worshipped with men’s hands as though He needed anything, seeing He giveth to ALL life, and breath, and all things.”*

As Paul paused I experienced a multitude of comforting thoughts.

Our God owns all things, controls all things, and works all things and does not need our power to assist Him. He does not need our wealth to make Him richer. He does not need our wisdom to inform Him, neither our political ability to advance His cause. I began to fear and tremble as I was swallowed up in thoughts of God’s majesty and greatness. I felt His great hand swallow me and all the earth and fullness into its hollow with room to spare. I thought I had felt little but I had never felt so insignificant as this. Paul continued: *“And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.”* No nation could boast of being better than other nations because God made them all of ONE blood. The same blood that coursed through the arteries, heart, veins, and capillaries of Adam and Eve had come in a continual flow through the generations to follow uninterrupted to the present time. Even though seas of blood have been shed, this blood has been made to grow in volume until now. No person can estimate its volume now.

No one could say so much in so few words unless he had been sent of God: a time to be born, die, plant, harvest, mourn, dance, laugh, cry; - all times of persons, nations, days, nights, and events were before determined. Not only *when* but *where*

of all events were before appointed and determined by THE GOD of the Heaven and of the earth. The time and the prescribed place of all beings from the smallest insect to the greatest creature that ever existed, or will exist, were all before appointed and determined by Him. If all the plants were pens; if all the seas were ink; if all outer space were paper ; and every creature were a ready writer, I venture to say, that God's sovereignty could never be fully told in this short duration of thousands of years of time. The subject becomes so great in its magnitude that I am lost in amazement and awe; while a multitude of thoughts flood my mind.

The question of WHY takes hold upon me as I hear Paul continue, *"That they should seek the Lord, if haply they might feel after Him, AND FIND HIM, though He be not far from Every one of us."* Seeking the Lord, feeling after Him, and finding Him: all this is the constant labor and glorious victory of everyone whom God has touched with His eternal Spirit. Everyone who knows his own weakness and dependence seeks the Lord, for they have found through sad experience that the wisdom of the world, the might of men, and the riches of the earth can never progress us one inch toward God nor satisfy our fainting souls. I must seek His guidance in prayer without ceasing. I must feel after Him if I am so fortunate to be an object of His care and

providence. *He* cares for me, is the sweetest feeling a poor worm of the dust ever felt. He provides for me, is a sublime feeling for poor beggars to feel. He holds me in the hollow of His hand, is the most protective feeling experienced when confronted with the powers that be, who would take us and kill us if they could. Finding that He helps us, undertakes for us, and fights our battles in our stead, all this gives ease of mind, comforts the heart, and restores the soul. A question enters my mind which startles me: Where can I go to find Him? Who can I send into the heavens or across the sea?

Paul continues *"For in Him we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."* It is because of Him that we live. Any time He should withdraw Himself from us we would die naturally. Even the natural life within us is GOD. It is through Him that we move a finger, foot, tongue, or eye. We could not naturally see without Him. We can not write, think, nor speak without Him. We cannot retain things in our memory without Him. We owe Him our lives for creating us and numbering our days, as well as providing all things necessary for our natural existence. He owns us. We can never repay Him with praise for what He is to us as natural human beings. If He be in us ALL, as surely He is, then, to partially understand ourselves is a lesson toward understanding God. I

cannot analyze my mind, neither can I understand my thoughts. Even the study of my own physical anatomy becomes so complex, or complicated, that I cannot understand the functionings of my natural body. What makes my heart beat? What induces the thoughts that enter my mind? How is the food digested that I put into my mouth? How are these digestive juices distributed to the various parts of the body? Surely I am a complicated mechanism that only God can run! Paul interrupts my thoughts again as he says: *“Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.”* Such foolishness, I reasoned, that man who is so wonderfully made should want to worship something far less than he himself is. What folly to try to help God when man can’t, without God, help himself? I thought, vain is the help of man. I vowed, Never again will I worship a creature but the ONE Who created all things.

Paul had stood so dignified and spoke with such power and authority until now that I was startled at the emotions that softened the tone of his voice as he made a step forward with a gesture of his hands and proclaimed; *“And the times of this Ignorance God winked at ; BUT NOW COMMANDETH ALL MEN EVERYWHERE TO REPENT”*. I thought, Paul is not commanding us to repent; he is telling us that GOD

commands it. The fullness of the time of this ignorance had really come to its end. The time of this ignorance God winked at. This time of ignorance was included in the time before appointed. Of course He winked at it because it needs be that we go through this time of ignorance in order to teach us that we cannot be wise of our own volition ; but that *ALL* wisdom comes down as a free gift from Him who made us. His command to repent from this ignorant worship is certainly effectual and will cause the least to turn from their own ignorant ways of worship and to praise Him rightly. This command which is NOW being proclaimed exercises the minds, hearts, and souls of each and everyone of His people in every nation, kindred, and tongue under Heaven. I heard Paul proclaim it. I felt the power of it in my soul. I prayed, *“Turn me, Lord, and I shall be turned.”* He was turning me then. How anxious I was to hear the next words that Paul spoke: *“Because He has APPOINTED a Day in which He will judge the world in righteousness by that MAN whom He HATH ORDAINED: whereof HE hath given assurance unto all men in that HE HATH RAISED HIM FROM THE DEAD.”* Paul gave the proper gesture that he had finished speaking and paused for a moment before leaving the rostrum. As he paused I thought, I want to know more about that man whom God hath Ordained; I want to know more about that Appointed Day in which He would

judge the world in righteousness; and, I want to know more of this Assurance given unto all men. In short, I want to read over and over again this mighty heart-stirring sermon on the GREATNESS OF GOD.

By this time Paul was leaving the rostrum, and all of our company as well as some from other companies met together at the exit that we might be closer to the man, and say a word to him. I heard some say, *"We will hear thee again on this matter."* Some from out in the audience mocked him. I was one of those who clave to him. I said to Paul, I want a copy of this. He answered, *"There is a man with me who wrote my sermon out word by word while I was speaking. I not only paused in order that the words have time to grow in your own minds, but another purpose was that the one who is preparing a treatise for Theophilus could have time to write every word of it. You shall have a copy to read over and over again."* I thanked God for having led me to this place to hear this mighty sermon. I am awakening from my trance and have a few observations to make before closing this article. I have read all of the sermons and letters delivered and written by Paul as published in the New Testament; but none holds me more spellbound than the one delivered on Mars Hill in Athens, Greece. If I ever become doubtful of God's sovereignty and almighty ruling and working of all things I turn to that sermon again to

remove the doubts. When I question His right and authority to take vengeance and render severe judgments; I read again this sermon.

Paul reached the climax of this sermon in his last words, *"Whereof He hath given assurance unto all men that HE HATH RAISED HIM FROM THE DEAD."* Paul had disputed daily in the Market Place and had *"Preached unto them Jesus and the resurrection"*. Dionysius, the Areopagite a very wise man of literature was one who clave to Paul after hearing this sermon.

It would be a good idea when confronted with those who affirm the might of man and deny the sovereignty of God in all things, to just quote to them the full text of Paul on Mars Hill. If this will not shut the mouth of those who argue that God needs our help nothing can be said that will close their, mouths from speaking blasphemy. Dear reader: will you please turn again to the 17th chapter of ACTS and begin reading the 22nd verse, slowly read through the 31st verse as the conclusion of this article. Thanks.

Elder E. J. Lambert

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#### DID THE FATHER'S WILL

**D**ear Brethren: May we consider the saying found in *Luke 2:52. "And Jesus increased in wisdom and stature, and in favour with God and man."* I know that this subject is too deep for me,

but I have had some serious thoughts concerning it. I quote also the following scriptures: "*Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God, according to the spirit of holiness, by the resurrection of the dead.*" (Romans 1:3,4). "*For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*" (John 3:34). "*The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day .*" (Luke 9:22). "*For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*" (Hebrews 2:16, 17). *I believe that Jesus as a man did grow in wisdom and in stature, and in favour with God and man, only in a manifest sense to his people. "For in him dwelleth all the fulness of the Godhead bodily."* (Col. 2 :9). Jesus was man in the flesh without sin, yet the fulness of the Godhead was in him: in this sense Peter could say, "*Lord thou knowest all things.*" This was him declaring the end from the

beginning, and from ancient times the things that are not yet done, saying, "*My counsel shall stand, and I will do all my pleasure.*" (Isaiah 46:10). "*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 my own will, but the will of him that sent me.*" (John 37, 38).

I do not believe that it was the fleshly will of Jesus to die on the cross, but the divine will of the Father, yet the will of the flesh was made submissive to the divine will of the Father. "*And he saith, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.*"

If he had not been human as well as divine, it would not have been a cross: he could not have been tempted in all points like unto his brethren not even one point, yet he was tempted in all points, and sinned not. ( See Hebrews 4:15. ) If Jesus had failed in one thing, even in his flesh, then he would not have been an offering without spot or blemish. His fleshly will was completely submissive to the will of the Father. He learned obedience by the things he suffered. He denied him-

self of all natural wealth, and was a man of sorrows and acquainted with grief. Jesus did his Father's will in all things, and finished the work he was given to do; and God raised him on the third day. And He revealed himself to his disciples before he ascended into heaven. *"For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us."* (Hebrews 9 :24). *"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."*

My brethren there is but one God. When we enter heaven we will not see the Father in one place and the Son in another, as two, but only one God. *"Fear not neither be afraid: have not I told thee from time to time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any."* (Isaiah 44:8). *"As concerning therefore the eating of those things that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is none other God but one."* (I Cor. 8:4). *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. And the Word was made*

*flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."* (John 1:1-3,14). All things were made by Him, not by them. And if he had not taken on himself a body of flesh, there could be no death of the testator. *"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."* (Hebrews 9:16, 17).

Let me say that in trying to write on this subject, I know I have come far short of expressing what I think I can faintly see: seemingly there is something that I cannot quite reach; but almost. I hope the readers will pardon all errors; and if there is any comfort, give God the praise.

(Elder) James R. Hollandsworth

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## CONTRIBUTIONS

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FOR DECEMBER 2008

Sara Baker, VA.....	5.00
Bernard Cox, VA .....	5.00
George Hyslip, TN .....	15.00
Nellie Dalton, VA .....	5.00
Peggy Phillips, VA.....	5.00
Myrtle Thompson, VA .....	10.00
Robert Smith, VA.....	5.00
Charles Alders, TX .....	25.00
Don Norman, NC .....	15.00

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**MEETINGS**

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**STAUNTON RIVER UNION**

**T**he Lord willing, the Staunton River Union will be held at Canaan Primitive Baptist Church located on the Mt. Cross Road in Pittsylvania County Virginia. Saturday before the fifth Sunday in March the song services will begin at 10:00 a.m.

All ministers of our faith and order are invited.

Elder Mark Terry, Moderator  
Fred Murphy, Clerk

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February 2, 2009

Signs of the Times  
Elder Kenneth R. Key, Editor  
721 Willard Street  
Greensboro, NC 27405

**N**ew Dan River Primitive Baptist Church located in Patrick County, Vesta, Virginia purposes to hold a fifth Saturday meeting, the Lord willing, on March 28, 2009. The meeting will start with singing at 9:30am and preaching at 10:00am. The church is located on State Road 636 (State Shed Road) off US 58, approximately 3 miles east of the Blue Ridge Parkway and 12 miles west of Stuart, Virginia. We

extend a welcome to all lovers of the truth and especially we would invite all ministers of our faith and order.

Elder J. L. Cassell, Pastor  
James L. Shelor, Clerk

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**WEST COUNTY LINE  
UNION MEETING**

**T**he West Country Line union meeting will be held with Big Meadows Church on the 5th Sunday in March 2009.

Big Meadows is located about 20 miles below Graham, N.C. Those traveling I-85 take the Pittsboro/Graham exit and go 17 miles toward Pittsboro. After crossing the Cane Creek Bridge take first road to right at top of hill, go 4 miles to a cross road and turn left, go 1 mile to church.

We invite all lovers of the truth to come and be with us.

Elder Kenneth R. Key, Moderator  
Sister Jo Ann Self, Clerk

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**ST. JOHN 5:24.**

*Verily, verily, I say unto you  
He that heareth my word, and  
believeth on him that sent me,  
hath everlasting life, and shall  
not come into condemnation; but  
is passed from death unto life.*

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**OBITUARIES**


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**IN MEMORY OF  
JEWEL HAGOOD INGRAM**

She was born April 23, 1914 in Ferrum, Va, a daughter of Robert Spotswood Ingram and Mae Peters Ingram. She died Sunday, June 1, 2008 at Stanleytown Health Care Center. In addition to her parents, she was preceded in death by her husband, Chester Hagood and three brothers, Guy Ingram, Poff Ingram and Lindsey Ingram. Sister Jewel and Bro. Chester asked for a home and was received by experience June 16, 1951, on the grounds of Riverview Church. They were baptized by Eld., Cecil Turner, and had their membership placed at Martinsville Primitive Baptist Church. They both were devoted members, and attended as long as their health permitted. Brother Chester was a deacon for many years.

Sister Jewel retired from Fieldcrest Towel Mill after 40 years service.

She is survived by her daughter, Lynda H. Milteer and husband, Everett Milteer Jr. of Virginia Beach; a granddaughter, Courtney R. Synder and husband Ken Synder of Virginia Beach; a grandson, Scott Rizer and wife, Lea Rizer of Richmond, Va. Three great grandchildren, Casey Rizer, Nicole Rizer, and Emma Synder. Four sisters, Elva Turner

and Ruby West of Ridgeway, Va. Marie Hazelwood of Fieldale, Va. And Iva Moran and husband, Odell Moran of Collinsville, Va.

Her funeral was conducted on June 3, 2008, at Norris Funeral Services Chapel by her pastor, Eld Mark Terry. She was laid to rest beside her husband at Roselawn Cemetery beneath a beautiful mound of flowers.

She was loved by all. I remember when my husband and I were baptized on Easter Sunday morning in 1976, we went to her house to change clothes, and she made us feel so welcome. And from that day she and her husband were "special" to us. We would visit each other often, went shopping out of town together, rode to church together, and always had that special love for each other. She is greatly missed by all who knew her.

Submitted by:  
Mael Lavinder, Clerk  
Mary H. Hall, Treasurer

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**ROMANS 11:23-24.**

*And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.*

*For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?*



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*How sweet, how heavenly is the sight,  
When those who love the Lord  
In one another's peace delight,  
And thus fulfil his word:*

*When each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart:*

*When free from envy, scorn, and pride,  
Our wishes all above,  
Each can his brother's failings hide,  
And show a brother's love:*

*When love in one delightful stream  
Through every bosom flows;  
And union sweet, and dear esteem  
In every action glows!*

*Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven that finds  
His bosom glow with love.*

Swain.

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Jewel Ingram Hagood	

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 EDITORIALS
 

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*Give thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. Colossians 1:13*



Elder R.H. Campbell

he had heard of from the other

**T**his scripture is found in Paul's epistle to the church at Colosse. This was a group of brethren that had never seen the apostle, but whom

churches and who he hoped to meet in the future. The only information that he had in common with them was their mutual faith, and experience. He wrote much about the experience which they had shared, and which caused him to write this epistle. He made it very clear, in the above scripture, that their common hope of salvation was something that was the direct results of God working in them, and bringing them into the household of faith. It was the work of God who made them meet to be partakers of their portion of the inheritance that is laid up for all the chosen generation, those who were chosen in Christ before the foundation of the world, as his own peculiar treasure.

The apostle Paul, in his epistle to the church at Ephesus stated it this way. (*Eph 1,3-6*) *"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace: wherein he hath made us accepted in the beloved."*

In this sentence, you see who accepts who, into the beloved family of God. The natural man cannot

receive the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned, and he has no basis of comparison, on which to make his decision whether to accept or reject them. The only way that man can receive any knowledge of the spiritual realm is for them to be translated into that spiritual realm, and this is the work of God, for being, born or translated into it, is beyond the ability of the natural man.

They, as all of like precious faith have been delivered from the power of darkness, the state into which they were born from their Mother's womb, and have been translated into the kingdom of heaven. This translation is something that no man can perform for himself, because it is a spiritual work, which can only be wrought upon man for he is God's creation, and only God can perform such a work on his creatures. It is the same change that Jesus referred unto Nicodemus when he said that, *"except a man is born again, he cannot see the kingdom of heaven."* All men will acknowledge that they cannot cause themselves to be born the first time, and they are equally unable to contribute anything to the second birth. I believe that this is the reason that Jesus used this analogy to demonstrate the only way they could see, or be translated into the kingdom of heaven and they are both actions that are beyond the ability of man.

If you ask them this direct ques-

tion, they will say that they cannot cause themselves to be translated from one realm to another, or cause them to be born again and yet in the next breath turn around and declare to the millions of their followers that by repeating a small prayer after the minister, right at that moment they can become a child of God, and worthy of the blessings relative thereto. They say that they must accept Jesus as their own personal savior by their praying a small prayer and saying that they accept Jesus as their personal savior, and then this causes him to be under obligation to save them. I don't find this doctrine in the bible, for there is nothing spiritual about that, and Jesus said that God is a Spirit, and they that worship him must worship him in Spirit and in truth. Since man is not spiritual, as he is born into this world, they must be changed, from this state to be able to worship God in the Spirit. I believe that any other than the true doctrine set forth in the scriptures is just a figment of the imagination of the creature, to wrest the truths as contained in the scriptures to accommodate what the natural man imagines as a doctrine that will include him as he is in nature. He eliminates the spiritual element which he cannot see, or understand, and proceeds to claim all of the blessings of the elect of God, because he understands the scriptures to be directed to all men alike, and this is foreign to all scriptures.

Jesus never asked anyone if they would accept him, or his teach-

ings, based upon anything being done by the efforts of the natural man. The subject scriptures state, it is the work of God that they believe on him whom he hath sent, and in every case they will, because all upon whom this work of God is wrought, are the ones who have been delivered from the power of darkness and translated into the kingdom of heaven.

*(I Tim 3:16) "And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory ."* The apostle Paul is advising Timothy that salvation of the saints of God is a mystery to the natural man, who dwells in the world of nature, and godliness is in the realm of the Spirit, and these things are foreign to the natural mind of man. God's thoughts and ways are as much higher than those of man that they can only be understood by him when they are revealed unto him, by God. The natural man cannot and will never understand the fact that being born again, or being translated into the kingdom of God are things beyond the grasp of the natural mind. They are in the same position as the Russians when they first went to the moon. They said they could prove there was no God because they had been in the heavens, and he was not there. How can you explain to him the way that these things can occur in the world

of nature, and yet the natural man be completely unaware of their existence. He has experienced no change, from the way in which he was born in nature, and therefore cannot possibly discern the spiritual realm in which these things dwell. He can only believe them when he is given spiritual eyes to see, ears to hear and hearts for him to understand by faith, which is God's gift only to his chosen people.

*(Isa 42:5) "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread the earth, and that which cometh out of it; he that giveth breath to the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory I will not give to another, neither my praise to graven images."* These mighty works that God displays in the salvation of his children, are the assurance that they have, that they will receive the inheritance that he has reserved for all of his children in heaven and then, in the last verse he gives his reason, when he says, I am the Lord: that is my name: and my glory I will not give to another. All

of these works bear the seal of God who created the heavens and the earth, and he would not give any of the glory and praise for these things to any other, because there is none else who is able to perform these works in his room and stead.

The apostle Paul, in his epistle written to Timothy, the young minister who was following along in the footsteps that Paul had walked for many years in the ministry, one that he loved and who was a personal friend of the family for several generations, and who Paul said was his own son in the faith. He was lovingly writing him of the trials he would face, that he not be overly distressed when he faced them. He did not lecture him or speak as one who was an authority in the word, but rather as his fellow servant in their mutual calling, and told him, (*II Tim 2: 7*) "*Consider what I say, and the Lord give thee understanding in all things,*" He was telling him to follow the written word, as revealed unto him personally, for he could not preach from the apostle Paul's experience.

Each is called in his own special calling, and should therefore preach the word as it was given unto him, even as Jesus told the apostle Paul, when he appeared unto him on the road to Damascus, he said, (*Act s 26:16*) "*Rise and stand upon thy feet, for I have appeared to you for this purpose, to make thee a minister and a witness both of these things which thou hast*

*seen, and of those things that I will appear unto thee: delivering thee from the people and the Gentiles from the Gentiles, unto whom I now send thee; to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*" You see, you have received a special calling and it is unto as special people and you will be given the words to speak to accomplish God's purpose in that calling. Do not try to preach from Paul's experience, or any of the other apostles because that would be hearsay evidence and not from the heart.

The Apostle Paul's admonition to the church at Colosse, was much as the same as the one that he gave unto Timothy. (*Col. II 2: 7*) "*As ye have therefore received Christ Jesus the Lord, so walk ye in him.*" Their preaching and teaching of the doctrine was to confirm the truth that their calling was from Jesus, even as Paul's was. The apostle Paul's calling was to the Gentiles particularly, and the other apostles were sent to the Jews. The doctrine preached would bear witness with the other because they were from the same source, but just a different administration, which was the law covenant. They were both from our Lord Jesus Christ, and expressing God's love for his cho-

sen generation, which will be an eternal love.

The apostle Paul wrote to the church at Corinth, (1 Cor 7:20) *“Let every man abide in the same calling wherein he is called. Art thou called being a servant? Care not for it, but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord’s freeman: likewise also he that is called, being free, is Christ’s servant. Ye are bought with a price; be not the servants of men. Brethren, let every man, where he is called, therein abide with God. God has a people in every nation tongue and people and he has called them as they are, even as you were, so don’t try to force yourself to fit your personal imagination of what a child of God should be. Any changes that are of any needful will be accomplished in the new birth, or in your translation from the natural to the spiritual realm.*

I have had people say to me, “if I believed what you do, I would do anything that I wanted too, for once saved always saved. I would always answer them, well if you still want to do those things that you have done all of your life, you may as well do them, because that is where your heart is, and may God correct either of us that may be wrong. I then tell them that according to my personal understanding, and experience, the

first thing that God changes about his children is their “want to”. They no longer want to follow those ways that they formerly delighted in, because the heart has been changed. I believe that is why Paul admonished the Church at Corinth to, (1st Cor 7:20) *“Let every man abide in the same calling wherein he is called.”* Paul believed that the calling would take care of any needful changes in your “want to” and your endeavor will be to follow them, rather than the things you had previously delighted in.

The apostle Paul, in his epistle to the church at Corinth stated it this way, (II Cor 5: 17)- *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled unto God. For he hath made him to be sin for us, who knew no sin; that we might be made righteousness of God in him.”* So you can see that you are not the same man that you were, you are a new creature, and

your desires and hopes will be new and different from the old man, you have been made an ambassador for Christ, and this is because of the work of God that has been wrought in you.

The hope and prayer of every child of God is that this work that has been wrought in his heart will produce the same results that John said, speaking of the manner of love that has been bestowed upon us, and I believe it will, for he said, (*1 John 3:1*) "*And every man that hath this hope in him purifieth himself, even as he is pure.*" This statement applies to these works, as well as all others that God has wrought within their heart and soul; nothing that he ever does is by chance, but for a purpose known only to him.

If these things cause a stirring in your heart, it is because of the presence of the same spirit within you. Faith is the substance of things hoped for, the evidence of things not seen, but from the very depths of our soul we do feel to understand what the writer is saying, and this can only be from the fact that these things have been revealed unto you. We cannot see them clearly with the natural eye, but we do see them, as through a glass darkly, and claim the substance as ours, for otherwise it would not produce any response within us at all.

Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of

the sheep through the blood of the everlasting covenant, make you perfect in every good work to do his will working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever Amen.

In bonds of love:  
Richard H. Campbell

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## CORRESPONDENCE

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33 Hillcrest Ave N.E.  
Roanoke, Va. 24012  
Dec. 9, 2008

Dear Editors,

It is time to renew my Signs. I value it very much. It brightens up a dark world when we are blessed to comprehend it.

I believe it is somewhere in the scriptures that God will not leave himself without a witness. The writings of The Signs of the Times have been in praise, honor and glory to God. May they continue to be.

Please renew our subscriptions for another year.

Again, thank you very much.  
Sister Mamie Rose D. Ferguson

Feb 9, 2009

Brother Horton,

**P**lease renew my subscription for two more years and add my brother for one year.

I look forward to the articles every month.

Seeing the stacks of bright yellow at my grandmother's as a child, I never imagined those same words would someday be such a comfort.

In hope,  
Pamela Screen

Feb. 9, 2009

**I** am so sorry to have overlooked my subscription to the Signs since Christmas.

I do enjoy it so much and remember helping my father Elder Spangler when he was an Editor back in the fifties. I am his youngest child.

Rebecca Spangler Smith

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**CORINTHIANS 12: 7-8.**

*But the manifestation of the Spirit is given to every man to profit withal.*

*For to one is given by the Spirit the word of wisdom; to another in the word of knowledge by the same Spirit.*

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*VOICES OF THE PAST*

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**SALVATION**

*"I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." (Isa. 43:11,12)*

**I**n the last forty-five years I have been writing to various publications. During the last thirty-five years I have been speaking from the pulpit to the children of God. My course during this time has been strange indeed. Much of the time I labored in much fear of not being called, and yet had a sentence or woe upon me that I felt the terrors of both if I did not speak. (1 Cor. 9:16) I have had my share of fault finding with what I have written and preached. Too many times, I did not accept that criticism in the right spirit. Of late years, I have quit defending myself against those that objected to my opinions. I would much rather have the good will of one and all, but it would be my ruin if I did have (Luke 6:26), therefore I desire to leave everything in the hands of the Lord. I am sure that it will give a man itching ears when every class of people are acclaiming him as a great preacher.



I do not think that I have a desire to reach everybody, but I hope that I have a desire to reach all that my text applies to from time to time. I hope that I am not ashamed of the truth, of the gospel ; and I hope that I am ready to preach among those that have a hearing ear. I do not know, by looking into faces, or by looking over the list of subscribers to any periodical, who has ears to hear. I am sure that I cannot give them hearing ears, and I hope that there is not a desire about me to try.

My subject, and the text on which I hope to lay a good foundation, are pertinent matters for our consideration. However, the recipients of this gospel, are limited. None but the children of God can enjoy and witness to what God has said, and only they are witnesses to it. Not all of God's children are witness to this singular salvation.

*"I am the Lord."* If, from the moment of the creation until every trophy of God's grace is housed in heaven and immortal glory, things take such a turn that God can not say what He said to Israel in the present tense, then the "I AM" has not been in control. If there was ever any likelihood of salvation failing, then God knew it from all eternity, and He has not been our "I am" at any time. It is "I AM" that sent Moses; He is today the Lord our "I am that I am" and as He sends minister to hearers, it is as effective today as it was several thousand years ago when it looked so uncertain to

Moses. The one of whom I write is the Lord; I do not write. (If I am called of God) about a dead or "has been" gospel; it is the power of God to believers, to witnesses of it. Unbelievers do not necessarily mean that hearers and readers are not children of God. The man that got the hands of Jesus applied to his eyes the first time saw men as trees, walking. Thomas was certainly a child of God, but he could not believe until he had evidence. I do not write about a "has been" Lord; nor do I write to people that think thus of the Lord. He is alive forevermore, and will always be *"the I am that I am."*

*"And beside me there is no saviour."*

Not all of the Israelites were witnesses to this declaration, nor are all of God's children witnesses now to it. Whatever their name in the world might be, the ones that were witnesses of these things believed what the Lord said relative to salvation. Come, dear reader, and let us take a little journey down into the garden where the "I AM" is the only gardener. In this garden He is the only Saviour. In fulfilling Isaiah's prophecy, the Spirit of the Lord came upon the Saviour and He alone performed all of the work to make every plant a tree of righteousness. (Isa. 61:3)

Mary did not have twins. Only one Saviour was born; no other maiden, even though virgins romp the landscape, ever have given birth to another Saviour.

Yet, even though an angel heralded the coming of the Saviour, the masses were not witnesses to it. I say that had Herod and Pilate seen in Jesus what the centurion did (Luke 23 :47) they certainly would have witnessed as did he, but not having known Him nor His Father, they could not witness to what they had not witnessed. Following the same line of reasoning, one who has not been a witness to the Lord's testimony concerning salvation, he or she will be found trying to lend a hand in salvation.

Those that have witnessed this *"only salvation"* will lie down in the green pastures of salvation; those that have not, will always find another salvation besides that one that Jesus saves always to deliverance home to glory. These witnesses have a right to sing,

*"Amazing grace how sweet the sound,"*

and as they have it declared to them, and they are saved, and they have salvation shown unto them, they continue to sing,

*"Through many dangers, toils and snares,*

*I have already come;*

*'Tis grace has brought me safe thus far, And grace will lead me home."*

For centuries the saints have sung this high and lofty theme of salvation by grace with out another salvation standing in the offing, waiting for them to work out. This is what I endeavor to preach and write, to

wit, Salvation, from God's eternal design to save, to the triumphant bringing home to glory every chosen vessel of mercy, and all of it being given to us, and we witnessed to it, if we have indeed been saved by this One and only Saviour.

Regardless of the cavelling of men, this salvation is known only in time. What heaven is, none of the witnesses to this salvation know at the time of it being presented to them. They know (as taught of the Lord) that He is the only Saviour, that without His salvation, we do not have salvation. I hope that I am writing to many witnesses of this "only" salvation, but I do not believe that with the church in her time state a single witness will be found that has witnessed that salvation is further than a time state.

The Lord is the only Saviour. The attributes of God are all engaged in this salvation; the seven spirits are all sublimely and gloriously working in the children of God to save them. This is a present salvation. He was the Saviour before the Red Sea; He was the Saviour at the Red Sea; He was the Saviour in the wilderness road, and in our journeying on that road in our experience, He is our Saviour. At the time of the prophet, there was not any Saviour save the wrd. I call for an answer to this statement: Did Isaiah know the truth? Did he tell all the truth? Did the Inspiration of God mislead the prophet? Did He withhold something that is vital to the welfare of the chosen Israel of

God? I hope that I desire to be right. I think I know the certainty of death, and if I am hanging precariously on a high cliff with impending doom below me, and Israel was mistaken—all these witnesses misunderstanding God, and there is a Saviour beside the Lord, I certainly need to know it.

I do not want to be extreme. I do not want to go beyond the scriptures in comparing truth with error. I do not want to say hurtful things toward those that bring some other saviour other than the Lord. But my brethren and sisters, my dear perishing readers, I am as I hope, being undressed of what I thought I had.

I hope that I am being made ready for a lovely and much desired transition. I do not want to be unfaithful to Him that has called me out of nature's darkness into the kingdom of His dear Son. If His brethren bring something among us that is not in keeping with His testimony, it behoves me to point out the fallacy of that thing. Someone is going to be wounded whenever error is preached among us. I had much rather wound my brethren than to wound my Saviour; I had much rather (since error demands that somebody be arraigned) rebuke my brethren sharply than to let my silence rebuke my Saviour. This does not mean that I am to declare non-fellowship for them; it does not mean that I am to step on their toes purposely, but it does mean that I must not step on the toes of my only

Saviour.

At the expense of being trite, I desire to point out that this Saviour was the only Saviour of Israel all the way through from Eden to the end of the legal dispensation; that this salvation was all timely; that it was saving at the flood; it was time saving at the Red sea; that it was time saving at the water of Marah, that it was time saving in giving manna, that it was time saving the whole wilderness through, that it was time saving in giving bread in Egypt, in causing fire to be reversed in its nature to burn away bonds but not to consume the bound. If this is not the picture of Israel and the Saviour, the only Saviour, then I freely confess that I do not know what I am writing.

This God, this Saviour, stands alone to His people Israel. Israel witnessed to this doctrine that I would, were it not for a dreadful fall that I got, declare to one and all. God declared this truth to them, but His care for them did not cease in a mere declaration. Oh, no, for men declare, and do not, and God is not likened unto men. God made manifest the singularity of this "only Saviour" by saving them. That is not all. Oh no, dear saint, there is always something more that is in reserve yet to be served to Israel; it always has been, it always will be. He showed this salvation to them. He showed it to them. Oh yes, tried soul, He shows unto you the tenderness of His saving power. The Holy Ghost, the Comforter and teacher and keeper of

God's people, is sent unto you (John 14:26; 15:26; 16:7). He also shows His people the things of Christ, the only Saviour of sinners.

This showing to the children of God Christ as their Saviour is under peculiar and trying and singular circumstances. When this is done, there is not any strange god present. This strange god, whom men in ignorance would present, is not found in the experience of these witnesses. He is the work of our deluded minds; he is the god of whom our souls would dare rely until the show begins. The children of God made them one out of a calf, but the calf-god was vanquished from sight, from show; Peter would have made a man as another saviour, but God, the only Saviour, vanquished him from sight, and He showed them in the most dazzling show that has ever been brought to sight of poor sinners that no name, no god, no man could ever share in the honor and glory of the Holy One of Israel. I love these scenes of divine saving; my soul is enraptured, my pace is quickened, my attention is called heavenward, as I am shown the care of God for His people. If I am not mistaken, the text has grown; its beauties have been enhanced, my spiritual faculties have been weaned from every false God, every false saviour, and I am standing at the giving up and turning the kingdom over to another Joshua. At this time, I know what those people knew, to wit, that God my Saviour has not

failed to keep every promise that he has made, and that as the show was put on, there was not a strange god to assist in making the screen of my soul straight, nor to adjust my sight and vision that I might see better than I see. by the work of this only God, this only Saviour. (See Joshua 23)

I do not mean to separate Christ and grace. Paul's letter to the Corinthians was based on what Christ did for them and he thanked God (through Christ) for the grace that He had given them by Christ. In substance, Paul did write Amazing Grace. It was his theme in the beginning of his experience; it was his theme in all of his preaching and in every letter that he sent to the churches. It was in time that all these gracious deliverances took place; it was the experience of Paul that the grace of God was sufficient. That which is sufficient I will not allow a strange god or a different saviour. When he wrote that heavenly experience to the Ephesians (Eph. 2:1,10), there was not a part works and part grace system lingering to be heard. It was not with doubt and reluctance that he told them how that they were saved; it was not that grace was present and a strange system, a strange god, in the offing ready to bolster the failure of the grace of God.

This grace is as much in the present tense, as God, the only Saviour was to Israel. In the presense of two or three witnesses shall every

word be established; One of those witnesses is God, and He witnesses to His people Israel when no strange god was present, when no Egyptian was there. (Gen. 45:1) God witnessed to them, and He made them His witnesses. God witnessed to Saul, in that witnessing the law was not present; Gamaliel had lost all his ability and charm; all of the things that had kept him until that time were gone. God made him His witness to the Gentiles, and his witnessing was that salvation is by grace.

There are different aspects of this salvation, but there is only one salvation. To bring up any other way, is another way; to say that there is a salvation other than the grace salvation, is, to say the least of it, a strange saying, a strange doctrine, instigated by a strange god. This grace salvation will not permit me to deny nor ignore scriptures that the strange gods would have us to believe set forth some other salvation, some other saviour. God has not witnessed to us, nor has He sent witnesses to us, extending to us one way to be saved and another way to stay saved. I have enjoyed the testimony of God's people in their minutes (not that I can trace their history back to the setting up of the kingdom) showing forth that God had witnessed to them. I am sorry to have to report, that some of those that accepted the doctrine of the imputed righteousness to us; that have accepted the doctrine of God's preservation of the saints to glory,

are, like the Galatians, finishing as they think, in the flesh what grace started in them at the outset.

God's children are presently working out their own salvation. This is their salvation. The salvation is in the work, but by no means for the work. This salvation is in the work of God working in them. It is an effectual work of God. It is a perfect work of God. Moses is not on hand to give a helping hand; Elijah is not on hand to reach a helping hand when the grace of God fails; no strange god, no strange saviour is present, but a perfect work, is being done – (Heb. 13: 21), and this perfection enables us, the witnesses of God, to walk well pleasing in His sight, and let us remember, dear children of God, that He has a desire toward the work of His own hand. (Job 14 :15) And let us remember that God does not work at something ; let us remember that He does not talk at His people to get them to be witnesses, but that He talks to them by the effectual, the mighty workings of His Spirit in them. (Eph. 1:19, 20; 3:7; 4:16; I Th. 2:13)

This Saviour, Jesus Christ the Lord, through His grace, enables the witnesses to this saving grace to save themselves from every evil and false way, from every strange god and doctrine. This effectual saving grace enables Paul to write about taking heed to oneself and to the doctrine, and it (the same effectual grace) enable the recipient to take heed to both, to continue in them, to

save themselves and those that have a hearing ear.

Where this grace is preached, where this Saviour is showing us how it is, there is health in the body. When it is not preached, it is a strange fire that has come into the camp of Israel, a strange god is present that the witnesses did not know in the time of which Isaiah was speaking; that was not present when Jacob had that singular experience in the wilderness and in the desert (Deut. 32:9,12); that was not present when Jesus was transfigured before His disciples; that was not present when Saul had no man (no strange god) to stand with him. (2 Tim. 4:16)

Elder W. D. Griffin

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### WINGS OF SALVATION

*“And I said, Oh that I had wings like a dove! for then I would flyaway, and be at rest.” (Psalms 55:6)*

**F**earfulness and trembling had come upon David. Horror and the terrors of death had overwhelmed him. His heart was sore pained within so that he could only mourn, complain and pray. Even though David was King he was made to fully realize that nothing he could do would save him from this awful condition of being the victim of wrath of his haters, oppression of the wicked, and the judgment of God. His cry for mercy seemed to be but

a noise. David’s most brilliant thought in the midst of severe afflictions was, *“Oh that I had wings like a dove.”* David was mourning like a dove, yet the dove was more fortunate than he because the dove had wings. According to Isaiah 38:14, 59:11 and Nahum 2:7, the mourning of doves is a figure of lamentations in the most bitter and desperate manner.

It takes two wings for a bird to fly. David did not even have one. He mourned like a dove but he could not fly like one. It is said that a dove mourns throughout its life after the death of its mate. It will not mate with another. David had once tasted the mating with the Holy One, therefore he would continue to mourn persistently in His absence. He was like a dove in that he was weak, perplexed, dispirited, and would not fight against those who would ruin him. No doubt he felt to be a *“silly dove without heart.” (Hosea 7:11)*. He needed the two wings of Faith and Hope or else his prayers could be but a noise. His faith was withered and his hopes blighted. He could not fly without the two wings of the Spirit, Light and Truth, to enliven his spirit. He needed the two wings of Jehovah, Love and Power to swoop down to him in order that he might be covered with God’s wings of Grace and Providence, under which he would trust. His heart was so frigid and dark that he needed the Sun of righteousness to arise with healing in His wings, rays

and beams to give heat and light to his soul.

We, like David, yearn for the wings of salvation. We know that God's power without His love would destroy us, not save us. We know that His judgment without His mercy, would banish us from His presence. We know that His providence without His grace, would never raise us up above earthly things. We know that the natural birth without the spiritual birth, could never mean eternally living. We know the law of Moses would kill our souls, and we would forever be dead without the law of Jesus Christ. We know that truth is truth but we could never believe it without the heavenly light shining upon it. We know that we may be regenerated but unless God works both the will and do in us, we can never walk Godly. We may have been numbered with the many whom Jesus redeemed with His blood, but unless God reveals it to us here, we can not realize it.

God's wings of power and love can swiftly snatch us from the bottomless pit and toward Mount Zion, causing us to fly toward higher goals. Had we wings like angels we would always be ready and willing to obey God in ministering and serving God and His creatures. Had we "*Wings of the wind*", we would be swift and secret, yet effective in our soaring. Had we the "*Wings of the Morning*", we would disperse darkness and impart heat by lighting and inspiring those fellow pilgrims with

whom we come in contact. Had we the "*Two wings of a great eagle*", we could fly as the church into the wilderness and be separate from Satan for awhile. See Revelation 12:14. These wings denote strength and support received from God in delivering His church from satanic control and influence.

We cry for wings like a dove; we cry not for dove's wings. We want dovish wings. We do not want the wings of a raven. The raven, when he was sent out by Noah from the ark, failed to return with any tidings. The raven is ravenous, selfish, and was considered unclean for it thrives upon dead carcasses. The dove brought back to the ark the message that the waters had abated. The dove was the first herald of good tidings to Noah after the flood. The dove was the especial symbol of the Holy Spirit as it descended upon Jesus at His baptism. The dove is recognized for its beauty by Christ in the dialogue between Christ and His church as recorded in Solomon's Song. He calls for His fair one, His love, and His dove. Christ says to His spouse, "Thou hast dove's eyes within thy locks," as He describes her. The church praises her Saviour with such beautiful words: "*His eyes are as the eyes of doves by the rivers of water, washed with milk, and fitly set*". (Sol. Song 5: 12)

The dove was used by Christ as a symbol of fear of danger and timid-

ity; as is manifested in His instructions to the twelve as He sent them forth, "Be ye wise as serpents and harmless as doves." (Matt. 10 :16) The dove, as has already been noted, has but one mate. The dove is forever faithful to this one mate unto death. The dove knows not the pollution of an adulterous bed. The dove is happy with its mate but miserable when they can be together no more. When we are once married to the church, we can never be satisfied apart from her. If we be married to Christ, we are miserable in His absence, have no desire to be joined to another. We are so fearful without Him. We are so weak without Him. When we see danger we desire to run to Him for love and protection.

Constant fruitfulness is a characteristic of doves. This applies to the faithful. Most months in the year their young are brought forth. The tree of life yieldeth her fruit every month. The fruit of the Spirit is the works of righteousness that the faithful yield constantly. Faith is fruitful in that it is ever pregnant of good works, travails in anguish in bringing forth, and rejoice when they are brought to view. The church sympathizes with those on the outside who are travailing in birth, but greatly rejoice when they are manifest as born into the kingdom.

The true church is like a dove because it is different from all other birds. Other birds have talons and beaks with which they defend themselves and devour others. The dove

is not so equipped. Some have written that the dove has no gall, signifying that they are free from the bitterness of anger. It is said that the mocking bird can mock the sounds with exception of the dove. It cannot mimic the dove. We hear of such doves but we have yet to hear of such a person; yet the true church yearns for this characteristic. Other birds fight among themselves while doves dwell together in unity and peace. Many birds fly separately, but doves fly in companies. Other birds eat separately; doves feast together. Doves eat the cleanest of food, fly in companies of few, make the most peculiar sounds; and do not mingle with other birds. The church eats heavenly manna; her members are few in number; her doctrine is peculiar to other doctrines; and she does not mingle with false churches.

The mourning sound of a dove is significant of the prayers of the saints. Sincere prayers of saints prove their fervent desire to be lifted above their present condition. Sanctified ones who compose the church "*Pray without ceasing*" that they might be raised higher. Zion mourns! There is a woe pronounced them who are "*At ease in Zion*". Am I at ease in Zion? I mourn because of my ignorance; I pray to God to give understanding. I mourn because of my disobedience; I pray God to impart power to me that I may obey more perfectly. I mourn because I have a man-pleasing spirit within me; I pray God to enable me to please Him. I



mourn because of my selfishness; I pray God to so flood my soul with His love that selfishness would be driven out. Yes, there are many other things that cause me to mourn. I mourn because the number of churches are decreasing, ministers are fewer in number, and prejudices prevail!

It takes TWO wings for a child of God to fly upward and onward. I might be given the wing of faith but without the wing of love I cannot soar above carnality. Faith without charity would profit me nothing. The wing of will has been given me, yet without the imputed power to perform I could never do a good deed. *"To will is present with me, but how to perform that which is good, I find not."* I may know the doctrine of faith, but if I know nothing of the grace of faith; my knowledge is vain. My belief that God supremely rules is insufficient unless I have experienced that He rules me. I may be acquainted with the Law of Moses which kills, yet I must be acquainted with the grace of Jesus Christ in order to live and to realize the joys of eternal life. *"The letter killeth, but the spirit maketh alive"*. I may deny myself but if I follow not Christ, I cannot be His disciple. I may possess gifts of the Spirit but void of the grace of the Spirit; they would be unprofitable. I need wings! God grant me wings!

It takes two wings for the churches to soar above other organizations. The two wings of a great

eagle, given to the true church for flying with into the wilderness most surely denotes God's special assistance. *"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent."* (Rev. 12:14) God said to Israel, *"I bare you on eagles wings."* (Ex. 19:4) The church was established upon two wings during the dispensation of the Old Testament time. She flew on the wings of the law and protection.

Constant fruitfulness is a characteristic of doves. This applies to the faithful. Most months in the year their young are brought forth. The tree of life yieldeth her fruit every month. The fruit of the Spirit is the works of righteousness that the faithful yield constantly. Faith is fruitful in that it is ever pregnant of good works, travails in anguish in bringing forth, and rejoice when they are brought to view. The church sympathizes with those on the outside who are travailing in birth, but greatly rejoice when they are manifest as born into the kingdom.

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Jesus established His church upon the two-winged doctrine of

truth and revelation. The truth is the truth anywhere anytime but we cannot see it, realize it, or appreciate it unless it be revealed. The central core of true doctrine is: *“Thou art the Christ, the Son of the living God.”* This is the TRUTH. Only those to whom it is revealed by the Father can say it from the heart.

Jesus established His church upon the two-winged commandment of love. One wing is toward God. The other wing is to the brethren. This same two-winged commandment was able to hold up the law and the prophets. The answer Jesus gave to those who inquired concerning the greatest commandment: *“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself, upon these two commandments hang all the law and the prophets.”* (See Matt. 22 :35-40) The law and the prophets were based upon the principle of love. Grace and truth is based upon the principle of love. Those who obey this two-winged commandment now, as in the past, must love God and the brethren from the heart. If our desires are in harmony with God’s will, pure godly love both to God and the brethren will determine what is right.

*“But unto you that fear my name shall the Sun of righteousness arise with healing in his*

*wings; and ye shall go forth, and grow up as calves of the stall.” (Malachi 4:2)* God had ruled His people Israel, by use of judges and kings. Prophets had accompanied these in instructing, warning, and rebuking Israel. The sovereignty of God is certainly claimed throughout the Old Testament. Anytime and every time judges, kings, and prophets forgot His sovereignty, He would bring them to know that He ruled. God delivered them into the hands of the enemy to teach them that He sovereignly ruled. As long as a judge, king, or prophet was pleading to the Lord for strength and guidance, he and his people were upheld by Jehovah. Righteous judges and kings were favored as well as the people over whom they presided. The judges and kings greatly influenced the people as though they were joined together. The same was true of the prophets. Judges failed, and kings were instituted. Kings failed and Israel was delivered into Babylon. Prophets failed and God’s people were in a very bad condition. It surely was at the Lord’s appointed time that Malachi should state the true condition and status of Israel. It was certainly comforting to those who feared God to give them hope of the rising of the Sun of righteousness. They were in such bad state that they needed the, *“Healing in His wings.”*

What a dark and cold time that Israel was experiencing. They needed heat to warm their cold hearts, and light to show them a bet-

ter way. God had proved His love, yet they questioned it. (Mal. 1:2) They had despised His name. (V.6) They had presented blemished offerings and the priests had become stumbling-blocks instead of leaders. They selfishly withheld tithes and thought it vain to serve God. They questioned the importance of keeping the ordinances and dealt treacherously with their brethren. They inter-married with heathen and divorced wives. **READ MALACHI.**

Even though it was about four hundred years before John the Baptist and Jesus Christ made their appearance upon earth, it is apparent that those who feared the Lord were given hope through the prophet Malachi. How terrible it must have been when John and Jesus came upon the scene. Surely Israel had suffered so much and long that they, the people of God, were convinced that it would take the mighty wings of love and mercy to save them. They did not want any more political kings; they wanted the King whose kingdom would never be destroyed. They had been confused by normal men as prophets; they desired one who was greater than a prophet to usher in this everlasting kingdom. John prepared the way and the people to receive this kingdom by preaching Jesus and repentance, and baptizing those who repented. Jesus came with healing in His wings. Jesus was a two-winged creature: the Son of God and the Son of man in one. The everlasting King was Jesus; and John prepared

the way. The King and His messenger came from Heaven. Both had miraculous births and were named by a special angel. Jesus Christ healed with His wings. His name denotes His wings. Jesus saves from woe and Christ anoints us with His righteousness. The man part of Him paid the penalty for our sins: the God part of Him inputed His righteousness. King Jesus established the doctrine and order of His Church through His apostles. This is minutely given in the New Testament.

The Bible and a God-devoted ministry are necessary wings that King Jesus uses in leading and delivering His people out of Babylon. The people so led are given rest from the confusion of Babylon. King Jesus joins wing to wing with the ministry which is joined wing to wing with the church. The two-winged officeship composed of elders and deacons is necessary for the good and welfare of the churches. When the officers and members of churches have their eyes toward the King in prayer and righteous living, the churches soar above the political confusion of Babylon.

The two wings of almsgiving and prayer winged the memorial before God from Cornelius, a God-fearing Gentile. (See Acts 10:4) These two wings are the mark of devoted and God-fearing men. Jesus gave special instructions to His disciples in His great sermon on the mountain concerning giving of alms and prayer. He did not say, "If" in either

case but, "When." The two wings of praise and prayer constitute the simple worship services of churches. The two ordinances of Jesus Christ for believers are baptism and communion. The two commandments given His ministers as recorded in the gospels are to preach the gospel and teach baptized believers. Pastors are to plant and water churches. They are to gather the flock and feed them. Pastors are to constitute churches and instruct them. They are careful to commend the orderly and to rebuke the disorderly. True pastors watch for evidences of the intrusion of satanic principles, and warn the churches of their pastorate of these departures. A pastor's career is measured not only by what he says, but how he does. His words must be adorned by his life. The devoted pastor and church will "Pray without ceasing," because they learn the lesson well that they can do nothing righteously without Him.

God alone can give us the wings of salvation. "*Oh that I had wings*", is our cry daily. We are pilgrims looking and longing for a better country.

Some day after awhile the wings of God shall fly us into that Heaven of heavens. We shall then fly as the angels. No mortal body will so imprison us as to keep us from the joys of Heaven. Now we see through a glass darkly; but then we shall see God in all His glory face to face. We will be given the wings as angels and together with them sing praises

to Him forever and ever. Then, our prayers will not be, "*Oh that we have wings like a dove.*" We shall forever be borne on the everlasting wings of God's promises. Won't that be a wonderful flight??!! May the Lord give you the wings of salvation is our sincere prayer.

Elder E. J. Lambert

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*"Work out your own salvation with fear and trembling."*  
PHILIPPIANS ii. 12.

**N**ONE but God's people under the teachings of the Spirit know what it is to "*work out their own salvation.*" And all who work out their own salvation will work it out "*with fear and trembling.*" For when a man is taught by God to know what he is; when he feels what a deceitful heart he carries in his bosom; when the various snares, temptations, and corruptions by which he is daily encompassed are opened up to him; when he knows and feels what a ruined wretch he is in self, then he begins to fear and tremble lest he should be damned at the last. He cannot go recklessly and carelessly on without "*making straight paths for his feet,*" without "examining himself whether he be in the faith." And whenever a man's dreadfully deceitful heart is opened up to him; whenever the hollowness of an empty profession is un-masked; whenever he feels how strait is the path, how narrow the

way, and how few there are that find it; whenever he is brought to see how easily a man is deceived, and how certainly he must be deceived unless God teach him in a special manner; -- whenever a man is brought to this point, to see what a rare thing, what a sacred thing, and what a spiritual thing religion is, that God himself is the author and finisher of it in the conscience, and that a man has no more religion than God is pleased to give him, and cannot work a single grain of it in his own soul; when he stands on this solemn ground, and begins to work out that which God works in, it will always be "*with fear and trembling;*" with some "*fear*" lest he be deceived, until God assures him by his own blessed lips that he is not deluded and "*with trembling,*" as knowing that he stands in the immediate presence of God, and under his heart-searching eye.

Elder J. C. Philpot

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ACTS 13:25-26.

*And as John fulfilled his course, he said, "Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.*

*Men and brethren, children of the stock of Abraham, whosoever among you feareth God, to you is the word of this salvation sent.*

*“For we which have believed do enter into rest.”-HEBREWS iv.3.*

**W**e enter into rest by ceasing from our own works, and resting on Christ’s; according to the words, *“For he that is entered into his rest, he also hath ceased from his own works, as God did from his.”* Now when you can fully rest upon the finished work of the Son of God, and believe by a living faith that your sins were laid upon his head; that he bore them in his body on the tree; that he has washed you in his precious blood, clothed you with his righteousness, and is sanctifying you by his Spirit and grace, then you can rest. There is something here firm and solid for the conscience to rest on. Whilst the law thunders, whilst Satan accuses, whilst conscience condemns there is no rest. But you can rest where God rests. God rests in his love; in the finished work of his dear Son; in the perfection of Christ’s humanity; in his fulfilment of all his covenant engagements; in the glorification of his holy law; in the satisfaction rendered to his justice; in the harmonising of all his attributes; in the revelation of his grace and his glory to the children of men; for he is his beloved Son, in whom he is well pleased. The tabernacle in the wilderness, and afterwards the temple on Mount Zion, was a type of the pure and sacred humanity of the Lord Jesus. There God rested in a

visible manner by a cloud upon the mercy seat, called by the Jewish writers the Shekinah. This, therefore, was the place of his rest, as he speaks, *“For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it”* (Psalm cxxxii. 13, 14).

Elder J. C. Philpot

**ST. MATTHEW 11:27-30.**

*All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

*Take my yoke upon you, and learn, of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*For my yoke is easy and my burden is light.*

**CONTRIBUTIONS**

**FOR FEBRUARY 2009**

Herbert Dodson, VA .....	5.00
Rebecca Smith, FL .....	25.00
L.C. Hornsby, GA .....	5.00
Estelle Thompson, VA.....	5.00
Connie Franco, TX .....	2.00
Pamela Screen, TN .....	10.00
Lovie Thompson, NC .....	5.00

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## OBITUARIES

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Dear Brother Key,

Would you please print this obituary over, with the corrections I have made. I have had several calls about it.

Thank you so much,  
Mary Wall

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### IN MEMORY OF JEWEL INGRAM HAGOOD

**S**he was born April 23, 1914 in Ferrum, Va, a daughter of Robert Spotswood Ingram and Mae Peters Ingram. She died Sunday, June 1, 2008 at Stanleytown Health Care Center. In addition to her parents, she was preceded in death by her husband, Chester Hagood and three brothers, Guy Ingram, Poff Ingram and Lindsey Ingram. Sister Jewel and Bro. Chester asked for a home and was received by experience June 16, 1951, on the grounds of Riverview Church. They were baptized by Eld. Cecil Turner, and had their membership placed at Martinsville Primitive Baptist Church. They both were devoted members, and attended as long as their health permitted. Brother Chester was a deacon for many years.

Sister Jewel retired from Fieldcrest Towel Mill after 40 years service.

She is survived by her daughter, Lynda H. Milteer and husband, Everett Milteer Jr. of Virginia Beach ; a granddaughter, Courtney R. Synder and husband Ken Synder of Virginia Beach; a grandson, Scott Rizer and wife, Lea Rizer of Richmond, Va. Three great grandchildren, Casey Rizer, Nicole Rizer, and Emma Synder. Four sisters, Elva Turner and Ruby West of Ridgeway, Va. Marie Hazelwood of Fieldale, Va. And Iva Moran and husband, Odell Moran of Collinsville, Va.

Her funeral was conducted on June 3, 2008, at Norris Funeral Services Chapel by her pastor, Eld Mark Terry. She was laid to rest beside her husband at Roselawn Cemetery beneath a beautiful mound of flowers.

She was loved by all. I remember when my husband and I were baptized on Easter Sunday morning in 1976, we went to her house to change clothes, and she made us feel so welcome. And from that day she and her husband were "special" to us. We would visit each other often, went shopping out of town together, rode to church together, and always had that special love for each other. She is greatly missed by all who knew her.

Done by request of Martinsville Church.

Written by,  
Mary Wall



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

***CHRIST bears the name of all  
his saints, Deep on his heart  
engraved;  
Attentive to the state and  
wants  
Of all his love has saved.***

***In him a holiness complete,  
Light and perfection shine;  
And wisdom, grace, and glory  
meet  
A Saviour all divine.***

***The blood, which, as a priest,  
he bears  
For sinners, is his own;  
The incense of his prayers and  
tears Perfumes the holy  
throne.***

***In him my weary soul has rest,  
Though I am weak and vile;  
I read my name upon his  
breast,  
And see the Father smile.***

Newton

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 EDITORIALS
 

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*“How shall we escape, if we neglect so great salvation ....”*  
*Heb. 2:3*



Elder J.B. Farmer

In the world, almost all we hear is bad news. But, thanks be unto God, what we hear in the church is good news. The good news of the gospel of grace has sounded to all generations. That good news has been proclaimed and is now being proclaimed of that great salvation which God has wrought on behalf of His people. I

would love to be enabled, by the grace and mercy of God, to ascribe greatness to our God and to write a little concerning His great salvation.

First of all we understand that our God is greater than all. *“He is the Rock, His work is perfect: all His ways are judgement: a God of truth and without iniquity, just and right is He.” Deut. 32:4*

He is the great I Am. He was before all things, without beginning and having no end of days. By Him all things consist. He made all things by the Word of His power. He made all things for Himself and for His pleasure. He has done all things well. This world and the universe and even the things not seen or known by us were made by Him. He is the Word, He is love, He is a Spirit and He is even a consuming fire to all that know Him not and obey not the gospel. He has all Power in heaven and earth. He has worked all things together for the good of His people. He has seen the end from the beginning and declared it so that all things must come to pass according to His will and purpose. He is all in all to us that believe. In Him we live and move and have our being.

This great God, in His wisdom and love and mercy, purposed in Himself to create a people in Christ Jesus for Himself. They would be a people generated by Himself for Himself to love and to show His great kindnesses and mercies unto. These people, the vessels of honor, He would form of the dust of the

ground naturally and make them to be earthen vessels into which He would place a great treasure, even His Holy Spirit by which they would be kept and show forth His praise.

Of the same lump of clay from which He would make His people, He also would make another people which He called the vessels of wrath. They, not having His Spirit, would be left to themselves to follow out the lusts of the flesh. They would know not God and would neither see nor know the things of the holy kingdom and would not obey the gospel of Jesus Christ. They, like wicked Cain who hated and killed Abel his brother in the flesh for no good reason, would persecute the people of God. But they would be held in check and could only go as far as it suited the wise purpose of God. God said that the wrath of man would praise Him and the remainder of wrath He would restrain.

This warfare has been going on from the time of Cain and Abel and continues to this day. God's holy prophets and saints of old, Jesus Christ, the disciples and apostles in Christ's day and even His people today have been misunderstood and hated for the truth's sake. But, thanks be unto God, because our God is greater than all, He has delivered His people, He is delivering them and we trust He shall yet deliver. We are made to say with the apostle I know whom I have believed and am persuaded that He is able to keep that which I have committed

unto Him against that day. No weapon formed against them shall prosper.

This great God whom we hope to serve, prepared a great salvation for His people before He made them. God, with all wisdom and knowledge, foresaw the fall of all creation into sin and ruin and prepared a remedy for His people that He had created in Christ Jesus. This remedy for sin was necessary for them since the righteous God of heaven and earth is also a just God. In His great wisdom and justice, God declared, that according to His law, the soul that sins must surely die. The penalty for sin is death. God saw that there would be no help for them by the arm of flesh. According to nature, they would be without God and without hope in this world. In order to deliver the chosen vessels of mercy from that awful condition, God in His great love, mercy, wisdom and justice, purposed to send His only begotten, sinless, spotless, holy and undefiled Son into the world to redeem His beloved people to Himself by His own blood. All this was done before the world was made according to the scriptures.

God in His perfect wisdom also determined to keep His people that He had given to His Son by His power and through His faith. He would keep those that He brought into the world so that sin could not have dominion over them. Although the whole world lies in wickedness, God determined that he would cause

His people to overcome the world in Christ and that they should show forth His praise. He, as with Peter, prayed for them that their faith fail not therefore it cannot fail. He has placed His Holy Spirit in them to keep them and to preserve them through their many trials and afflictions unto His coming. He promised to be with them even to the end of the world and is fulfilling His promise.

God also determined that He would raise up in the last day all that He had given to His Son. He predestinated them to be conformed to the image of His Son that He might be the firstborn of many brethren. Jesus said *"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."* He said *"because I live, ye shall live also."* He said by His apostle that *"He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth within you."* After Jesus as our great high priest offered up His body as a perfect sacrifice for our sins - after He gave His life a ransom for many - after He died the cruel death of the cross - after He layed in the tomb for three days and three nights - He came forth victorious over death, hell and the grave. And He, by resurrecting His earthly body changed to a spiritual body, gave us the victory and assured us of the promise that we also will be raised up in that

same power at His coming.

God's great salvation is manifest to His people in many ways of which I would like to mention a few. God saved His people in eternity by choosing and electing them to salvation by His grace. He saved His people before the world was by preparing a remedy for their hopeless condition. He saved them from the curse of the law by sending His Son in the likeness of sinful flesh, but without sin, to fulfill it in every aspect. He saved them by offering up His Son for their sins - the just for the unjust, that their sins would be remembered against them no more forever. He saved them by His resurrection from the dead in giving them a lively hope. He saves them by the gospel and by the truth in delivering them from error and false doctrine. He saves them from the power of sin by putting them under grace. He saves them from death by His life. He saves them from their enemies by holding their enemies back so they cannot do the things that they would. He saves them by the gift of faith and the Spirit that they no longer are controlled by the flesh. There are many other ways He has saved and is saving us, I am fully assured, which you may be given to reflect upon as He gives light. His riches are unsearchable. I would like to conclude with this one other facet of His great salvation. When He comes again, He will save us from hell and the grave by raising up our

mortal bodies and fashioning them like unto His own glorious body. *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. Every man that hath this hope in him purifies himself, even as He is pure.”* 1 John 3:2-3

These things are written in love and in hope of eternal life. Your little brother (I hope).

Elder J. B. Farmer

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## CORRESPONDENCE

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Monday 3-16-2008  
Littleton, NC 27850

Dear Brethren,

I am enclosing check for \$45.00. I am way over due, I know. Thanks for sending the Signs anyway.

I enjoy them so much. I especially enjoyed the article; Baptism in a Boat. I also enjoy the experience of the brethren. Please keep up the good articles about the wonderful work of God and his mercy and grace on all of us.

Thanks again and may God Bless us all.

Love, a little sister, if one at all.

Mary Alford

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## ARTICLES

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### HOW GREAT THE NAME OF JESUS

**W**ith a deep-felt yearning of my heart, I desire, if blessed of the Lord, to share some experiences of witnessing with how great the name of Jesus has been to one as unworthy as I feel to be. Before telling my experiences, I pray the Lord will bless me with His understanding of this wonderful scripture that we might be mutually comforted as we go into the beauty of His words.

Precious are the words recorded in *Psalm 76:1-3*, *“In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.”*

*“In Judah is God known.”* Christ came through the tribe of Judah. Judah represents the spiritual man for it is through Christ that the spiritual man knows Christ in love. The words of Paul are a witness, *“And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.”* ( *I Corinthians 8:2*) His people know Him because He is in them, their hope of glory. John 10:14 reads: *“I am the good shepherd,*

*and know my sheep, and am known of mine.*" Did any man have to introduce Christ to you? No, because He revealed Himself to you.

*"His name is great in Israel."* Spiritual Israel includes both Jews and Gentiles. Romans 3:29 states, *"Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also."* So the Lord has a people in every nation, kindred and tongue. His name is great among His chosen people (spiritual Israel). Great because He leads His people out of the darkness of Egypt (unbelief and ignorance, and from the bondage of sin) into His marvelous light of understanding. Great because He redeemed His people from their sins and the curse of the law. Psalm 107:2 reads, *"Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."* His chosen people witness with the hymn writer who penned the precious words:

*How sweet the name of Jesus sounds*

*In a believer's ear!*

*It soothes his sorrows, heals his wounds,*

*And drives away his fear.*

*It makes the wounded spirit whole,*

*And calms the troubled breast;*

*'Tis manna to the hungry soul,*

*And to the weary rest.*

*Dear name! the rock on which I build,*

*My shield and hiding-place,  
My never-failing treasury,*

*filled*

*With boundless stores of grace.*

*Jesus, my Shepherd, Husband, Friend,*

*My Prophet, Priest, and King,*

*My Lord, my Life, my Way, my End,*

*Accept the praise I bring.*

*"In Salem also is his tabernacle."* Salem means peace. The peace of God dwells in His people.

*"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."* The Lord

gives us His peace in these tabernacles of clay and it surpasses all understanding. It is sufficient for all

trials including death. The clothing with which He clothes His people is

His own righteousness. Christ is our peace. *"Peace I leave with you,*

*my peace I give unto you: not as the world giveth, give I unto you.*

*Let not your heart be troubled, neither let it be afraid."* (John

14:27)

*"And his dwelling place in Zion."* Christ dwells in the hearts of

His people. Zion represents the spiritual church which is all of God's

elect. God's people are separated from unbelievers as is written: *"For*

*ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them;*

*and I will be their God, and they*

*shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." As Christ said, "The kingdom of God cometh not with observation; Neither shall they say, Lo here! Or, lo there! for, behold, the kingdom of God is within you." (II Corinthians 6:16-18)*

*"There brake he the arrows of the bow, the shield, and the sword, and the battle." The Lord must break the carnal weapons in which the arm of flesh trusted before being brought into the knowledge of the truth. These are weapons that the flesh or carnal man used for support, but that God broke in every child of grace. The bow sets forth power or strength. Carnal man thinks he has the power to accept or reject the Lord and to save others but he is shown that he has no power of himself. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." The arrows of the bow are the works of the flesh. These arrows are broken by God as you are shown that you have no strength and no righteousness of yourself. The shield is used as a defensive weapon to defend against any opposition to the works of the flesh. This too is broken for the flesh has no defense. The sword that is broken is our espousal of beliefs of*

the carnal mind that are enmity against God and not subject to His law and which are used to try to slay those who believe in the truth. The battle is the combat between two opposing forces—the flesh against the spirit. We are brought down in a helpless condition and all our carnal weapons are broken. We are as the hymn writer wrote:

*Nothing in my hand I bring!  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Black I to the fountain fly;  
Wash me, Saviour, or I die!*

The church's weapons are not carnal but spiritual. The spiritual man is blessed with spiritual weapons. As the Apostle Paul wrote, *"Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace, above all,*

*taking the shield of faith, where-  
with ye shall be able to quench  
all the fiery darts of the wicked.  
And take the helmet of salva-  
tion, and the sword of the spirit,  
which is the word of God: Pray-  
ing always with all prayer and  
supplication in the spirit.”*  
(Ephesians 6:10-18)

The shield of faith is what God gives to His little ones wherewith they shall be able to quench all the fiery darts (arrows) of the wicked. *“For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith.”*

The sword is the word of God, *“for the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”*

The manner of our warfare is illustrated in II Corinthians 10:3-4: *“For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)”* David says, *“He hath delivered my soul in peace from the battle that was against me: for there were many with me.”* (Psalm 55:18) In this life, there are many battles to endure; there is a constant warfare that takes place after one has been shown what he is by nature and

what he must be by the grace of God. I hope the Lord will bless me to share how great the name of Jesus has been to this poor undeserving soul.

One night I was given a dream, if not deceived, where the words were spoken to me, *“The bow is bent.”* I pondered much over the meaning of these words and desired understanding of how they applied to me. I felt, if not deceived, I had been strengthened and prepared for many arrows that had been directed in my pathway over the past eight years during my battle with ovarian cancer and the many surgeries, chemo treatments and lung treatment I had endured. It seemed as though I would have one arrow shot at me, and after I recovered from that arrow, another would follow. Many have been the times I would think of the scripture where it reads *“Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not.”* When one is tried in the furnace of affliction, he is strengthened by the power of God. Now, the bow was bent signifying there would be another battle where the power of God would be manifested.

On the night of October 24, 2007, while experiencing great pain and suffering, the words were spoken to me, if not deceived, *“Thou are highly favored of the Lord.”* Feeling to be of such a lowly state, I pondered how could this be. I was



then taken to the scripture where the angel came unto Mary and said, *“Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women.”* And the angel also said, *“Fear not Mary; for thou hast found favour with God.”* The words, *“thou art highly favored”* are so precious. I believe God’s children are highly favored of the Lord. The words spoken to me, if not deceived, have brought comfort to my weary soul as it has been my lot to again suffer great pain through much affliction. My oncologist told me my cancer has again appeared and a mass is up against a lot of blood vessels making surgery not an option and the mass is pressing on a nerve that goes to the groin which causes severe pain which is almost unbearable. I must endure chemo for a third time. I carry a great burden.

During the night of November 14, when sleep was deprived as I wrestled with great pain, the burden became so heavy that I sought the Lord for help. If not deceived, the words were spoken to me, *“After you suffer a while, I will settle thee.”* Another great battle must be fought and it takes the armour of the Lord to be sustained in the difficult places wherein we must fight. It seems it is my lot to be in the rough terrain. Another arrow is shot. On the night of December 9, no sleep would come as I wrestled with the unbearable pain and I sought the Lord for

help. If I am not deceived, He spoke these words to my troubled soul, *“I suffered on the cross for you; and you must suffer.”* The night seemed as being in hell with no relief. How long must I wait to be delivered?

Again, another arrow is shot. The day after Christmas my entire leg and foot became so swollen that it became necessary that I go to the emergency room. An ultrasound revealed there was a blood clot in the groin area. This meant I was not only suffering from pain from the mass that was sitting on the nerve that goes to the groin but also a blood clot in the groin area. My precious companion and I were told that one of us would have to administer a shot twice a day to prevent more clots from forming. The pain was so excruciating; I continued to beg the Lord to give me grace and strength for that which is His will that I must endure. I feel, if not deceived, these times of great suffering are indeed blessings for this is where a child of grace is taught and experiences the love and mercy of the omnipotent God. I feel blessed that He would choose me to suffer for His name sake. How great and how precious is the name of Jesus.

My first chemo treatment was scheduled for January 11, 2008. The treatments were so debilitating that each treatment felt to be a sickness unto death. I was unable to eat solid food for five days after each chemo and my blood counts were so

greatly lowered that I was unable to be out in public. These counts became so low that it became necessary for me to take very strong antibiotics for seven days because if I were to get an infection, virus, etc., it could be fatal. The blood counts had to rebuild so that the next chemo treatment could be administered. The treatments were planned every two weeks for a period of six months. Each chemo was a battle that could only be fought with the armour of the Lord—His grace and strength.

I was blessed to complete half of my chemo treatments before complications made it necessary to stop treatment. On April 1, I had to be admitted to the hospital because I had been vomiting for a week and I was told by the doctor that inhaling the bile could cause fatal pneumonia. To stop the vomiting, an engine tube was inserted into my nose and throat and then it was replaced with a tube in my stomach. I could have nothing to eat or drink by mouth for six weeks. It was such a trying time and I prayed the Lord would give me grace and strength sufficient for the great trial I must endure. TPN was administered through my IV to sustain me until such time that I could have food go into my stomach. My precious husband had to prepare this TPN each night. The Lord blessed him to care for me with such love that can only come from the Lord. It makes me think of the scripture that reads, *“Whatsoever ye do, do it heart-*

*ily unto the Lord and, not unto men.”* I have truly been blessed with such a loving and devoted husband. After six weeks, I began to take liquid, then soft food, and then meat. Doesn't this witness with the scripture where it speaks of drinking the milk and eating the strong meat. First, we have to drink the sincere milk of the word before we are able to digest the strong meat of the expounding of the great depth of the word. I believe I witnessed with the scripture that says *“Eat thy bread with joy, and drink thy wine with a merry heart.” (Ecclesiastes 9:7)* How sweet is the name of Jesus.

Chemo treatments were resumed in June and continued through mid September. One night, if not deceived, I had a dream where I saw this stone on the ground which was round and had a face on it. It was speaking to me and I thought it was the Lord speaking. It seemed that when the voice began to speak, others came to hear what was being said. I have pondered over what the dream means and, if not deceived, I was given meditation. A stone is something hard with much strength. The Lord has blessed me with grace which has strengthened my faith and lifted me in the spirit to experience much suffering with great joy in my heart. Many have marveled at the wonder of the Lord and how it has been my lot to endure years of great suffering. The Lord has been my comforter, lifted me up and kept

me pressing toward the mark of the high calling as it is in Christ Jesus. The words spoken to me from the stone are those comforting words from the Lord that are a witness to those around me. They hear me tell of what great things I have suffered for His name's sake. It is a witness with the scripture, "*Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which He spake unto us; it shall be therefore a witness unto you, lest ye deny your God.*" (Joshua 24:27) How precious is the name of Jesus. When one is grounded and settled, it means you have been given faith to believe and you are unchangeable and unmovable; you are very secure.

Starting in November through January, 2009, my pain became so severe that it was necessary to be hospitalized most of those three months. I broke my hip on the third Sunday before Christmas and had hip replacement surgery and spent the Christmas holidays in the hospital. Three weeks later in January, I fell and cracked the same hip. I could put no weight on my left leg for six weeks making the recovery twelve weeks. My mother had been so burdened over my cancer condition and the great pain I was enduring and she had a massive stroke on her way to visit me in the hospital. She was in the car with my brother and his wife. I went directly from the hospital to her funeral. So many trials

and afflictions were in my path to travel during these months that it seemed at times they would overflow me but thus far I have not been destroyed.

I must wait patiently on the Lord. Will He hold out the golden scepter that I not get a death sentence? The words penned by David have been so precious to me, "*The secret of the Lord is with them; and he will shew them his covenant. Mine eyes are even toward the Lord; for he shall pluck my feet out of the net. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins. Consider mine enemies; for they are many; and they hate me with cruel hatred. O keep my soul and deliver me; let me be not ashamed; for I put my trust in thee. Let integrity and uprightness preserve me for I wait on thee.*"

How precious and how great is the name of Jesus to a child of God! Beautiful are the words recorded by Paul "*that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.*"

Love in Christ,  
Jeannette Robertson  
March 3, 2008

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## VOICES OF THE PAST

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### THE LAMB

(A taped message to Bro. Wylie Fulton) (By Elder D. V. Spangler, Winter, 1978)

**I**t seems a long time since we have visited with you, and we have thought of you many times also, Brother Aaron. I have been confined to the home for over a month with what is called heart failure, and I feel like I want to send you a message.

I want to speak to you about the lamb that we find in God's word. So many things are set forth whereby it is a picture of our blessed Lord. In the first part of the Bible, we find that God took coats or skins and clothed Adam and Eve. And here is the picture that all the salvation there would be for sinners is the Lamb, no doubt.

The first offering of men unto God as a sacrifice that we find is Abel bringing a lamb. At the same time we find his brother bringing the work of his own hands. God accepted Abel before He accepted the lamb. So we must be accepted in our Lord Jesus before any offering we make to God is acceptable. God rejected Cain and his offering. When Cain slew his brother, we are told that his brother's blood cried to God from the ground, and so the first cry we find in the Bible that goes to God from man was

the cry of blood. Abel made by faith a more excellent offering than Cain. And so, throughout the ages, all the offerings that God has accepted are offerings He, Himself, has prepared and wrought. with faith in those who brought the offering to view by faith of the Lamb of God that taketh away the sin of the world.

Throughout the Old Testament the picture of the lamb is a picture of humiliation, as the lamb, as an animal, is pictured as one who openeth not his mouth when led to the slaughter. I cannot but believe that God, in creating the lamb, created an animal that would have characteristics typifying Jesus, our Lord. It was not by accident the lamb was to provide both food and clothing, either.

A picture of the Lamb is most wonderfully presented in the twelfth chapter of the book of Exodus where the picture of our sacrificial lamb was presented. God instructed Moses to prepare this sacrifice and told him that this was to be the beginning of months with him. *"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall*

*make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.*" (Exodus 12:3-6) To me, here is a picture of the lamb that was to be the sacrifice and whose blood was to be put upon the lintel of the doors of the Gentiles, being partakers of the efficacy of the blood of Jesus.

There is something here that is hard to describe, that a single lamb could be presented and yet a whole congregation should slay the lamb, showing that all of God's people took part in the dying of the lamb as their sins were laid upon Jesus. And in the evening the lamb was to be offered. Christ was offered in the evening of the Law. Paul speaks of this when he said he was offered once in the end of the world for sin, to put away sin by the sacrifice of himself. *"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."* (Exodus 12:7) Here the lamb is connected with the door. Jesus said, *"I am the door: by me if any enter in, he shall be saved, and shall go in and out, and find pasture."* (John 10:9)

*"And they shall eat the flesh in that night, roast with fire,*

*and unleavened bread; and with bitter herbs they shall eat it."* (Exodus 12:8) They were commanded not to eat of it raw or sodden with water, because our Lamb, the Lamb of God, could not be contaminated in any way. The lamb was to be roasted whole. Jesus is a whole saviour to a whole sinner.

Three elements were involved in this passover service - unleavened bread, the blood of the lamb, and bitter herbs. We are told that they were not to waste any of the lamb, and that what was left over was to be burnt with fire, thus showing that none of the precious blood of Christ would be wasted. The death angel from God passed over that night and in every home where the blood of the lamb was not found, their firstborn died, even of the cattle. But where the blood of the lamb was upon the lintel of the door, the death angel passed over that home. Truly, truly, Jesus is our spiritual Passover.

In Genesis 22 we see the lamb in a figure when Abraham was told to take his son, his only son, Isaac, and offer him at the place that God would show him. What a faith it was that God had given Abraham. He didn't delay. He, together with Isaac and two others, immediately starts to the place that God had told him to offer his son. As they journeyed, Isaac carried the wood, and Abraham carried the fire; and the Bible says, *"They went both together."* Oh, the depths of the riches both of the wisdom and knowledge

of God. Here is a picture of God the Father, and God the Son in a journey of salvation; and They went both together. How beautiful in all the scriptures is the Lamb presented connected with the Father—with our God. Isaac raised the question as they approached the mount. He said, *“Behold the fire and wood: but where is the lamb for a burnt-offering? And; Abraham said, My son, God will provide himself a lamb for a burnt-offering:”* (Genesis 22:7-8)

We leave this picture and we move on to the lamb as a sacrifice on the Jewish alters. In the 118th Psalm we find this scripture, *“bind the sacrifice with cords, even unto the horns of the altar.”* (V. 27) The altars whereby the sacrifices were offered had four corners, four horns, and to these horns the sacrifice was bound with cords. We see in this a picture of Christ being bound in an eternal covenant to die, but we also see a picture of a lamb who is willing to die. The great picture of salvation through the blood of the Lamb would not be complete if we did not see the Lamb opening not His mouth when being led to the slaughter, showing His willingness to die for us. We also see Him bound in a covenant with His Father to die, as the lamb was bound on the Jewish altar. In the 53rd chapter of Isaiah, (one of the most wonderful chapters of the Bible Christ is pictured as a Lamb brought *“.....he is brought as a lamb to the slaughter, and*

*as a sheep before her shearers is dumb, so he openeth not his mouth.”* (Isa. 53:7) Could God have shown in any greater way His love for sinners than by the Lamb being bound and the Lamb being led as a lamb and not opening his mouth? The Old Scriptures abound with the suffering of Christ and the glory that should follow, especially the 53rd chapter of Isaiah. In the New Testament, the lamb is mentioned three times, In John 1:29 the Apostle said, *“..... Behold the Lamb of God which taketh away the sin of the world.”* If the world under consideration is all of mankind then universalism is true. If the world he refers to is both the Jew and Gentile of the election of grace, then election is true. Jesus commanded His disciples not to go into any city of the Samaritans or into the Gentiles, but *“go ye rather to the lost sheep of the house of Israel.”* When He rose from the dead, He commanded them to go into all the world, which refers to Jew and Gentile, and preach the gospel. John said, *“He is the propitiation for our sins: and not for our’s only, but also for the sins of the whole world.”* This is believers, both Jew and Gentile.

Peter speaks of Jesus as being led as a lamb to the slaughter. Then we find the expression in Acts 8:33, *“In his humiliation his judgment was taken away: and who shall declare his generation?.....”* There was a hour and a moment

when God forsook His Son, when the Lamb could not refer to God as the Father, when He was made a perfect sacrifice for His people. His judgment was taken away. The only way He could be a perfect, satisfactory sacrifice was for God to leave Him momentarily alone. Then He said, "*My God, my God, why hast thou forsaken me?*" Finally, as He leaves the world, He could say, "Father, into thy hands I commend my spirit", thus addressing Him as Father, again.

In 1 Peter 1:18, 19, we read, "*Forasmuch as ye know that we were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:*"

It is a wonderful thing to note that in the book of Revelation the Lamb is mentioned 25 times - more than in any other book of the Bible. In the fifth chapter of Revelation we find the Lamb whom God has highly exalted at His own right hand. "*And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth,*

*was able to open the book neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.*" (Rev. 5: 1-6) It is noticeable that the Lamb now was in the midst of the throne and in the midst of the elders. He is first called the Lion of the tribe of Judah to show His strength and His power, and then He is the Lamb as it had been slain, and we notice in the thirteenth verse of the fifth chapter, "*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*" Notice, my dear brother, it was to him that sitteth on the throne and unto the Lamb equally, that power and glory were given.

The sixth chapter shows that the

Lamb has the power to loose the seals mentioned in the fifth chapter, and as we follow through and follow this Lamb throughout the book of Revelation, we find in the sixteenth verse of the sixth chapter that there will be a time when the enemies of Christ will say to the mountains, *"Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."* Notice here, *"he that sitteth on the throne, and from the Lamb"*. In the twelfth chapter and the eleventh verse, we behold a people with a power given to them by the Lamb, *"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."*

In the fifteenth chapter we find the song that they were singing, *"And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."* (Verse 3) We often sing the words, *"Awake and sing the song of Moses and the Lamb"*. In this we honor Moses the same as the Lamb, but in the Bible the distinction is made. They sing the song of Moses, the servant of God, and the song of the Lamb. There are two songs. In the seventeenth chapter we find that the enemy will make war with the Lamb. *"These shall make war with the Lamb, and the Lamb shall overcome them: for he is*

*Lord of lords, and King of kings: and they that are with him are called, and chosen and faithful."* (Verse 14)

In the thirteenth chapter of Revelation, the eighth verse, *"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."* They will worship the beast. Observe the expression, *"The Lamb's book of life"*. And here we find it *"the book of life of the Lamb"*, showing that throughout all the scriptures Jesus is the book of life of the Lamb, and the Lamb's book of life, and this book is presented to us in the 139th Psalm when David said, *"and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."* (Verse 16)

In the nineteenth chapter of Revelation it says, *"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."* (Verses 7-9)

In the twenty-first chapter, there is more said about the Lamb, probably, than in any chapter of Revelation. What a wonderful thing is pre-



sented in this chapter. It is the closing of the Bible. *“And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”* (Verse 22) This is the city that has the streets of pure gold. *“And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”* (Verse 23) *“And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”* (Verse 27)

(Conclusion of taped remarks)

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*“For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”*

**T**o arrive at the object of the Apostle in giving this instruction to his brethren, we must give some attention to the connection in which it stands.

The subjects to whom the communication is made, and their preparation for the appreciation of it, together with the situation in which the Apostle then found his brethren to be, will require a passing notice.

And 1st, The subjects were those who constituted the Church of

God which was at Corinth, to them that are sanctified (or set apart) in Christ Jesus. called to be saints, with all that is every place call upon the name of Jesus Christ; and 2nd, Grace was given them by Jesus Christ to enrich them in utterance and knowledge, and thereby the testimony of Christ was confirmed in them, so that they came behind in no gift, waiting for the coming of our Lord Jesus Christ, who should confirm them unto the end, that they might be blameless in the day of our Lord Jesus Christ; 3rd, He then refers them to the faithfulness of God, by whom they were called to the fellowship of his Son, and beseeches them to speak the same thing — that there be no divisions among them, but that they be perfectly joined together, in the same mind, and in the same judgment; 4th, For he had already learned that there were divisions among them, which had caused contention.

This contention seems to have originated in the preference that they had expressed for their respective preachers, a fruitful source from which contentions have arisen in all ages, and from which the preaching of Christ is well-calculated to save believers.

I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Here was the ground-work of the contention.

It appears likely to me that the means doctrine had obtained to some extent among the brethren.

and that, we know by experience, always causes contention, as the advocates of it are more disposed to look to the means or instruments, (as the preachers are called and as some claim to be) , than to Christ.

It is a bad state of things when our preachers get between us and Christ, and are so large in our estimation as to conceal Him from us. Hence the necessity of constantly and faithfully holding up Christ to view, and hence the great object and prime mission of the Apostle to preach Christ, not with wisdom of words, lest the Cross of Christ be made of none effect. We, therefore, are not to garnish with fine words — not to smooth over and palliate the preaching of the Gospel, so as to adapt it to the carnal mind, and thereby divert it from its legitimate use, the salvation of believers from error; *“for the preaching of the Cross is to them that perish foolishness, but unto us which are saved it is the power of God.”* *“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.”*

Then, where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? Only the subjects of God’s grace, in whom He has destroyed the wisdom and prudence of this world, and convinced them that neither their wisdom or prudence can avail them anything relating to their great sal-

vation, can see where they are, nor can all the lore of human wisdom teach them their whereabouts, or save them from their errors.

Men, untaught by the Spirit of God, suppose that by their wisdom and prudence they can know God, and teach others to know the Lord also; but while thus deluded God hides the things of his kingdom from them, and reveals them unto babes. But when it pleases him to destroy the wisdom of the wise and bring to nothing the understanding of the prudent, and thereby make foolish the wisdom of this world to his people, he prepares them to appreciate that preaching which is to the Jews a stumbling-block, and to the Greeks (those who seek after the wisdom of this world) foolishness. Let us remember, however, that it is not until after that that the preaching of Christ can have any salutary effect upon them; and so the text reads *“After that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”*

There is not only a salvation or deliverance of believers brought to view in the text, but a final and irrevocable veto is stamped upon the proceedings of all those will-worshipers who are arrogating to themselves capacities to know God and teach a knowledge of him to others. If the graceless professors of religion could believe that text, and then would act with a commendable de-

gree of candor and honesty what a smash-up there would be in the Missionary Boards, Bible Societies, Theological Seminaries, Sunday School Unions, and the various other worldly and unscriptural combinations connected with them! They would not be endeavoring to "teach every man his neighbor, and every man his brother, saying, Know the Lord," if they believed "*the world by wisdom knew not God,*" and would act consistently.

A knowledge of God is only attainable by those who have received the gift of eternal life, and then only by a direct revelation from the Lord. "*No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.*" Power was given to Jesus over all flesh, that he should give eternal life to as many as the Father had given him, and this eternal life was given that they might know the only true God and Jesus Christ whom he hath sent.

Peter was convinced that Jesus was the Christ, the Son of the living God; and said Christ, "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

How benighted - how miserably blinded by the god of this world must those be, who are engaged, as they say, in "*christainizing the world.*" To christianize is to make christians, and the gift of eternal life is indispensable in that case.

In that work, "*the flesh profiteth nothing,*" said Jesus: "*The words that I speak unto you they are spirit and they are life.*" A christian, then, possessing eternal life, is the highest order of being that inhabits this earth. How presumptuous, then, in poor, frail man, to arrogate to himself that noblest work of God! It would be as easy for them to change the spots of the Leopard and make a sheep of it, or the Ethiopian's skin and make a white man of him, as to make christians of themselves, or of those whom they profess to be christianizing. But our God will not share his glory with such impudent aspirants - will not give it to another nor his praise to graven images. He alone can raise us up from the depths of sin and the domain of death; and the glory of his majesty is portrayed in the sublimity of the work. It crowns him with a regal diadem, such as earthly princes never wore - a crown of glory, rich, lucid and eternal - its brilliancy forever eclipsing all the glory of mortals who are professing to do his work and would rob him of his diadem, when if all their worldly wisdom was concentrated in one focus and all exhausted upon one subject, they could not make the meanest reptile that crawls upon the earth, and yet they boast of making christians, the highest order of God's beings that dwell upon the earth. "*O! the folly of man !*"

Then "*Crown him Lord of*

*all,*" and let us unite with the Poet and sing :

*"HE raised me from the depths of sin, The gates of gaping hell,*

*And fixed my standing more secure*

*Than 'twas before I fell."*

But after God makes foolish the wisdom of this world in the estimation of his people, and enables them to "*believe according to the working of his mighty power,*" it pleases him to save them in a certain sense by the foolishness of preaching, or that preaching which is to them that perish foolishness. "*For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.*" Thus we are taught that it is to them that perish, and to them that seek after the wisdom of this world, and not after Christ, who is the wisdom of God and the power of God, that the preaching of Christ crucified is foolishness to, and no wonder. What use have they for Christ crucified? What do they want Him for? Not to get up their worldly institutions; they neither have his commandment or example for all that. Not to prepare them for their ministry, they can do that themselves. Not to furnish their outfit, the Missionary Board can do that sufficiently to enable them to compass land and sea to make proselytes. Not to teach them doctrine to pro-

mulgate, they teach for doctrines the commandments of men.

Now, if they can do all this, I repeat, no marvel that the preaching of the Cross is to them foolishness. "*But, unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God,*" and that preaching is calculated to save the believer from trusting in the wisdom of this world, or the power that it confers upon mortality.

The salvation here alluded to, is not that salvation which Christ completed when he laid down his life for the sheep. That salvation was exclusively "*of the Lord.*" Said he, "*I looked and there was none to help, I wondered that there was none to uphold, therefore mine own arm brought salvation.*"

But in addition to the salvation from sin and from its condemning power, we often need salvation from such divisions as were amongst the brethren at Corinth at that time, and other errors that the wisdom of this world invent, and upon which a worldly religion is based. Many such errors throng the pathway of the christian while here. A sound ministry, therefore, is a most important gift that the Lord has conferred upon his people to save them from division and false doctrine.

I have long observed that preachers who confine themselves to the doctrine of the Bible are not the most successful in multiplying members in the churches they

preach for; but those churches who are blessed with such a ministry are less subject to contentions and divisions, as a general thing. On the other hand, when the preachers are in the habit of exhibiting a system partly of grace, and intermingled with conditions to be performed by men to aid in the saving of sinners, so as to ensnare some of the children of God, who are taught by the Lord in their experience that salvation is by grace, and also to induce others to unite with the church who depend upon their own wisdom and prudence to qualify them for church membership, we see at once the foundation laid for divisions: and many of us have witnessed, within the last thirty years, the blighting consequences of this "*linsey woolsey*" garb, or sowing of "*divers seeds*" system, in the many divisions that have rent the churches within that period. The history of the church in all ages proves that it has not been the case that the greatest in-gatherings have been attended with the greatest blessings to the Church; but, as a general consequence, contentions and divisions have been the result.

But again: When she has presented to view an afflicted and poor people, trusting in the name of the Lord - when there was nothing in her external appearance to court the fancy of worldly religionists - when she has had to suffer reproach and persecution for the name of Jesus - when she has been; content with

receiving such only as "*the Lord added to the church*" - when her watchmen have lifted up the voice together, determined to know nothing among them save Jesus Christ, and him crucified, they have been saved from these unhappy contentions, divisions and false doctrines, and peace has flowed among them like a river. This should encourage us not to be cast down and troubled from the fact that we present a strait gate, a narrow way, and that there are but few that find it.

Then, as we profess to have nothing to do with making christians, let us be satisfied with such as the Lord will have to be saved. And, as every true minister of the gospel knows that "*salvation (from sin) is of the Lord*" altogether, and that he is fully able to accomplish all that pertains to that glorious work, and will no doubt certainly and eventually raise every one of his believing children up at the last day; and further, as it has pleased him to give them eternal life, and thereby to qualify them to know the truth that makes them free, or liberates them from error and delusion - to bless them with capacities to receive and appreciate the doctrine of God our Savior, with all its wholesome lessons of instruction; and as it has further pleased him to prepare his servants for the work of the ministry, to feed the Church of God, he hath purchased with his own blood - to teach them to observe all things whatsoever he has commanded and

thus to *“save them that believe”* from the errors and inroads that their enemies are ever endeavoring to propagate and make among them, let us make full proof of our ministry in faithfully watching over the flock for their good. Brethren, do we really love the children of God? Surely, if we love him that begat, we love those also that are begotten of him. Let us, then, manifest our loyalty to our King, and our love to our brethren, his children, by faithfully laboring for their present salvation. It is reasonable to suppose that men will bestow the greatest amount of labor upon what they esteem most highly. We may mark this as a general rule; and I think it is a good one, by which to discriminate between faithful and false ministers.

When a servant is circumcised in heart to love the Lord, (and of course his people,) he will be found toiling among them, laboring for their good, and to save them from delusion. But when the love of the world predominates among the preachers, they will be heard whining for money to save the world, and endeavoring, by every available stratagem, to secure the friendship of the world, which is *“enmity to God.”* We are then reminded of the expression of the Apostle, “The friend of the world is the enemy of God,” and, measuring them by the Scriptures, we set them down as such; and when we weigh them in those balances, and find them want-

ing, we should judge and deal accordingly. The faithful shepherd, then, will be found doing the commandments of his Master, which are. *“Feed my sheep,” “Feed my lambs,” “Feed the Church of God,” “Feed the flock of God,” “Seek; that ye may excel to the edifying of the church.”* In short, his labors will be confined within the church, among the children of God who are most to him, and be calculated *“to save them; that believe.”* The false shepherd, or hireling, will be found laboring *“without the church where there are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie,”* and we must therefore judge them by the company they keep.

I submit the foregoing remarks first, to the consideration of Brother Beebe, And, if he thinks best to publish them, then to my much esteemed young brother Thomas, and to all my dear brethren and sisters who may think them worth their perusal; and still remain, as I trust, their humble servant, bound to them in the love and fellowship of the Gospel, though unworthy in myself, as the most unworthy amongst them.

(The above was written by Elder J. F. Johnson of Kentucky, and published in the Signs of November 15, 1859.)

*“For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.”- I THESSALONIANS i. 5.*

**T**he Holy Ghost never comes into any poor sinner’s soul, except through the medium of the gospel of the grace of God. Have you ever considered that point? You are praying, perhaps, that the Holy Spirit would teach you, and be in you a Spirit of revelation, a Remembrancer, a Comforter, Instructor, and Teacher. You pray for his gifts, and graces, and sanctifying operations; but have you ever viewed these graces in connection with the gospel of Jesus Christ? Now, if you want the Holy Spirit to come into your soul, you must keep firm hold of the gospel; you must not run away from it to the law or to self; but keep firm, fast hold of it, so far as you have felt its power, and have a living faith in it. If, then, you are tried, still hold the gospel. If Satan gets you into his sieve, still hold the gospel; if in the furnace of affliction, still hold the gospel; if called on to wade through floods of sorrow, still hold fast the gospel. Let not Satan, if ever you have felt the power and the preciousness of the gospel, baffle you out of it, and drive you from it; but hold to the gospel, for it is your life. Indeed, where else will you find anything to suit your case if you are a poor, tempted, tried sinner? Will you go to the law, which can only curse and

condemn you? Will you go to yourself; What is self? A heap of ruins. Where, then, will you go? After all, you must come to the gospel, if your soul is to be saved and blessed, and if you are to experience the consolations of the Holy Ghost, who alone can bless and comfort you. I want, with God’s blessing, to impress this vital truth upon your conscience, that you may not be looking away from the gospel, and as Berridge says, *“squint and peep another way,”* but that you may keep your eyes firmly fixed on the gospel; for if you believe it, it can and will save your soul. Does not the Apostle say it is *“the power of God unto salvation to everyone that believeth,”* so that there is neither power nor salvation in anything else? Never, therefore, expect power, salvation, or comfort, but in, and by, and through the Holy Ghost preaching the gospel into your heart.

Elder J.C. Philpot

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*CONTRIBUTIONS*

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FOR MARCH 2009

Clara Osks, VA .....	5.00
Lois Ann Ferguson, VA .....	5.00
Mary Alford, NC .....	5.00
J.D. Neely, AR .....	5.00
Livie Thompson, VA .....	5.00
Priddy Shaw, VA .....	5.00
Frank Sizemore, WV .....	20.00

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**OBITUARIES**


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**OBITUARY FOR  
SISTER BLANCHE SEMONES**

**S**ister Blanche Semones, a member of Old Union Church entered into that peaceful rest on October 22nd, 2008, which is prepared for the elect bride of Christ, to await the second coming of Jesus in that resurrection morning.

Sister Blanche was born On May 14th., 1917, the daughter of Sherman and Margaret Hollandsworth. She was preceded in death by her first husband, Lawrence Gardner, and her second husband, Fred Semones, and one Granddaughter.

She is survived by one daughter and son-in-law, Thelma and Mike Maloney, one son and daughter-in-law, Charles and Beth Gardner. One step daughter and son-in-law, Frankie and Tyler Turner. Eight Grandchildren, five Great-Grandchildren and one Great-Great Grandchild.

Sister Blanche was baptized by Elder Larry Hollandsworth in 1977, placing her membership at Old Union Church, in Floyd County, Virginia. She loved the Church, the Brothers and Sisters of the Church

and she especially loved the Lord Jesus Christ.

Her Funeral was conducted at Mayberry Funeral Home in Floyd, Virginia by her Pastor, Elder Larry Hollandsworth, and was laid to rest in the Jacksonville Cemetery in the town of Floyd.

May we be made submissive to God's Holy Will. One copy to be sent to the Signs of the Times, one to the family, and one copy for the church records. Done, by Order the church in conference on Sunday, January 25, 2009. Written in love and by request of Old Union Church by her Nephew,

Elder Larry Hollandsworth.

---

**MATTHEW 10:29-33.**

*Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.*

*But the very hairs of your head are all numbered.*

*Fear ye not therefore, ye are of more value than many sparrows.*

*Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.*

*But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*



# Signs of the Times

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*'Twas the dismal hour past midnight,  
In a dream that is still just a blur,  
A troubled mind was made to fear  
Strange thoughts that came from "where."*

*The beginning of the Creation of God  
Was in these thoughts that ran  
In a mind that could only think  
The vain things that be of man.*

*There was Eve, a type of the True Church, The Bride of Christ the Lamb,  
And Adam, a shadow or figure  
Of Him that was to come.*

*There in the first transgression  
I thought, how could it be,  
That Adam should give His precious life  
For the fruit of an ordinary tree.*

*A thousand times, NO! I was rebuked  
For Adam the Son of God,  
Only for the Love of His glorious Bride  
Would He give this affirmative nod.*

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*As the Lamb of God for His Elect  
Bride Came down from the courts  
above,  
And required the fruits only She  
could give Joy, Peace, Faith,  
Meekness, and Love.*

*He died for His own and re-  
deemed them,  
And from the world set them  
apart,  
With a wonderful change  
wrought deep within A broken  
and contrite heart.*

*We see the Arminian churches  
Bring fruits of the works of man,  
But the fruit Eve gave was Her  
very own  
As only God's children can.*

*And in the Songs of Solomon  
Wisdom's record has sealed  
The sweetest fruits in all the  
world  
In a Garden of Gardens revealed.*

*A Garden enclosed is My Sister,  
My Spouse, A spring shut up, a  
fountain sealed;  
Let my Beloved come into His  
Garden  
And eat His pleasant fruits.*

**Roger B. White  
Van, Texas**

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Charlie Anderson Morgan

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EDITORIAL

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*For the Lord's portion is his  
people; Jacob is the lot of his in-  
heritance. (Deut 32:9)*



Elder R. H. Campbell

**T**hroughout the bible there are little nuggets of truth, that are to the child of God, even as the handfuls of purpose, that Boaz told his reapers to leave, intentionally, for Ruth the Moabitish woman to glean among the sheaves. This one short and simple verse of scripture is such a nugget. It sets there among all of the other scrip-

tures, very quietly and yet it sets forth possibly the most basic point of doctrine that is to be found in the whole of the bible, and yet, is probably denied by more bible scholars than any other. It declares that there is a certain portion, of God's creation, that is his in a very special and loving way, and is described as Jacob the lot of his inheritance. The Lord's portion is not based on a, "*whosoever will*" or voluntarily basis, as the modern day religionists believe, but, as is recorded, (*I John 4:19*) "*We love him, because he first loved us.*" And this love was with him before the world was formed and man was even created. This is the necessary food for the children of God, since it contains the doctrine that sets them apart from the religions of the world, and is the basis of their hope in things eternal. This is the only way that they can see why they would have been chosen out of all the nations of the earth, because it was certainly not because of any merit to be found in them. An Elder said, last Sunday, the current religions of the world have spent untold time and money trying to make Christians out of the natural man, never realizing that the election has already been made and the polls are already closed.

In the preceding verse, it had been declared in, (*Vs 8*) "*When the Most High divided unto the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people ac-*

*ording to the number of the children of Israel.*" This is declaring that the bounds of the peoples of the earth were set, so as to specifically separate all of the children of Israel, Lord's portion, from those who were not of the chosen generation. The world cannot receive this doctrine because it is foolishness to them, and they cannot understand it, because it is spiritually discerned, and the natural man does not have the wisdom by which it can be understood. They maintain that this would not be fair and equitable to everyone else, but I have not found anywhere in the scriptures that it is based on a system of fairness to the individuals. If this were true there would be none saved because none are worthy of salvation, it is strictly based on the system of the grace of God being bestowed upon certain ones because he loves them and created them for his own good pleasure, (*I Cor 1:21*) "*For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*" and as Paul had just said (*Vs 18*) "*For the preaching of the cross is to them that perish foolishness: but unto us which are saved it is the power of God.*"

The scriptures quoted above, and many more declare that there is a very definite distinction between, the Lord's portion and all of the other peoples of the earth, and that this separation shall remain throughout

time, regardless of what man may claim; because it was established by God, and could only be changed by him. This is not going to happen, for the prophet Malachi said, (*Mal 3:6*) *“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed,”* and therefore *their salvation is complete and assured, in spite of the claims of men that they are adding to the church daily by the means of their own efforts and ingenuity.*” The apostle Paul declared, (*Eph 1:3-4*) *“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”* God’s children are his because he formed them for his own pleasure, and predestinated them unto the adoption of children by Christ Jesus to himself, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved.

The world has the opinion that it would not be fair for God to save some, and send others to hell without a chance of salvation. The scriptures do not indicate, anywhere, that the salvation of the Lord’s portion is based on a chance system. All men were in a lost and undone condition because of the judgment placed upon Adam for his partaking of the tree of the knowledge of good

and evil, and therefore, the Lord saved only his portion of his creation, and did nothing for the others: all were worthy of hell and damnation, but by the grace of God being bestowed on the vessels of mercy, they were redeemed unto God by the sacrifice of his only begotten Son on the tree at Calvary. Christ was not required to die the painful and distressing death on the cross, that some might be saved. When he said it is finished, the salvation of the Lord’s portion was absolute and complete, no chance system involved there, and it is for time and eternity.

This is a truth that cannot be altered by men, in the latter days, regardless of what theories may arise among those who, by these very scriptures, have already been segregated from the Lord’s portion. They have no part in the covenant which God made with his people. God’s covenant was a covenant made, by God, with man, and not a covenant between God and man, in the sense that it was by a mutual agreement, upon terms that must be acceptable to all. It is, however binding upon all of mankind, because it was established by God for his own pleasure and because it was for the good of his elect generation. I do not find anywhere in the bible where man contributed anything to this equation. There are many scriptures that refer to this, separation of the seed of the woman and the seed of the serpent, by the prophets and

writers of the scriptures in all ages, but none of them attribute any of the credit to the man formed in the days of creation. It is always the sovereign work of God, even as Jesus said, on one occasion, when asked by the people what they might do to work the works of God, his response was, *"This is the work of God, that ye believe on him whom he hath sent."*

The Lord's portion are referred to, in various scriptures as, (Deut 7:6) an holy people unto the Lord thy God, (Ezra 9:2) holy seed, (Mark 13:27) his elect, (Rom 9:23) the chosen vessels of mercy, (I Pet 2:9) a chosen generation, a royal priesthood, an holy nation, a peculiar people, (Gen 25:23) *"And the Lord said unto her, (Rebecca) Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger."* This last reference was, of course, Jacob and Esau, the ones who in, (Rom 9:11) are used to definitely establish the fact that there are two manner of people, and that the election of God hath determined this. All of these references are to the same people, those who are called the Lord's portion.

This truth is declared many times in the scriptures, as holy men of old spake as they were moved by the Holy Ghost, to prophecy of the Lord's work in the saving of his elect.

When the prophets refer to Israel, as in the following verse, they are meaning the whole household of faith, not just Isaac's son. (Isa 43:1) *"But now thus sayeth the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy one of Israel, thou Savior: I gave Egypt for thy ransom and Seba for thee."* This scripture declares the extremes, and the drastic action to which God goes to protect and care for his portion, and the fact that he will never leave nor forsake them. All of these blessings do not refer solely to the man Jacob, who was named Israel by God, but rather the whole household of faith, which includes his children today, as well as those yet to be born. Jacob which, in the text above represents the whole household of faith, and are described as a particular people unto God, as Peter said, (I pet 2:9) *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous*

*light.*” And he will be with them in all of their trials and afflictions here on earth. He found them in a waste howling wilderness; (of sin), he leads about, he instructs them, he keeps them as the apple of his eye; this is a very secure heritage I would say. They are, as Satan said, speaking to God, about Job, and why he served him, (*Job 1:10*) “*Hast not thou made a hedge about him, and about his house, and all that he hath on every side?*” This was true of Job, and can be said to be equally about them all: God has indeed hedged them in, and set the bounds of their habitation.

David said, (*Psa 139:7-11*) “*Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me.*” God is ever with them, watching over them for good, and nothing can befall them that would alter their course, or cause them to lose their inheritance which was laid up for them, before time began. They have an inheritance which is incorruptible, undefiled and that fades not away, and has been reserved in heaven for them, who are kept by the

power of God through faith unto salvation, ready to be revealed in the last day, and this is because God is their heavenly Father, and Jesus Christ is the sacrifice for their sin..

On one occasion, when speaking to Israel, God said, (*Deut 7:6-8*) “*For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye are more in number than any people: for ye are the fewest of all people: But because the Lord loved you and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.*” The only reason given in the scriptures, as a reason why God chose his own special people, is because he loved them, and so much so that he gave his only begotten Son to redeem them unto himself, out of every nation, kindred, tongue and people. On another occasion, to support this point of view, and to advise them of the security that they have, the prophet wrote, (*Isa 54:17*) “*No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the*

*heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*" This is another thing that is set in stone, for them because if God sets it, it cannot be moved or changed.

The world says that man must accept God as their own personal savior, for the promise to be applicable unto them. If, this were true, there would be no certainty of salvation for anyone, for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, for they are spiritually discerned and can only be known by revelation of the Holy Ghost. Why would man accept that that he is not aware of, or understands. As we stated above, the fullness of the power of the godhead is behind the promises made unto the Lord's portion, and it could not be stated more emphatically or assuredly than it was by the apostle Paul, when he said, *(Heb 6:17-20) "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope that is set before us: which hope we have as an anchor of the soul, both sure and steadfast. And which entereth into that within the veil; whither the forerunner is*

*for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."* This is the final, seal of authority, upon which the hope of all of the vessels of mercy, is based: and it was sworn to by God and carries the full authority and integrity of the triune God by whom all things that do exist, were made. The scriptures declare that there is no other source of this assurance, *(I Cor 3:11) "For other foundation can no man lay than that which is laid, which is Jesus Christ."*

*(Eph 2:8) "For by grace are ye saved through faith; and that not of yourself: it is the gift of God:"* and again, *(Rom 8:38-39) "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord,"* Either of these scriptures alone is ample evidence that salvation is of the Lord, and both of them makes it absolutely ludicrous to declare that the salvation of the chosen vessels of mercy, is by any other means.

Immediately following the eleventh chapter of Hebrews, regarding the faith of the saints; the apostle Paul summed it all up in one very profound and solemn statement; *(Heb 12:1-2) "Wherefore seeing we also are compassed about*

*with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*" I understand that Paul was specifically referring to the evidences outlined in the eleventh chapter of Hebrews, but all of the scriptural references quoted herein are also a great cloud of witnesses unto his children in this day and age. We have the bible with all of its truths, and which witness with our own personal experiences; the love and fellowship which we feel for those who have been brought to a knowledge of the same spiritual truths in the same way that we have, and who share the same faith in the validity of the scriptures, none of whom believe that they received it by human endeavor or intelligence. It was mysteriously given and the power that they speak of, which accompanied the knowledge, makes them believe that it is from God, the source of all power.

When Jesus said, (*John 17:4*) "*I have glorified thee on the earth; I have finished the work which thou gavest me to do.*" he was referring to the salvation of the Lord's portion, Jacob the lot of his

inheritance, and the work that he had finished was the salvation of every heir of grace. In one sacrifice he hath forever perfected them that are his, nothing can be added to it, and nothing will be omitted from it in the covenant which God made with Abraham, (*Gen 17:7*) "*And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*" This covenant forever assures that all who were chosen in Christ Jesus, before the world began, shall be with him in that city which Abraham looked for, which was built and will be inhabited by the determinate counsel and foreknowledge of God, from before time began, or the earth was made.

When Jesus said, it is finished, that's it, nothing can be added to it, and nothing will be taken from it, and if you believe this, that is the greatest evidence that you will ever have, in this life, that you are included in the Lord's portion. May God bless all of his chosen vessels to acknowledge this hope that is within them, come out from following the things of the world and run with patience that race that has been set before them, looking unto Jesus, the author and finisher of their faith.

In bonds of love;  
Richard H. Campbell



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**CORRESPONDENCE**


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4-2-09

Dear Tony:

**I** just got April Signs a few days ago I read all - so good to get the Signs every month good writers.

I was 100 years on Nov. 9th so I got to go to church.

I am sending check for year.

Elder Lambert on the Dove was good he was our pastor for a few years at El Dorado, AR. But we lost him in death so many years ago. He was so good.

I'll close, remember me when at the throne of Grace.

Jane Carroll

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**PROVERBS 4:22-26.**

*For they are life unto those that find them, and health to all their flesh.*

*Keep thy heart with all diligence; for out of it are the issues of life.*

*Put away from thee a forward mouth, and perverse lips put far from thee.*

*Let thine eyes look right on, and let thine eyelids look straight before thee.*

*Ponder the path of thy feet, and let all thy ways be established.*

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**VOICES OF THE PAST**


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UPTON, N. Mex., Nov. 8, 1918.

**D**EAR EDITORS :-The prophet said, "*O thou afflicted, tossed with tempest, and not comforted.*" "*O thou afflicted.*" The Bible says, Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Again it is written, I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. These poor people are poor in spirit, they are all alike. The Lord says, I will give them one heart, and I will put my fear in their hearts, that they shall not depart from me. God said to Eve, I will greatly multiply thy sorrows and thy conception. Then it is true we cannot prevent being full of sadness. Multiply thy sorrows and thy conception. One definition of conception is, "*to form an idea in the mind.*" How often do these afflicted people form in their minds dire trouble for themselves in the future! How many times do they fear and tremble on account of their sins! Like David, who said, I will fall some day by the hand of Saul, so they think they will be destroyed because of their sinful flesh, and they cry out, "*In me, (that is, in my flesh,) dwelleth no good thing.*" "*O wretched man that I am! who shall deliver me from the body of this death?*"

*"Dangers of every shape*

*and name: Attend the followers  
of the Lamb,*

*Who leave the world's deceit-  
ful shore,*

*And leave it to return no  
more."*

You ask worldly people, Do you suffer? are you afflicted on account of your sins? They always answer, No; but the children of God realize this world is not their home, they are pilgrims and strangers in the earth. How many times have you been in a crowd when they were especially merry, laughing and enjoying themselves to the fullest extent, and your heart was breaking with affliction and sorrow. You could not take part in their joys, you are not like they are, you are like all Primitive Baptists, think like they do, talk like they do, feel like they do, sigh like they do, love the same kind of food spiritually, enjoy the same company, love the same people they do. My son wrote me to sell all I have and to see the wonders of this world and spend what I had made and enjoy life. I told him I would rather attend one Old Baptist meeting than go to Europe and visit all the curiosities of the world. Job said, Man that is born of woman is of few days and full of trouble. His flesh upon him shall have pain and his soul within him shall mourn. Tribulation worketh patience, and patience experience, and experience hope. The Savior said, In the world ye shall have tribulation, but in me ye shall have peace.

*"Afflictions, though they*

*seem severe,*

*In mercy oft are sent*

*They stopped the prodigal's  
career,*

*And forced him to repent."*

Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. Our sorrows and sufferings are for our benefit, and it is written, If we suffer with him we shall also reign with him. Your sorrows come and you cannot prevent them; they come when you least expect them. David said, Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows have gone over me. When you were born of the Spirit you came in possession of a mind that could comprehend how unworthy and polluted you were, and how you justly deserved eternal banishment from God and the glory of his power, and you called to him for mercy. An unusual]y intelligent man is called a deep man. God is unlimited in wisdom, so he is indescribably wise, wonderfully deep. You called and said, "*God be merciful to me a sinner.*" You said, like David, Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, O that I had wings like a dove, for then would I fly away and be at rest. I

would wander far off and remain in the wilderness. But go where you would, still your burden remained, your affliction was with you, and after you were relieved and thought the sin all gone and you were so overjoyed you never expected to have an enemy nor a sorrow, still you found you were mistaken, for the waves of sorrow and billows of distress came from time to time rolling, over your defenseless head, and you found your hand was too feeble to stay them; so now you can say, All thy waves and thy billows have gone over me. Weren't these great sorrows painful and hard to endure? This text refers first to your blessed Savior. Deep calleth unto deep. Hear him in the garden: O my Father, if it be possible let this cup pass from me, yet not my will, but thine, be done. Listen as he cries On the cross: My God, my God, why hast thou forsaken me? He said, I thirst, and they gave him vinegar to drink. You go to one of the world thirsty, and say something about your sorrows and thirstings, and they will give you vinegar to drink. They have told me when I was famishing for a cool draught of the water of life that I did not pray enough. The fact was every breath I drew was a prayer. Then you must go On and On in affliction greater or less until the time comes for God to call you home to rest. This is Zion, that is afflicted, tossed with tempest and not comforted, and the Bible says, Zion, the people of God. Jesus came to save

them, and he did what he came to do. Thou shalt call his Name Jesus, for he shall save his people from their sins All your distress is for your good.

*"In all thy distresses thy head feels the pain,*

*Yet all are most needful, not one is in vain*

*In love I correct thee, thy soul to refine,*

*To make thee at length in my likeness to shine."*

"Tossed with tempest and not comforted." It takes wind to cause the waves of the sea to roll and toss about. When the bitter, briny waves of the flesh toss you; and when the winds of adversity beat upon you and you have no rest in your spirit, how awful is your distress; and when you try to find Him who is a covert from the tempest and he hides from you, then you say, that I knew where I might find him; I would come even to his seat. All through the dark, tempestuous night you look and listen and wonder and wish for the morning, and cry out, Is his mercy clean gone forever? Many a poor shipwrecked person has been on the sea looking, wishing, longing for a ship, and passed through long, dark nights, and may have perished for food. It is just as true that the children of God as they cross the rough sea of this life are tossed and long for a place to rest, and for comfort and the water of life. So Jesus said, Blessed are they that do hunger and thirst after righteousness, for they

shall be filled. Often I have said, God does not love me, or I would not be so forsaken, and I could not see how he could love one so sinful. When tossed I have said, God hates me, and he ought to. Many, many times have I waked in the morning so distressed I would say, O why did I ever wake again, Why could I not have slept on forever and forever! Why do I have to go out again in this old sin-cursed world to struggle with the affairs of this life! You, little children of God, started out like all other people: joyous, with high hopes, building castles in the air, enjoying; gay company, sailing along across the placid sea of this life with not a care, hardly a thought of trouble, but all at once the waves began to toss you and it grew dark and threatening, the lightning flashed and peal after peal of thunder burst above you and you thought, Surely I will be lost, and, like Jonah, for the first time in life you were made to say, I am the cause, my sins like mountains high appear to me. In Revelation it is written, Out of the throne proceeded lightnings and thunderings and voices, and you heard, The son that sinneth it shall die, the first time you had ever heard a voice say that. You may not have heard this in audible language, like we talk, but away down in your heart there crept a sadness you had never felt before, and you realized you must have help or sink. David said, They that go down to the sea in ships, that do business in great waters, these see the works

of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths, their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits' end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Little children, this is your experience. God commanded and raised the stormy wind, which lifted up the waves; they mount up to the heaven.

The waves of the sea are salty and slimy; so when God convicted you for sin the nice ballroom became sickening to you. Salt water makes you sick. These waves lashed over every place of amusement you frequented, and you became sick of them all. They go down again to the depths. Ah, yes, you were let down, down, and thought, Surely I am gone and none can help me. Then they cry unto the Lord in their trouble, and he bringeth them into their desired haven. Yes, you were tossed until you rocked to and fro and staggered like a drunken man, and got no rest until you went home to your friends and told them what great things God had done for you. So far as my case is concerned,

it took many a wave to cause me to be willing to go home to the church of God, which is a haven. And he saw that rest was good, and the land that it was pleasant. But I could not see this until God made darkness light before me and crooked things straight. He says, I will bring the blind by a way they knew not; I will lead them in paths that they have not known. He does not say, I will leave it to you whether you come or not. Every thief, every murderer, every robber, every natural man, child and little and big ones who have not been brought by a way they knew not, that believe in a hereafter, will tell you the way just exactly like the Arminian preacher does. They all think they can and are going to get salvation some time, and that it rests with them whether they do or not, but the Savior said, No man can come unto me except my Father which hath sent me draw him, and I will raise him up in the last day. This tossing is experienced not only by the children of God individually, but is applicable to each church. Often the awful waves of contention arise in the church and it is terribly tossed, like the ship Paul was on when the storm struck it. That was a natural ship and a natural storm, but here is a lesson for us. Some of the sailors took the lifeboats and started to leave the ship, but Paul said, Except these abide in the ship ye cannot be saved. Possibly more churches are destroyed by division than any other cause. A house divided against itself

cannot stand, so said the Savior. Forbear one another in love, endeavoring to keep the unity of the Spirit. There is no unity of the flesh; all the discord, trouble and dissension comes from the carnal mind. James said, But if ye have bitter envying and strife among you, glory not and lie not against the truth. This wisdom descendeth, not from above, but is earthly, sensual, devilish. But the wisdom which is from above is first pure, then peaceable, &c. The prophet said, O Israel, thou hast destroyed thyself.

*“And not comforted,”* comes next. We all love comfort. Ministers whom God has called and sends sometimes comfort the weary pilgrim, but the greatest comfort we have is derived from the holy presence of the Savior. When he comes and rejoices over you it calms all your fears, gives you beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. The word says, *“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”* The purpose of the gospel is to relieve the fears of the people of God. *The first proclamation of the gospel after the Savior was born was by the angel of the Lord.”* The Bible says, There were shep-

herds keeping watch over their flock by night, and the angel of the Lord came upon them and the glory of the Lord shone round about them, and they were sore afraid. The angel did not tell them anything to increase their fears, nor try to impress upon them the necessity of getting religion, but said, Fear not, for behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord. Not comforted You will be. It is written, Blessed are they that mourn, for they shall be comforted. Do you mourn?

Then you shall be comforted. Mourn because you are a sinner. If you had spiritual life you would not mourn nor even know you were a justly condemned sinner. If you had no life you would have no light, and if you had no light how could you see yourself a lost and ruined sinner? The Bible says, In him was life, and the life was the light of men. Nearly all my time is spent in sorrow; seldom do I see a moment free from deep sadness. Sometimes a little comfort comes into my spirit, but long and cold are the times of my journey; yet we sorrow not as others who have no hope, for if we believe in Jesus some day we shall leave all sorrow and sighing behind and go home to enjoy the glory that awaits the children of God. *“There*

*everlasting spring abides, And never withering flowers; Death like a narrow sea divides. This heavenly land from ours.”*

Not comforted. The prophet goes on in this chapter and tells what God is going to do for Zion who is not comforted. I will lay thy stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, &c. All thy children shall be taught of the Lord, and great shall be the peace of thy children. Great shall be your peace, greater shall be your joy. Zion, said the Lord, hath forsaken me, and my God hath forgotten me; but God says, *“Can a woman forget her sucking child, that she should not have compassion on the son of her womb, yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.”* He will never leave, never forsake one of these afflicted ones. The angel of the Lord encampeth round about them that fear him, and delivereth them.

I have written too much and hope if the editors see any part or all of it to be of no profit they will throw it into the wastebasket and I shall be satisfied.

ISAAC R. GREATHOUSE.

## 2 THESSALONIANS II. 11, 12.

*“AND for this cause God shall send them strong delnsion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”*

**I**t seems from the reading of this letter to the church at Thessalonica, written by Paul, that certain men were troubling the church by teaching that the day of Christ was at hand. We understand by this that they were teaching that the end of the world was about to take place, and this teaching troubled the brethren. To substantiate this false idea they were even making use of letters purporting to have been written by Paul himself, but which were forgeries. *“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.”* Paul then goes on to say in this letter that there are certain things to be fulfilled before the day of the Lord shall come, that there must first be a falling away, that there must be a full revelation of the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped. It

is quite evident that the revelation of the man of sin in all his perfidy had not been realized at the time; Paul wrote this letter, hence the day of the Lord, or the end of the world, could not be so near as these false teachers were declaring it to be. This declaration, then, was a delusion, and a strong one, as it had gotten hold disturbingly upon some in the church at Thessalonica. These false teachers were not established in the truth as it is in Jesus, they did not believe the truth, hence to make their *“damnation,”* or condemnation, manifest, God sent this strong delusion into them to separate them from the believing body of the church, that the church might be purified from these troublesome spirits, and that the occasion would demand from Paul and the apostles such preaching and writing as would clear up this point of doctrine and establish the true believers more thoroughly in the doctrine of God our Savior. This sending of strong delusion is one of the ways that God works in preserving his church from error and false doctrine and to take out of the visible church organization those who do not belong there. John, in speaking of these spirits of antichrist, says, *“They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”* Some doubter might say, Would it not be

more a proof of God's wisdom in taking care of his church to keep these false ones from ever getting in, rather than to plan a way to get them out after they have been in. To this, we answer that no man has a right to judge God's way of doing things. His way is ever best, no matter how it appears to human reason. Further, it is well for these delusions to come into the church in its travel through this lower world, rather than for them always to have been kept out. This is so for several reasons: first, because it is God's purpose, as we have said; second, the prevalence of error calls for clear and discriminating preaching, and, therefore, furnishes the occasion for some of the greatest preaching gifts the church has ever known; third, error troubling the church compels self-examination to make sure of one's standing, therefore brings about more Bible-reading and prayerful searching of the Scriptures than might otherwise be the case; fourth, the Scriptures have been opened up and understood more clearly than would have been the case, doubtless, had error never been circulated. We are confident that God has a use for error and ordains it to carry out his purpose whenever he pleases. All the false religion that is now in the world, and that has ever been in the world, never came here by chance or a mere happen- so. It is in the world now, and has been hitherto by God's express purpose. The devil makes a fine broom in the hand of God to sweep out the house

whenever God sees fit to use him that way. The Scriptures plainly teach the doctrine of election, which means that some are destined unto salvation, while others are left to perish in sin. Since it is not God's plan to save all, it is a very wise provision of Providence that the unsaved believe something, even though it be false.

False religion teaches men are saved by their works, that every good deed is placed to their credit by the recording angel to offset wrongdoing that may have been committed. Such error as this, which holds such dominant sway in the civilized world today, serves to restrain men from outbreaking crimes, so that the social structure in the midst of which we live is outwardly decent, though it is inwardly a whited sepulchre. The restraint which error furnishes over the passions of men, in the providence of God, makes this world tolerable to the true people of the living God. Were not men kept in check by something such as this, persecution of the elect would be rampant and no true believer could ever have peace to live his own life according to the dictates of a living faith. Thus, it is honoring God to say that nothing, even error, is absent from the divine plan of things. Lights and shadows, good and evil, devil and saint, all find their place and their time in God's plan of salvation purposed in his Son before time began. The last chapter of Isaiah holds this declaration of the Lord: "*I also will*



*choose their delusions, and will bring their fears upon them.*" Thus both the Old and New Testaments warrant us in believing that error is sent not by chance or accident, but by divine intent. "*Who may abide the day of his coming and who shall stand when he appeareth ~ for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.*" One way in which the sons of Levi, in other words, the church, is purified in its visible organization here in the world, is in having these errors or delusions sent to act as a ladle or spoon to take away the scum which collects on the top of the silver in the crucible over the fire. Ahab was a wicked king over Israel in the days of old, and the Lord determined his death. To bring about this Iman's death in the Lord's way, Ahab was encouraged to believe he would be successful in battle against the king of Syria. Being thus made to believe he would be successful, Ahab went forth in battle and was killed. If anyone will turn to the eighteenth chapter of 2nd Chronicles they will learn there just how the death of Ahab was accomplished. It was accomplished by Ahab's being made to believe a lie. He was deluded, and this delusion was sent him by the hand of the Lord. The Lord said to the lying spirit, "*Thou*

*shalt entice him, [Ahab] and thou shalt also prevail: go out and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.*" Thus we see how God saved Israel of old from a wicked king by sending him strong delusion, which accomplished his destruction. The case is not so very dissimilar from the way in which God has worked in more recent times to extricate his people out of dangerous errors. Sunday-schools, missionary societies, theological seminaries, and all other inventions of men to save souls, are very strong delusions, and they have a mighty hold on the people of this day and generation. Time was when the above inventions troubled the church, but not now. The damnation or condemnation of those advocating such things was made so plainly evident to the true church that there occurred a separation or sifting, which purified the visible organization at that time. Being carried away by strong delusions shows that one has pleasure in unrighteousness, and not in the truth. Belief in lies shows that one is in a state of condemnation; belief in the truth shows that one is in a state of justification. One believing a lie today may be brought to believe the truth tomorrow. In that case, one is passed from death unto life, and everyone of God's people has passed through such an experience.

The strong delusion to which

Paul had reference in our text was the teaching, that the day of the Lord, or end of the world, was immediately at hand. This delusion has persisted even to this late day, and prophets every now and then rise up claiming to be able to tell the exact date when the world will come to an end. Mosheim tells us in his history that a general belief prevailed in Europe toward the close of the tenth century that the year 1000 would witness the coming of Christ, the day of judgment, and the end of the world. As the time drew near a general panic seized the minds of men. Many abandoned their homes and their families and repaired to Palestine; others made over their lands to the Roman Catholic Church or permitted them to lie uncultivated, and the whole course of ordinary life was violently disturbed and deranged. But the year 1000 came and went and the world still stood, proving that it was all a delusion. Now it is not hard to find any number of people who believe the year 2000 will witness the destruction of this material world and the end of time. We are safe in saying, as Paul said, that the day of the Lord cannot come until there be first a full revelation of the man of sin. Who can say when this man of sin has been fully discovered? Furthermore, no man knoweth the day nor the hour when the Son of man cometh. The day of the Lord cometh as a thief in the night. Does the householder know when the thief is coming? Neither, then, can any man fix the date for

time to end. It is foolish to try to do so, and surely entangles in a snare any who pursue such delusion. Here in our own country in the year 1843 there rose up a man named William Miller, who figured out from Daniel viii. 14, that the end of the world would take place in 1843. This caused great consternation among multitudes of people, so that some sold their farms and houses, some cast their stocks of goods from their stores into the streets, to be taken by whomsoever they might, and others completely lost their reason. Notwithstanding all these prophets have been proved false by the outcome of events, the delusion still persists, and it is not hard to find persons who soberly claim to be able to tell just when the world will come to an end. It is easier to believe a lie than the truth. Our first parents proved this in the garden of Eden when they believed the words of Satan that they should not die, but would become as gods, knowing good and evil, though God had plainly said, Thou shalt surely die. The same nature in them that then believed the devil, now dwells in every individual of the human family, so that it is natural to follow a delusion and believe a lie, while it takes the grace of God to cause one to follow Christ and believe the truth.

Written at the request of brother Milton Maddock, Alvinston, Ont. L.

Elder H.H. Lefferts

OSKALOOSA, Kansas, March 31, 1918.

**D**EAR BRETHREN EDITORS :-  
By request, and also by my own wish, I am sending you this copy of a letter, which was begun by our late sister Nettie Porter, of Barber, Okla., and sent to me, after her death, by her parents, sister Elizabeth Garton and Roy Garton, of Lakemp, Okla. I read it with a solemn thrill, as a voice from the dead; then I thought, No, not from the dead, but the living, for Christ said, "*Whosoever liveth and believeth in me shall never die.*" If it meets your approval please publish it in the SIGNS.

Unworthily,  
MARY ELLISON.

DEAR SISTER IN HOPE:-If you will allow me to so address you after this long silence. I have thought of you, and , I hope, of all the dear kindred in Christ, often, but I am so slow to perform my duty that I have put off writing the letter which I know ought to be written. We are well and getting along very well, but I, as usual, am unthoughtful of God's goodness to me until I feel his presence in this cold and stony heart. I am very unprofitable in the things of God; I am never able to observe his kindness and, loving care until I feel that "something", which makes me thank him for the sunshine and beautiful day. I feel my heart overflowing this morning, hence this let-

ter to you. Do not think I am always at the feet of Jesus, for I am not. Most of my path lies in shadows and doubts, and there are times when I fret and plan for tomorrow, forgetting there is One who has already provided for the morrow. This is my great grief, that I cannot always feel the assurance that he has provided a way. True, I believe it and think it, but when clouds gather and there is no light ahead I wonder how it is all going to come out-wonder how tomorrow is going to be provided for, when he has left so many assurances that he has us in his loving care. When I look back and count my blessings and think how unthankfully I have received so many of them, it makes me wonder at the unreasonableness of my own nature, and in my heart this morning I cry, and long to cry with my lips, O for a closer walk with God: My mind has gone back on the path I traveled when I first began to think on the things of God, and I remember how impossible it looked for me to ever own my God and Savior and live in peace at home. Then I remember how that still small voice urged me on, with a blessed assurance that all would be well. When things were the darkest, in my heart I was willing to give up all and go the way I felt drawn, and then the thought and the feeling would come that God was able to make all rough places smooth, and there would even be good in what then seemed hard to me. Now, when husband and I some-

times grasp a thing of God together, I recall my doubts and fears, also the suffering I then had to bear, and I think that the burden I then had to bear is nothing, and not to be compared with the grace and comfort provided for the morrow. This is my great grief, that I cannot always feel the assurance that he has provided a way. True, I believe it and think it, but when clouds gather and there is no light ahead I wonder how it is all going to come out-wonder how tomorrow is going to be provided for, when he has left so many assurances that he has us in his loving-care. When I look back and count my blessings and think how unthankfully I have received so many of them, it makes me wonder at the unreasonableness of my own nature, and in my heart this morning I cry, and long to cry with my lips, O for a closer walk with God: My mind has gone back on the path I traveled when I first began to think on the things of God, and I remember how impossible it looked for me to ever own my God and Savior and live in peace at home. Then I remember how that still small voice urged me on, with a blessed assurance that all would be well.

When things were the darkest, in my heart I was willing to give up all and go the way I felt drawn, and then the thought and the feeling would come that God was able to make all rough places smooth, and there would even be good in what

then seemed hard to me. Now, when husband and I sometimes grasp a thing of God together, I recall my doubts and fears, also the suffering I then had to bear, and I think that the burden I then had to bear is nothing, and not to be compared with the grace and comfort I get out of God's word, and the unity of feeling that exists between my husband and myself. That is one of the blessings I thank God for, and feel ashamed of the doubts and fears I felt; but I thank him for the strength that enabled me to bear my burden. I recall how I wandered in darkness, and how I would carry some little portion of my burden to my husband, and how like Job's comforters he was, and I know it was only the blessed work of God, to plant my feet on a firm foundation, and every shred of hard feeling has long, ago left my heart, and I feel that spirit which prayeth, Father, forgive them, for they know not what they do. I can even say I am glad that it was so, for in it I can see that it was only a work to show forth the glory of God. There was always a desire to talk more with God's people about my travel before I came to the church, but there was always a something that kept me from it. I always loved the Baptist people; even when a child I loved the sound of their voices when giving thanks unto their God; but there was one thing that always grated on my nerves, even when a child, when I heard them tell of their

experiences, and they would in any way connect a dream. It always made it look queer and superstitious to me. When I was fifteen years old I began to be worried about death and the hereafter. I wanted so much to do what was right, and tried that hopeless task of trying to merit salvation. When I was in the most hopeless state of mind I dreamed that I was riding on horseback over a desolate, hilly country. The hills were bare of vegetation, and even the sun was hid behind a cloud. I thought the path I traveled was so rough I might be killed at any moment, and just as I thought I was about out of the bad country I came to the end of my path, or road. I was on the top of a high hill that there was no visible way of getting down and going ahead. There was a valley that commenced right at the foot of the hill, with beautiful green grass, and a beautiful stream of water that ran very smoothly and wound prettily through the valley. There were a few clusters of trees, and over it all the sun shone so prettily that it made me shudder with dread as I thought of turning back over the desolate road I had traveled. I awoke with that awful feeling of dread, and try as I might, and tell myself as often as I could that there was nothing in a dream, that dread and awful feeling stayed with me for seven years. Often I prayed to God to take it away, just to remove that dread and harrowing feeling. Once as I went alone

out into the orchard I prayed for some kind of a token, to relieve my bruised and burdened heart. As I looked about me there came a feeling with these words: Blessed are they that hunger and thirst after righteousness, for they shall be filled. The thought was in my mind that surely I could take hold of that, because I was hungering and thirsting after righteousness. For a few months I found relief from the awful burden, and thought it was gone, when it came anew and seemed much worse than before. For a year I wandered and sought God in vain; but one morning as I went about my household duties I "felt the loving-kindness of God, and I worshiped as one who has no hope himself when I stood in my kitchen doorway and prayed God if it were his will to take away my burden and remove the dread produced by the dream, and it came as a voice, though I heard no sound, O, have you not yet suffered enough to know that it is not on a high hill of pride where mercy is to be found, but low, low down at the feet of Jesus and the peace, the sweet peace of God, so filled my heart, that it shut out everything else, removed all doubt, all fear; even the horror of the dream, that had hung over me, went, never to fill a moment of my time again, lifted as a mist before the sun. I am sometimes in doubt and in trouble, but not the kind that lays hold.

Here the pen was laid aside, and

the hand of death intervened before it was lifted again. The beautiful song of praise was interrupted, to be resumed in the midst of the heavenly choir, before the throne of God and the Lamb, where throughout an endless eternity she will join with them in sweet anthems of praise singing, not unto us, not unto us, but unto thy Name be all the glory, because thou hast redeemed us by thy blood. Not by works of righteousness which we have done, but by his mercy he saved us. The dear sister died about the last of February, leaving, her husband, John Porter, and four little children, besides her parents and three brothers. I presume a suitable obituary notice will be sent to the SIGNS. Though rejoicing in such precious testimony of such a favored witness to the goodness, mercy and peace of God, which passes the knowledge and understanding of the worldly-wise natural mind, I am made to feel very humble and deeply sensible of my unworthiness to have been the recipient of this letter. Surely it is because He is of one mind, and none can turn him, that I am not consumed; and though I deplore the expression of even an implied doubt of his mercy and favor to one who surely is less than the least of all saints, yet I am tempted to say, if one at all.

Submitted. M. E.

*“For we which have believed do enter into rest.” - Hebrews iv.3.*

**W**e enter into rest by ceasing from our own works, and resting on Christ's; according to his words, *“For he that is entered into his rest, he also hath ceased from his own works, as God did from his.”* Now when you can fully rest upon the finished work of the Son of God, and believe by a living faith that your sins were laid upon his head; that he bore them in his body on the tree; that he has washed you in his precious blood, clothed you with his righteousness, and is sanctifying you by his Spirit and grace, then you can rest. There is something here firm and solid for the conscience to rest on. Whilst the law thunders, whilst Satan accuses, whilst conscience condemns there is no rest. But you can rest where God rests. God rests in his love; in the finished work of his dear Son; in the perfection of Christ's humanity; in his fulfilment of all his covenant engagements; in the glorification of his holy law; in the satisfaction rendered to his justice; in the harmonising of all his attributes; in the revelation of his grace and his glory to the children of men; for he is his beloved Son, in whom he is well pleased. The tabernacle in the wilderness, and afterwards the temple on Mount Zion, was a type of the pure and sacred humanity of the Lord Jesus. There God rested in a

visible manner by a cloud upon the mercy seat, called by the Jewish writers the Shekinah. This, therefore, was the place of his rest, as he speaks, *“For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell for I have desired it”* (Psalm cxxxii. 13, 14).

Elder J.C. Philpot

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### **JULY 4TH MEETING**

**“TO BE HELD ON FRIDAY, JULY 3rd”**

The annual July 4th meeting will be held, the Lord willing, this year at Valley View Church on Friday July 3rd. Directions to Valley View Church from Interstate 81--Take exit 114 south(Christiansburg/Floyd exit). At the end of the ramp turn toward Floyd on route 8. After about 4 miles you will pass Auburn high and middle school on your right, continue for .6 of a mile and turn left on to rustic ridge road. After .3 of a mile turn right on to Valley View Church road. The church will be on your right.

The meeting time is Friday July 3rd at 10:00 a.m. We invite our Brothers, Sisters and Elders to be with us.

Tony R. Horton

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## **MEETINGS**

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### **WEST COUNTRY LINE UNION**

**T**he West Country Line Union meeting will be held, the Lord willing, on the 5th Sunday in May at Dan River Church.

We invite all lovers of the Truth to come and be with us.

Especially ministers of our correspondence.

Church is located on Highway 700 between Eden, North Carolina and Danville, Virginia.

Elder Kenneth R. Key, Mod.

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### **STAUNTON RIVER UNION MEETING**

**T**he Lord willing, the Staunton River Union meeting will be held at Springfield Primitive Baptist Church, 708 South Main Street, Gretna, Virginia (Pittsylvania County) on Saturday before the fifth Sunday in May. The song service will begin at 10:00 a.m.

We extend a welcome to all lovers of the truth and we invite all ministers of our faith and order.

Elder Marvin Brumfield, Mod.  
Oscar Pickral, Clerk

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## CONTRIBUTIONS

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FOR APRIL 2009

Ron Wade, VA .....	30.00
Reidy Pickral, VA .....	25.00
James Pugh, AL .....	5.00
Eva Wyatt, NC .....	5.00
Pauline Jones, TX.....	10.00
Dan Clark Delp, VA .....	5.00
Mary Lee Hawkins, NC .....	20.00
Edna Graves, AL .....	5.00
Gene Ambrose, VA .....	5.00
Roland Allen, GA.....	5.00
Ronald Jacks, AL .....	10.00

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## OBITUARIES

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4-18-2009

*"In Memory of"*

Charlie Anderson Morgan

Date of birth: February 5th 1926

Date of death: March 9th 2009

Making his stay on Earth

83 years 1 month and 4 days.

**B**rother Charlie was born to the late, Jesse Lee Morgan and Martha Nance Morgan. From this union, they were blessed to have seven children, Brother Charlie be-

ing the 5th of the siblings. Brother Charlie was raised in a Primitive Baptist home, after the passing of his parents, 2 sisters and 4 brothers. He resided with his brother Howard, in the home in Randleman, N.C. Brother Charlie earned his fare as a textile technician, he also served in the United States Navy. Brother Charlie was a humble and patient and honest man, all of his life on earth. In 1973 Brother Charlie asked for a home at, Rock Hill Primitive Baptist Church, he was received in full fellowship, he was baptized May 20th with love by Elder Sam Atkinson in Randolph County. Brother Charlie was blessed to attend his church faithfully, also other Primitive Baptist churches of his faith and order. In Brother Charlie's conversations he was mindful of his soul. Brother Charlie professed to have a blessed hope. That he would be caught up in the arms of Jesus, to live forever with the Father of all creations. We at Rock Hill Church will sorely miss him, not only the members, also his friends. Brother Charlie's service was conducted at Rock Hill Church March 12th at 11 A.M. Elder Ralph Gaines officiating; Interment at Rock Hill Primitive Baptist Cemetery.

Written By:

A sister in Christ I hope,  
Carolyn Gaines



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*Let all our tongues be one  
To praise our God on high,  
Who from his bosom sent his Son  
To fetch us strangers nigh.*

*Nor let our voices cease  
To sing the Saviour's name;  
Jesus, th' ambassador of peace,  
How cheerfully he came!*

*It cost him cries and tears  
To bring us near to God;  
Great was our debt, and he appears  
To make the payment good.*

*My Saviour's pierced side  
Poured out a double flood;  
By water we are purified,  
And pardoned through the blood.*

*Infinite was our guilt,  
But he our Priest atones:  
On the cold ground his life was spilt,  
And offered with his groans.*

*Look up, my soul, to him  
Whose death was thy desert,  
And humbly view the living stream  
Flow from his breaking heart.*

Watts.

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EDITORIALS

*And you hath he quickened, who were dead in trespasses and in sin. (Eph 2:1)*



Elder R. H. Campbell

**T**his is the state in which all men are born into the world, they are dead to the things of the Spirit and would ever remain in that State if left to their own devices. The problem with that, as far as the man is concerned is that he is completely unaware of his condition, and has no realization of his need for a change. The apostle Paul

describes this condition in the following verses. (Eph 2:2-5) *“Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we 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. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together in Christ.”*

The apostle describes his experience in this portion of his life which he spent in the Jewish religion, where he walked according to the traditions of the Jewish faith, persecuting the church, and blaspheming the name of Jesus. He said that he then received mercy, because he did all of this in ignorance and unbelief. This is true of all, until they are given eyes to see, ears to hear, and a heart to understand they too are in a state of ignorance and unbelief of the truth, until they too are quickened and called of God.

He then gives the only reason for his change when he said (Gal 1:15) *“But when it pleased God, who separated me from my mother’s womb and called me by his grace, to reveal his Son in me, that I might preach him*

*among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me, but I went into Arabia, and returned again unto Damascus.*" This same experience is common to all, when it pleases God to call them by his grace, they will follow him, for Jesus said (*John 6:44*) "*No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.*" These scriptures deny the doctrines of the world now and in all ages of time, because they believe that they must originate the call upon God, and he is just waiting for them to call on him and he will bless them with all of the glory of the heavenly abode of Jesus and his sheep.

Jesus said, (*John 6:37-39*) "*All that my 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.*" Paul's experience caused him to write the scripture that is the foundation of the faith of all, (*Eph 2:8*) "*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.*" This one verse has probably given more

people, more comfort, than any other single verse of scripture. They all acknowledge that the truth of this one verse is the basis of their hope, for they admit that; in their case it was a gift, and not for anything that they did to deserve it. As they see, along their travels here in time, even after they have received this new hope and their love that they have for these things, they still cannot do anything worthy of such a gift. They will ever be dependent upon that same quickening to return and reveal the beauties of the kingdom wherein lies their hope of eternal life.

I once had an experience that, made me remember the truth of this verse, will these sweet remembrances ever make this truth especially precious to me. When, after several months or years, of the sweetness of this new found love that I had received, I begin to realize that it was beginning to fade somewhat. I begin to fear that I might lose it altogether. Then one day the thought came to me of this verse, and I was made to rejoice anew, for I realized that if he had indeed called me and revealed himself unto me, and I believed that he had, all when I was in a state of ignorance and unbelief of the truth, and I was neither seeking nor desiring him, then I did not believe that he would desert me now, when I needed him so badly, for he is now my whole life.

It is strange how you can read a scripture such as this and feel that it certainly has been your experi-

ence. and when they come again to your mind in your walk it brings a joy that will make you weep as you are blessed with the sweet remembrance of the feeling that you had back then. This is why I love to tell my experiences, for sometimes it brings back that feeling that you experienced originally. Paul wrote of his experiences many times, and I sometimes feel that this was his reason for doing so, he rejoiced with those to whom he was speaking with that special sweetness that he experienced when his love was new. I have heard the experience of some of my brethren many times and love to share in that special experience with them. This is because you are realizing all of the things that they have experienced being brought to that place, and as it is such a special place to you, you feel that it is also special to them.

These are the experiences that cause those who have been quickened, to desire to read the writings left on record by those in ages past. These are the same feelings that cause the writers to leave them on record for generations to come, and John expresses it best when he said, (1 John 1-5) which was from the beginning, which we have heard, which we have seen with our eyes. which we have looked upon, and our hands have handled, of the word of life; (For the life was manifested, we have seen it, and bear witness, and shew unto you that eternal life, which was manifested unto us, that which

we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things we write unto you, that your joy may be full." This was a witness who was present when those things of which he is testifying as to the authenticity of them were occurring, it was not hearsay evidence. which in many cases can be a distortion of the actual facts of what happened, and John, knowing this wanted to comfort and strengthen the faith of those brethren in ages to come, when in seasons of doubt they might tend to question the truth of their experiences and beliefs.

In bonds of love,  
Elder Richard H. Campbell

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## *VOICES OF THE PAST*

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### A MYSTERY.

**T**HERE was a mystery which was kept secret from the foundation of the world, hid in God, a mystery which was revealed to none of the sons of God before the gospel age, a mystery of which Paul alone of all the apostles was made a minister. This dispensation of the gospel was committed unto him, that whether he preached willingly or by constraint, still it had to be preached. Necessity was laid upon

him, and there was a woe unto him if he preached it not. The whole work of salvation is a mystery, and no part of it can be understood with the natural mind. But there was a special nature of this great work of salvation which had been hidden until the gospel age, and this special feature of the work of grace was given to Paul to preach unto the Gentiles. It was for the Gentiles sake that Paul was a prisoner of Jesus Christ, and while there were twelve apostles unto the Jews, we, the Gentiles, have Paul, who is the thirteenth apostle. This mystery of which Paul was made a minister he tells us about in his letter to the church at Ephesus. Now, the church at Ephesus was a Gentile church and Paul was a Jew, the same truth which was revealed in Paul was also revealed in these Gentile brethren. These Gentiles knew nothing about Judaism, and were strangers to that covenant which God gave Israel by the hand of Moses. This Mosaic covenant forbade the Jews to deal with the Gentiles. According to that covenant no Gentile had any right to the feasts or the solemn assembly of the Jews; they could not partake in the temple service, nor in any of the sacrifices or holy things. From all these the Gentiles were shut out. He did not have the oracles of God, he did not have the prophets, none of the types or shadows, they were indeed barred from all the blessings and privileges of the Israelites. Consequently the Mosaic law constituted

a barrier between Jew and Gentile, it was a "middle wall of partition" forbidding intercourse and fellowship between them. It was a handwriting of legal ordinances enjoined upon Israel for their obedience, carrying with it blessings for the observance and punishments for the breach. But none of these blessings or punishments could ever be the lot of the Gentiles, for the Gentiles were never under the Mosaic law. If Jesus, therefore, were made under the Mosaic law he would be the Savior of none but Jews, no Gentile could ever benefit by the shedding, of Jesus' blood. When the scripture says that Jesus was made of a woman, made under the law, it is not the Mosaic law which is meant, but the law under which Adam fell in condemnation, which fall embraced all the elect of God in Adam. This fall embraced both Jew and Gentile, for there was yet no difference between Jew and Gentile when Adam transgressed. The obedience of Jesus was not confined to the law of Moses, but his obedience was unto the law of God, of which law of God the law of Moses was but a faint shadow, portraying in the temporal blessings which fell to the lot of Israel the spiritual blessings which under the new covenant fall to the lot of spiritual Israel. Indeed, literally, Jesus did not keep the Mosaic law at all. That law forbade any work whatsoever on the sabbath day, and Jesus did pluck ears of corn on that day. That law said, Honor thy father

and mother, and Jesus never did honor Mary as his mother nor Joseph his father that law said that any man calling himself equal with God was a blasphemer and was to be put to death, and Jesus will say, I and my Father are one. All these, and other acts which Jesus did, were looked upon as literal breaches of the law. But in the spirit Jesus will keep the law, and fulfilled to every jot and tittle its Spiritual import; but he did far more, he obeyed the law and the will of God, so that his salvation is not confined to Jews, which it would have been had he obeyed merely the law of Moses, but reaches out and takes in both Jew and Gentile: all his people from the four winds of heaven and from the four corners of the earth, in every nation, kindred, tribe and tongue. Thus we see that the Mosaic law comprised a handwriting of ordinances which was against the Gentiles, being contrary to them, because they were barred from the observance of it and from the blessings or privileges or punishments of it. This Mosaic covenant made an enmity between Jew and Gentile. So when Jesus died it ended the old covenant. He took away the handwriting of ordinances, nailing them to his cross, thus abolishing the enmity. This expression, "Having abolished in his flesh the enmity," and that other expression, "*Having slain the enmity*" by the cross, both found in the second chapter of Ephesians, do not refer at all to the enmity of the carnal mind

and the mind of Christ, nor to the enmity between the flesh and the Spirit, but to the enmity between Jew and Gentile, which enmity arose from the makeup of the Mosaic covenant which excluded Gentiles from participating in it. This enmity, this old covenant, had to be abolished before Gentiles could come into the kingdom of God. This abolition Jesus performed by the death of the cross. Resulting from this death of Jesus comes the revelation of the mystery kept hid from the foundation of the world, and it is thus: the church, or body of Christ, are composed of both Jews and Gentiles, all one in the kingdom of God. Having broken down the middle wall of partition Christ made of the twain one new man. The "twain" means two, and the two are Jew and the Gentile. Of these two he makes one, new man, or one new body, the body of Christ. All are members of his flesh and of his bones, all fitly joined together, growing unto a holy temple in the Lord, builded through the Spirit for the habitation of his honor and glory. The children of God are not destined to become perfect men and perfect women. No, never. The gospel holds forth no such promise, but we all shall, that is, all his people; from among both Jews and Gentiles; shall ultimately come unto the one perfect man, and that one perfect man is the measure of stature of the fullness of Christ. We shall all become as we already are, molded into one body, the body of our Lord.

Paul says somewhere in writing to the church at Corinth, Ye are all one bread. No loaf of bread can by any possibility be resolved back into its original grains of wheat. Each grain and all the grains lose their separate-ness when in the loaf of bread. Just so only infinitely more so, the body of Christ while composed of redeemed sinners of Adam's fallen race can never be resolved back again into the individual men and women whence it came. Now this is the mystery which Paul particularly refers to in his letter to the church at Ephesus: *"That the Gentiles should be fellow heirs, and of the same body [with the Jews], and partakers of his promise in Christ by the Gospel."* This doctrine of the new man that is, of the body of Christ, made of Jew and Gentile, a wholly new thing until the resurrection of Christ, that is the special dispensation which was committed unto Paul to preach. It was not in other ages made known unto the sons of men, but it is now in the Gospel age revealed unto his holy apostles and prophets by the Spirit. In some of the prophecies of the Old Testament, to be sure, there is abundant evidence of the bringing of the Gentiles to the light of the truth. Especially is this true of the prophecies of Isaiah. But that One body, or one new man, was to be formed of the hosts of the redeemed from among both Jews and Gentiles, that both were to be quickened together with Christ and to be raised

up together with Christ, and both to be made to sit together in heavenly places in Christ we say all this had been kept hid throughout all the ages here before to be revealed and made known in these last times, and was first made known in the ministry of Paul, the Gentiles' apostle, and was the special dispensation of the Gospel committed unto him. This, the unity of the whole church of God in the one body of the new man, Christ Jesus, is the *"unsearchable riches of Christ"* which Paul says he was especially called to preach among the Gentiles. This oneness of Christ and his people, whosoever they may be in the flesh, whether Jew or Gentile, bond or free, Greek or barbarian, is the gist and kernel of the whole gospel matter. It is the fat things full of marrow, of wine on the lees well refined, on which God feasts his children in his holy mount.

Elder Lefferts

---

**ST. MATTHEW 11:28-30.**

*Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

*Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

*For my yoke is easy, and my burden is light.*

## TWENTY-THIRD PSALM

**M**y mind has been on the 23rd Psalm. I have used it as a text several times in my sixty-five years in the ministry: but never with the weight that it seems today.

Now, where did Jesus find his people? We do not entertain the thought that any were lost to Jesus; but it is written that Jacob was found in a waste howling wilderness, and the Lord led him about and instructed him. Likewise Daniel, who would not fall on his knees and worship the idol of King Nebuchadnezzar, when he worshipped only the true God, he was thrown into the den of lions, but he was not alone, for the Lord was with him. Also, when the three Hebrew children were cast into the fiery furnace, which was so hot that it consumed those that cast them in, they were not alone: one watcher, the king, looked in and saw four people. *“Did we not cast in three men...Lo, I see four men loose...the form of the fourth is like the Son of God.”*

*“Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.”* When Jonah was ordered to go to Nineveh and to cry unto her that within forty days the city would be destroyed, he went the wrong way: he took passage on the wrong boat; and there came up a terrible storm. The sailors were sore afraid; then Jonah confessed that he

was the cause: *“Cast me into the sea;”* and they did. But the Lord had prepared a great fish, and it swallowed Jonah. For three days and three nights Jonah prayed. He learned a great lesson: *“Salvation is of the Lord.”* He learned this in the belly of Hell. Then the Lord spoke to the fish, and it vomited Jonah on dry land; and Jonah started at once to Nineveh, and preached that in forty days the city would be destroyed. Jonah learned something in the belly of the fish that he could not have learned in forty years in any college of men. He learned that salvation is purely the work of the Spirit; that it cannot be purchased of men; it cannot be bought with silver or gold. It is the work of grace through faith, not of ourselves, for it is the gift of God.

The Bible records these things, to show God's power in all things. I do not want to talk to those who have not a hearing ear, nor to those who are *“sure of heaven,”* but to the many dear ones who come asking, *“O God, be merciful to me a sinner.”* Not to those who are so self-righteous in their thoughts, but to those who have been in the fiery furnace with Jesus as a partner, and whose thoughts are about the Trinity, God the Father, Jesus the Son and the Holy Spirit. Remember, dear brethren, God the Father is the *“powerhouse”*; Jesus Christ the Son and the sacrifice; and the Holy Spirit the Comforter of those who are born of the Spirit. And remember



that God is a Spirit, and they that worship him must worship him in Spirit and in Truth.

*“The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.”* Jesus said, *“My sheep hear my voice, and they follow me: a stranger they will not follow.”* Concerning the one led like a sheep to slaughter, was what the Ethiopian eunuch was muddled about; and Philip was sent to straighten him out: not to make a Christian, for he was already that. He was coming home from Jerusalem where he had been to worship. He was reading Isaiah, but did not understand what he was reading: *“He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth.”* He asked Philip whom Isaiah was talking about, was it of himself or some other man. Philip did not answer him directly, but began at the same scripture and preached unto him Jesus - to the satisfaction of the Eunuch. And as they rode along, they came to water, and the Eunuch said, *“Here is water, what doth hinder me to be baptized?”* And Philip answered, *“If thou believest with all thine heart, thou mayest.”* And the Eunuch said, *“I believe that Jesus Christ is the Son of God.”* Then they both went into the water, and Philip baptized him, and they came up out of the water; and Philip was caught away of the Spirit,

and the Eunuch went on his way rejoicing.

I have preached many funerals of non-members, and I had as good a hope for them as for anyone. My own dear father was never baptized by man, but gave a good evidence that he had been baptized of the Holy Ghost; and he was a great help to me when I began to preach. The old Elder who baptized me, when he led me out of the water said, *“Here is a preacher for you.”* I hoped that nobody heard it; but it seemed they all felt the same way. Within a year I was licensed to preach. I was baptized on *“ground-hog day,”* February 2, 1896; and ordained January 10, 1900, to the full work of the ministry. And here I am in my 93rd year, still proclaiming that *“the Lord is my shepherd, I shall not want.”* I thought when I first started out, for I was rather timid, that after I preached a year or two, I would get over it, but in this I was sadly disappointed. After about 70 years, my knees shake and my heart throbs when it is announced that Elder Weaver will follow so and so on the stand. But I will say this, that of late, be there a dozen or five hundred, it is all the same to me; for I know none will hear me, except those who have been born again. The Lord has told me that his staff and his rod would comfort me. Many times the rod is used: I am yet a man, and when the Lord *“looks at me,”* then I remember, and go out and weep.

The Lord has been good to me.

His charity, which is love greater than faith and hope that abides in us, reminds me that I am still in the flesh. The Lord has showed us many things, and the prophet truly said, *"There is nothing too hard for the Lord."* The sun, moon and the stars that he placed in the heavens show his handiwork. In the beginning God created the heaven and the earth, and all things, and pronounced them good, and very good. He knows all things: to him all is an open book. One star that I used to watch when the sky was clear, was an exception to me: the Pole or North Star. No matter where I was day or night, it was always North. It is located by the two stars in the Big Dipper always pointing to it. The sailors of old used this star for guidance, until the compass pointing to the North took its place. Truly it is said, *"The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."*

*"The Lord is my shepherd,"* not a shepherd, but *my shepherd*. He is speaking to me; and I shall not want. He is speaking to all his chosen people. *"He maketh me to lie down in green pastures."* He talks to his sheep, and they hear his voice, and follow him. They know not the voice of strangers. One thing I learned about sheep when I was a boy on the farm: I was their shepherd, and they were not afraid of me

or my dog. We usually had twenty-five or thirty little lambs, and they all played together. At nightfall I would call them, and they would follow me into a big shed. Sometimes one would run away from the flock, and I would tell the dog to bring him in; and sometimes he would have quite a time. Here I learned that sheep would not drink running water, but go to the still water.

*"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."* What more do I want?

To my numerous brothers and sisters, may the Lord bless you and keep you. May the Lord make his face to shine upon you, and be gracious unto you. May he lift up his countenance upon thee, and give you peace.

Your unworthy brother,  
Elder George L. Weaver,  
3415 Westbury Road,  
Shaker Heights 20, Ohio 44120

( The above is from a recording

sent by Elder Weaver since his eyesight is bad for reading or writing.

We were glad to receive it, and have edited it for publication.

(J. D. W.)

### IS THE DOOR LOCKED?

*“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Revelations 3: 20)*

I hope the Lord will lead me in this undertaking. First, I will say, John was commanded to write to a certain people. Those that might believe the door was locked, and that Jesus was helpless to enter in, should read the entire chapter again: there may be some things overlooked that are very important.

We will find that John was commanded to write to the angels of the churches named, and not to the world which means, not to dead sinners. Those dead in sin cannot hear spiritually any more than the corporal dead can hear naturally - unless it pleases our heavenly Father to quicken the dead sinner into divine life, he will remain dead. *“For as the Father raiseth up the dead and quickeneth them, even so the son quickeneth whom he will.” (John 5:21)*

Jesus holds not only the key of

David, (Rev. 3:7), but the keys of hell and death, (Rev. 1:18), and certainly he is in possession of the key to his own kingdom; for He is the door of his sheep, and his sheep hear his voice, and they follow him: for they know his voice. *“And a stranger they will not follow, but will flee from him: for they know not the voice of strangers.” (John 10:5)* The Lord’s humble poor and afflicted know not the voice of the doctrine of men, who preach that the Lord Jesus is a beggar, and cannot enter in because they, the carnal nature of men, will not let him; and he has therefore utterly failed to accomplish the will of his Father who sent him.

In 1st Samuel 17:38, we find that Saul armed David that he should be prepared to meet the Philistine, and win the battle. But David could not go with such armour as a man could furnish. David knew in whom he trusted: it was the same God that delivered him out of the paw of the lion, and the paw of the bear, and, *“He will deliver me out of the hand of this Philistine.”* The world today is still using Saul’s armour to convert and make so-called Christians. *“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14)* But the poor and afflicted are trusting in the God who has all power in heaven and in earth, and

none can stay his hand, for they are drawn by the Holy Spirit. I feel certain that the elect family of God, chosen in Christ Jesus before the foundation of the world, are drawn to Him through the Son and Spirit, not according to the will of man, but according to the will of God our Saviour. *"Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."* (John 1 :13)

We read in the 3rd chapter of Matthew how that Jerusalem and all Judea were baptized of John; but seeing many of the Pharisees and Sadducees come to his baptism, he said unto them, *"O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance."* Dearly beloved, I believe it is impossible even for God's very elect to bring forth fruits meet for repentance, except it be by the working of the Holy Spirit; it being the work of God that they believe in Christ Jesus.

When one is pricked in the heart and wounded, he will certainly seek the great physician, and come truly and humbly confessing his sins to his God, and be made to trust in the Lord Jesus, who is the only one that can bind up his wounds, and give him a final resting place. These are the ones that truly bring forth fruits meet for repentance. In Matthew 5 ;20, we read, *"Except our righteousness shall exceed the righteousness of the scribes and*

*Pharisees you shall in no case enter into the kingdom of heaven."*

Jesus comes to his bride, the church, because he loves her with an everlasting love; and through him the good news from a far country is brought: the Gospel. The bride looks for him: she loves him because he has loved her first, and has raised her up and paid the full redeeming price - his life, his blood, that some day she shall rest from all her labor and dwell with him in that eternal kingdom forever. This is her precious hope.

Oh, how often He comes to her knocking at her very heart, and comforts her with that love that flows from heart to heart, and breast to breast; and the Spirit and the bride say come: so we can be sure that as often as Jesus visits his bride, the church, he prepares her to receive him. *"The preparation of the heart in man, and the answer of the tongue, is from the Lord."* (Proverbs 16:1) *"He opens and none can shut, and shuts and none can open."* (Rev. 3:7)

How wonderful his love and power, that he comes and unfolds the beauty of his kingdom here on earth, to the precious ones who are the anointed, and called not according to their works, but according to his mercy and grace, and blesses them in sweet fellowship to meet together in that precious faith. *"Eye hath not seen, nor ear heard, neither have entered into the heart*

*of man, the things which God hath prepared for them that love him. But he hath revealed them unto us by his Spirit."*

If we love the Lord, it is because he first loved us, and gave himself for us. Jesus said, "*Ye have not chosen me, but I have chosen you.*" (John 15:16) How wonderful it is when we are lifted up, to feel that blessed assurance of the precious hope abiding in us! yet we realize that we, as poor, helpless creatures, are dependent upon the Heavenly Father; and cannot always feel to be lifted above our many troubles here in this world of sin and sorrow. For there are many valleys of trials and afflictions and when we are down in those places, only the dear Lord of heaven can lift us up: He hears the cry of his humble, poor and afflicted ones; and these are they who are chosen in the furnace of affliction, and brought by the power of God to be united with the Heavenly Bride, the Lamb's Wife.

*"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."* Dear kindred, have you not had a little feast along your journey, or just a few handfull of purpose left for you, when you were blest to feel the very presence of a Saviour's love. certainly this is when He is standing at the door and knocking within the heart of his beloved. "*And the Spirit and the bride say, Come*

*and whosoever will let him take the water of life freely."* This is a well of water springing up in you unto eternal life; for it is God that worketh in you of his own good pleasure. "*So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ."* ~ (Romans 9:16)

Dearly beloved in the Lord, if you are crossing many valleys, and the journey becomes so uneven, and the streams almost dry, press onward, for the sweet promise of our Lord and Master is that he will open rivers in high plantains in the midst of the valleys. How wonderful it is when we are given to rest in his sure promises, awaiting the coming of Jesus for his bride; with whom we hope to be united, to be with him in his likeness, and be forever satisfied.

In a precious hope,  
(Elder) C. D. Turner,  
Dunn, N. C.

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**PSALM 71:15-16.**

*My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.*

*I will go in strength of the Lord God: I will make mention of thy righteousness, even of thine only.*

AT OUR WIT'S END  
(Psalms 107:27)

**H**ow often have you heard the expression, "*He is living by his wits?*" Have you heard of people that profess to be children of God, even Old School Baptists, that claim that they are living by their wits? If you hear of these, you may know that they have not made this trip down to sea. These people had their wits when they went down to sea. If they had been left alone they would have made a lovely voyage, and when they returned from it, they would have praised their skill as a pilot, and you would have never quit hearing about the prize ship that they were sailing.

Once upon a time there was a family of twelve brethren. They were not harmonious with one another. Ten of the brethren were jealous of their younger brother. They lived by their wits. At first they schemed together to slay their brother, and thus rid themselves of the dismal prospect of ever having to pay obeisance to him; but then it seemed profitable to sell him instead. However, they had to be witty about it because they knew that there had to be a falsehood told so as to have a plausible (witty) excuse for his disappearance. Their wits suggested a wild beast devouring the lad.

The fruits of their wit went along fine for a long time. There is not any doubt (when we read the history, as given by their father) about them gloating from time to time about how

well their wits had payed off. As time has a way of doing, it brought about events that their wits were not a matter for. As it is in every case, so it was in this case, that a lesson had to be taught these brethren that they could not live by their wits. If there are among my readers any that profess the religion of the Lord Jesus Christ, and they think that they are the life of a child of God by — their wits, I desire to warn you, (Colossians 1:28), that the time will come when you will come to your wit's end. Seemingly, the growing of a corn (wheat) crop would have little to do with them losing their wits, or coming to their wit's end. How little, how insignificant, are some of the things that the Lord has used to bring us to the end of our strength. Crop failure after crop failure came their way. The bread coffers all got bare. The need for bread became greater. Their wits did not avail anything. The hunger cravings got more intense. They could not whet themselves to face the man in Egypt, but anger forced them to go. If wits had served them, as they thought that they had served them in the beginning, they would not have gone. They were at their wit's end.

In the long ago the Lord had a servant. As to how faithful he had been previous to this experience, we do not know. We do know that he was a called prophet to prophesy to Israel; to go forth in the kingdom proclaiming to a nation that had set in darkness, that One drew near who would deliver them. No one

takes this honor unto himself save he that was called of God, as was Aaron. (Hebrews 5:4) His wits came to the forefront, and he put them into use. The command of God to go to Nineveh fell on rebellious ears, and on a man that had money. He paid his fare for another city. His wits were taking right nice care of him. But, as it is with every called man of God, there were things that his wits could not control. A storm came up. It did not come by chance. The Lord alone has the wind in his fists (Proverbs 30:4), and it is the Lord that brings and controls the wind. (Psalms 107:25; 147:18; 148:8) This was God's work in sending out this great wind, and it began a series of events that caused the prophet to come to his wit's end.

It is useless for anyone to tell us what ought to have been; also, it is useless to tell us what they would have done. I know what they would have done. When they came to their wit's end, as he came to his, and as all men will come when they set themselves in array against the Almighty and Holy One of Israel, they will do the best they can. Standing on the side lines and telling what a poor sinner ought to do; or telling, after a thing is over, what you would have done; or sitting in smug complacency and criticizing a sinner for what he did do, shows as little understanding of the nature of men as anything that could be done or said. Too, it shows as little mercy as a judge can show.

If my readers have ever one time come to the end of their wits, they will appreciate what happened to Jonah. I challenge any man to say that he could have done better under the same circumstances. O suppose someone would say, "*Well, he got what was coming to him.*" Now let us turn that statement back. Have you always obeyed? Suppose that you get what's coming to you? At least this time, Jonah disobeyed. But God was with him. Do you mean to say that God was with him? O yes, I mean to say that again and again. Talk to me about saving ourselves; it is not logical, to say nothing about what is scriptural, to talk about a man saving himself when he is already lost as far as his wits are concerned. I would like to see the man's face that would say he could have saved himself out of this predicament; What is the result? God had gone before and prepared the great fish, and He either moved it to the right place, or it happened by chance to be at the right place. I pity the man that says it happened by chance to be right where the ship's crew threw Jonah overboard. Down into the sea he went. Where were his wits? Could he have saved himself? Could he have escaped his sea prison? At the end of his wits, he attributed his present salvation to the Lord. At any time we do not do that, we are still in possession of our wits; and being thus rich, salvation is still in our hands.

I look yonder across the vista

of the ages at a nation that has come to the end of their wits. Stop me if you have only heard this. If you have experienced it, it will be as new as it was in the beginning. People that have not seen this, and experienced this, do not know anything about coming to the end of their wits. If this is your condition, you will make sport of the people that all the time talk about the great deliverance at the Red Sea. To go on with this nation: They represent us today; that is, they do if we have come to the end of our wits. They are at the pass down to the sea. Behind them is the Pharaonic army. The mountain is on each side of them. What would you do? Do you think that you could have managed this set of circumstances and have gotten to the other side? Do you think, yea, would you dare say, that your wits would have pulled you through this predicament? And no sooner than you say it, you know better? What did take place? Who did rescue them? What part, if any, did their wits play in the rescue? Isn't it the truth, the whole truth, and nothing but the truth, that they had come to the end of their wits? Who acted? Who made the first move? As far as the Israelites doing something, what could they do? What did, they do? They came to the place that DEATH was staring them in the face. They came to the end of their strength, and they would have all perished had it not been for the Lord.

In the long ago, there was a man

that had plenty of wits about him. He had made history because he had not a problem that he had not been able to solve. This was an envious record. The fame of this man had spread among those that had lost their wits. On a certain occasion he was about to spread havoc among those that had lost their wits. His wits were so active that he was going to put on a great display this time. His success had spread far, but he was not yet satisfied about the name that he had built for himself. He went to the authorities and got their blessing on what he was doing. His wits were active and watching for new glory and new conquests. Let us travel with him. As he had been breathing out threatenings and slaughter against the church so long, is it not to be wondered that as he travelled, he was still doing that? He was still in command of all his wits, and was certainly going to Damascus to further his conquest of the church of Jesus Christ. If a thing happens suddenly, but few people have the ability to be prepared for it and to withstand the fury of that first attack. As he journeyed, he suddenly lost his wits; he suddenly came to the end of his knowledge and ability. What then did he do? Since the power that was in the voice and the lights brought him to earth, he did not do anything. He fell. His wits were gone; he had come to the end of doing that which he pleased.

From that moment forward he



became a beggar, living on the bounties of Him that brought him to the earth. From that day until the day he died, he did not live by his wits. He lived by the grace of God. From that day forward he could not perform that which he desired. That which he desired to leave off, he found himself doing it. Before he lost his wits he led a happy, joyous life, going where he pleased, when he pleased, regardless of whose blood he shed, who he caused to blaspheme, what church he laid waste. After he lost his wits, he lived by the given faith of the Son of God; his laborings were not the work of one that lived by his wits, but they were by the grace of God. Before he came to the end of his wits, he caused much sorrow among the saints of God because he only had the mind to persecute, and did not have any hindering him in it. After he came to the end of his wits, he saw another law in his members warring against his mind and bringing him into captivity. After the losing of his wits, he was led captive, and the nature that had lived by its wits became in bondage and servitude to the stronger that had overpowered him. After losing his wits, there was a warfare set up within him, and he was not able to do as he had before he could no longer live by his wits.

My father had to span a continent in order to meet my mother. I do not know of any other way that I could have been. Do you? If so, your telling me about it would make inter-

esting reading, although I would not believe a word of what you said. I did not come into the natural world by my wits. Did you? At just past the age of twenty my world came to an end. Sometimes I fear to say what brought it to an end; at other times I am fearless in saying that it was the work of God. This I do say. In all of these past forty-one years, things have never been like they were before that spectacular time in December, 1923. I can say of a truth that I thought that I was master of all that I surveyed. My destiny was in my hands. I am sure that I thought and believed that as much as Saul of Tarsus did. (Romans 7:10). At the outset I did not think too much about religion, and yet I had not calculated outside its domain. I first intended getting a place in the world and after that a place in religion. I think that I was a good example of those that go down to sea to set sail in ships of our own design and workmanship. Nothing common or little would get any attention from me. (Acts 10:14) I was rocked in the proverbial Old Baptist cradle, but I am sure that there has never been one brought from the rankest Arminian cradle that knew as little about what Old Baptists believed, as I did. I could have built a world as easy as I could have told that.

This December, 1923, was the coldest and bleakest time that I have ever passed through. I lost all sense of direction; I lost all of the ambitions that I had put so much stock in; I lost

all of the ability to think, much less do, those things that had been my life line, for I assure you that to live was to see these things realized. The things that had been so important to me that I thought I knew something about, were removed from me as the ruling passion of my life, but the power that I hope was ending my wits seemed to teach me that I knew less than nothing about it.

The only thing that I knew to do was cry and beg. This crying and begging was not a part of the life that I had formerly lived, for in that life I did not cry on anybody's shoulder. I had gone out and got what I wanted, or I had consigned what I could not get as being sour grapes and not worthy of my talents. The reason that I cried was because I was at my wit's end. I could not do anything; I could not reason out what to do. I had lost what I once had, and had not been given anything new. Do you know what I am saying? I came to my wit's end, but I did not gain new wits. The only thing that I had was lost, and I was lost with it. One wave would toss me fro; another wave would toss me to. This tossing wore me out.

It is my hope that I, too, was delivered across the Red Sea; that my wits came to an end, but that God delivered me in birth. I suppose that this is what people call eternal salvation. I have read about it and the more I read about eternal salvation being of God but time salvation being of works, the more disgusted I

become. I travelled with the children from that great deliverance at the Red Sea. O the happiness we knew! O the joy and freedom from want and sin! We sang the song of Moses and the children of Israel. (Exodus 15) We expected to have flowery beds of ease to heaven's open door. How soon we latched hold on our crucified wits. The first thing that we knew there was Marah. Three days in the wilderness and then Marah.

Will our resurrected wits overcome this? Will conditional time salvation suffice here? No, once more we come to the end of our wits. It was God that supplied the drink. Three days from the Red Sea, and conditional time salvation failed. They were well watered for a number of days by the God of all grace. Then they begin to travel again. This time it was food instead of water. This is somewhere about forty-five days from eternal salvation, but twice already their wits have failed them. Salvation by the acts (wits) of the creature did not give them water and it did not give them food. (Exodus 16)

I look back and I see Isaiah and Jeremiah prepared for the service of God, (not by their wits, but) by the grace and power and mercy of God; I see Samuel choosing David as king, (not because of his wits, but) because it was God's direct command; I see all of the deliverances of Peter, and I am amazed that any could ever say that he delivered himself by his wits; I see Paul and Silas

delivered from the jail; from the Jews by a basket; from the shipwreck; from every conceivable enemy, and all of these deliverances, (not by his wits,) but by the providential power of God. Then as Paul goes forward in the kingdom he tells us that we walk, (not by our wits,) but by the faith given us. So much does the scriptures teach this, so much is my experience, (if I walk at all), that I feel to say boldly that there is not a man living that can produce a conditional faith in the Bible. Then he further tells us that, *"As you have received him, so walk ye in him."* This would say, if you have received him by your wits, then walk according to your wits. Too, it would say, If you have received him by the grace of God, then walk in him by the grace of God. Now if it does not mean that, what does it mean? If those that live by their wits can tell us, I, for one, am all ears to hear it. Then as a capstone to his Christian experience he tells us, *"By the grace of God I am what I am, and his grace was not bestowed upon me in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."* (I Cor. 15 :10) This kind of grace is sufficient; this kind of grace saves; this kind of grace will take care when we have all come to our wit's end.

Elder W. D. Griffin

*"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."- Isaiah lvii. 15.*

**O** WHAT a mystery that God should have two dwelling-places! The *"heaven of heavens"* that *"cannot contain him,"* and the humble, broken, and contrite heart. But in order that the Lord of heaven might have a place in which he could live and lodge, God gives to his people gifts and graces; for he cannot come and dwell in the carnal mind, in our rebellious nature, in a heart full of enmity and wickedness; he therefore makes a lodging-place for himself, a pavilion in which the King of glory dwells, the curtains of which are like the curtains of Solomon. His abode is that holy, divine nature which is communicated at regeneration - *"the new man, which after God is created in righteousness and true holiness."* Thus Christ dwells in the heart by faith; and is *"in his people, the hope of glory."* And this made Paul say, *"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the*

*flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*" This is the object of God's dealings-that the Lord God might dwell in his people; that there might be a union betwixt the Church and her covenant Head: *"I in them, and thou in me, that they might be perfect in one."* This is the unfolding of the grand enigma, the solution of the incomprehensible mystery, *"God manifest in the flesh,"* that the Lord God might dwell in his people; *"I will dwell in them, and walk in them; and I will be their God, and they shall be my people;"* and thus glorify himself by filling their hearts with his grace and glory, as Solomon's temple was of old, and that they might enjoy him, and be with him when time shall be no more. This is the grand key to all the Lord's dealings with the soul, and all his mysterious leadings in providence,- that the Lord God might dwell in the hearts of his people here, and be eternally glorified in them in a brighter and a better world.

Elder J.C. Philpot

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**PROVERBS 3:1-2.**

*My son, forget not my law, but let thine heart keep my commandments:*

*For length of days, and long life, and peace, shall they add to thee.*

HOPEWELL, N. J., August 28, 1918.

**D**EAR BRETHREN AND FRIENDS: - I feel like writing a few thoughts for publication in the good old paper, the SIGNS. I do not know what I may say, but hope it will be a thus saith the Lord. I am sure I can say one thing: that there dwells no good thing in me, that is, in my flesh, all polluted, a poor, trembling worm of the dust. When I would do good, evil is present; the good that I would I do not, evil thoughts crowding out good thoughts, as prone to err as the sparks are to fly upward. There is only one good, that is God; he is precious to them that love his name. The name of Jesus, how sweet, how lovely, how pure. Man in his best estate is but vanity, a lump of clay in the hands of the Potter. The Lord's portion is his people, chosen out of every kindred, tongue and nation; not many mighty, not many noble, but the poor of this world. Forty-nine years ago today I tried to tell the brethren here at Hopewell what great things the Lord had done for me. I could say but little about this wonderful salvation through grace, faith and hope through the death and resurrection of our Lord Jesus Christ, our Savior. I thought I must tell the brethren how worthy I felt, but hope I was made to see that there was no salvation in that way. I was received, and have been greatly blessed to have the privilege and to be able to be in my seat at the most of the meetings. Sometimes I ask,

Am I a child of God, or have I deceived the brethren? So many misgivings and failures to do the good I would. He said, There is none good, no, not one. That encourages me at times. The thief on the cross repented at the last moment and was saved. He is merciful, he will not chide, neither will he keep his anger forever. Whosoever believeth that Jesus is the Christ is born of God. Whosoever confesseth me before men, him will I confess before my Father which art in heaven.

Whosoever denieth me before men, him, will I deny before my Father which art in heaven. We love to praise him and crown him Lord of all, giving him all the glory, honor, dominion, power and majesty. A poor babe found in a manger wrapped in swaddling clothes grew up the wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace, and died that ignominious death on the cross. He was made a little lower than the angels, died and rose again for our justification. I feel that I can praise him for all his wonderful works and trust him for all that is to come. If I could only feel sure that I am numbered with his chosen ones. I fear at times that I have not been born again, forgetting spiritual things and clinging to worldly things. That good hope is an anchor of our souls, sure and steadfast; not like the anchor of a ship, but a sure anchor, a sure foundation, that will stand. My sheep hear my voice, I know them; not one

shall perish. Other sheep have I, which are not of this fold. He gathers his sheep in his arms and carries the lambs in his bosom; he will never forsake one of them, they are his. Blessed are they that do his commandments; they shall have right to the tree of life and enter in through the gates into the city. Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. We hear much about worldly inheritance, but we seek that inheritance which fadeth not away, but is from everlasting to everlasting. O the depth of the riches, both of the knowledge and wisdom of God! Who hath known the mind of the Lord, or who hath been his counsellor? Is not God wiser than the wisdom of men? No flesh shall glory in his presence. The foolishness of God is wiser than the wisdom of men. Paul said, By the grace of God I am what I am. I labored more abundantly than they all, yet not I, but the grace of God that was with me. He told his philippian brethren to rejoice in the Lord al ways; and again I say, Rejoice. *"Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever*

*things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*" The mountains shall depart and the hills be removed, but my loving-kindness shall not depart from thee. The words of the prophet were: Fear not, for thou shalt not be ashamed, neither confounded, for thou shalt not be put to shame, for thou shalt forget the shame of thy youth, and shalt not remember, the reproach of thy widowhood any more. For thy maker is thy husband, the Lord of hosts is his name, and thy redeemer the holy one of Israel. The God of the whole earth shall he be called. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.

I fear I have written more than I should, so I will close, hoping that some one of the little ones may get a crumb of comfort from this poor letter. I wish I could write like other of my brethren.

From a poor worm of the dust,  
D. L. BLACKWELL.

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**PROVERBS 8:17.**

*I love them that love me; and those that seek me early shall find me.*

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**MEETINGS**

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**GREENSBORO MEETING**

**T**he Annual Communion meeting will be held at Greensboro Church, located at Tate and Carr streets, on the 7th of June. Elder Ralph Gaines guest speaker.

Elder Kenneth R. Key, Moderator

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**BIG MEADOWS MEETING**

**T**he Annual Communion meeting will be held, the Lord willing, on the 2nd Sunday in June at Big Meadows Church.

Elder Cleo Robertson guest speaker.

Big Meadows is located about 20 miles below Graham, NC. Those traveling I-85 take the Pittsboro Graham exit and go 17 miles toward Pittsboro. After crossing Cane Creek bridge take first road to right at top of hill - go 4 miles to a cross - road and turn left - go 1 mile to church on right.

We invite all lovers of the Truth to come and be with us.

Elder Kenneth R. Key, Mod.

**STAUNTON RIVER PRIMITIVE  
BAPTIST ASSOCIATION**

**T**he Staunton River Primitive Baptist Association will convene for its one hundred sixty-eight session on July 11th, 2009 at Weatherford Church according to previous arrangements.

The church is located on State Roads 760 - 763 intersection (at intersection of Music Street and Weatherford drive).

The time of the service begins on Saturday July 11 at 9:30 a.m. We invite all brethren and friends of our correspondence and others that feast on the doctrine of salvation by the Grace of God.

Burnell B. Williams  
Association Clerk

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**JULY FOURTH MEETING  
"TO BE HELD ON FRIDAY  
JULY 3RD**

**T**he annual July 4th meeting will be held, the Lord willing, this year at Valley View Church on Friday July 3rd. Directions to Valley View Church from Interstate 81— Take exit 114 south (Christiansburg/ Floyd exit). At the end of the ramp turn toward Floyd on route 8. After

about 4 miles you will pass Auburn high and middle school on your right, continue for .6 of a mile and turn left onto Rustic Ridge road. After .3 of a mile turn right onto Valley View Church road. The church will be on your right.

The meeting time is Friday July 3rd at 10:00 a.m. We invite our Brothers, Sisters and Elders to be with us.

Tony R. Horton

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**MOON'S CREEK MEETING**

**T**he Annual Communion service will convene with Moon's Creek Church on the 3rd Sunday in June. The Church is located about 1 mile east of Hwy 86 between Danville and Yanceyville on Park Springs Rd.

Elder Kenneth R. Key,  
Moderator

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**CONTRIBUTIONS**

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**FOR MAY 2009**

Mary Poff, VA .....	5.00
Mary Janney, VA .....	5.00
Ted McDaniel, VA .....	100.00
<i>"In Honor of Sister Carrie McDaniel"</i>	
Dan Sokolovic, NC .....	5.00
Allen Gallimore, NC .....	5.00

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**OBITUARIES**


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**IN MEMORY OF  
HERMAN SMITH WALTON**

**M**almaison Church has suffered a great loss from the death of Brother Smith Walton. He was blessed to join the church November 4, 1979 and was a devoted member of the church and a sweet and special brother to all of the church's members and friends.

Brother Smith was born March 30, 1926 in Blairs, Virginia, and was blessed by his God to join Him in Paradise April 19, 2009. He was predeceased by his parents, Brother Robert and Sister Mary Walton who were also members of Malmaison Church, and by seven brothers and one sister. Brother Walton leaves his wife Nancy and son Philip and other friends and relatives to grieve him.

Brother Smith's favorite hymn was *"When God revealed his gracious name and — changed my mournful state, My rapture seemed a pleasing dream the grace appeared so great."* I can see the sweet smile that was on his face when we sang this song. The second verse continues, *"The world beheld a glorious change and did thy hand confess:*

*My tongue broke out in unknown strains and sung surprising grace."*

Can't you dear saints feast on those days in your past when you first felt His amazing grace? Brother Smith shared his joy at being in God's house of worship by his attendance and brotherly love of us all. I believe he will be blessed in the resurrection to be joined with his blessed Savior to never know sorrow, pain or death and this will be better than any joys of this life.

Sister Nancy, I know that it was a swift and unexpected loss but try to remember that his sufferings are over and he is in a far better place than before his death we believe.

Brother Walton's funeral was conducted by his pastor Elder Mark Terry and burial was in the Walton family cemetery in Whitmell, Virginia

Written by a brother in hope of  
eternal life,  
Burnell B. Williams

A copy of this obituary will be sent to the family to the Signs of the Times and also a copy will be preserved in the church records by our clerk.

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**PSALM 33:20-21.**

*Our soul waiteth for the Lord: he is our help and our shield.*

*For our heart shall rejoice in him, because we have trusted in his holy name.*



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.  
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*I know I'm weak and sinful,  
My very nature's vile,  
But Jesus Christ will guide me,  
And lead me as a child.*

*His special care engages  
To be my strength and shield  
Against the wiles of Satan,  
In all the doubtful field.*

*My strength is often banished,  
And I'm left alone to mourn,  
But then I'm made to witness  
The strength of God alone.*

*His strength is only perfect  
When all my own is gone,  
And I am less than nothing,  
Bewildered and forlorn.*

*My sins will not allow me  
To merit one kind word;  
They make me know my weakness;  
And rob me of all good.*

*I must rely on Jesus  
For all things here below,  
And all my hope of heaven  
His goodness must bestow.*

*I stretch my arms to Jesus,  
And crave supplying grace  
To lead, uphold, support me  
Till I have run my race.*

J. G. EUBANKS.

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EDITORIALS

MERCY IS FROM EVERLASTING  
 TO EVERLASTING

*“O give thanks unto the Lord, for he is good: for his mercy endureth forever.” (1 Chronicles 16:34)*



Elder R. H. Campbell

**T**he mercy of the Lord is from everlasting to everlasting upon them that fear him, to them that have been called from nature’s darkness into his marvelous light. This mercy is as old as God is, and is just as

sure and certain to endure forever toward those who were chosen in Christ before the foundation of the world, as the fact that there is a heaven prepared for those who love God. All the power of the Godhead is supporting each of these promises and they are sure and steadfast. The comfort of this mercy that endures forever is the most precious treasure that the children of God experience in this life. It will never forsake them, because without it they could not stand, and the evidence is that they shall all stand without the loss of one.

This is the same mercy that was extended to Adam and Eve in the garden of Eden when they partook of the fruit of the forbidden tree. They had no legal right or just claim to the mercy that was shown to them in their hour of need, or the promise that was made unto their seed which would come after them. It was solely the mercy of God, and had it not been extended to them at that time there would have been no heirs to inherit that heavenly kingdom that was prepared for the saints of God. Then, as it has ever been, this mercy is the eternal refuge of the children of God, and then, as Moses said, *“Underneath are the everlasting arms.”* What security the heirs of promise are blessed with. Heaven will not be populated because there are some who are worthy, but only because mercy endured when man could not. The first man could not endure the temptations which confronted him, and all of

those following are the same flesh, vain, weak, and as Peter said, *"All flesh is as grass."*

Mercy was extended to Abram when he dwelt in the Ur of the Chaldees, and the Lord told him to get out of that country away from his kindred according to the flesh, unto a land that the Lord would show him. He promised Abram at the same time that in Abram all the nations of the earth would be blessed. At the same time that the mercy of God was extended to Abram, the promise was given also, as it is with each of his children. They realize that they have not received because of any worthiness within themselves, but at the same time cannot deny that they do have a hope in things eternal, and a kinship toward those who have been called out in like manner. This mercy followed Abraham all of his life, and we hope to see the fulfilling of that promise on down through history, even to the present day.

By promise an heir was given unto Abraham through Sarah, and according to nature that was impossible, yet it happened according to God's promise. Abraham rejoiced exceedingly and yet at the time appointed was made willing to offer his own son as a sacrifice unto his God. Mercy intervened and spared the son, but the trial was experienced in all its anguish by Abraham. *"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out."* This most assuredly must

have been the feelings of Abraham as he experienced this trial of faith which all of God's people must pass through in some measure. As Peter wrote, *"That the trial of your faith, being much more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ:"* It is all to the glory of God and sent in that mercy that endureth forever.

It was this same mercy that sustained Job in all of his afflictions and brought him through them praising his Creator. The same mercy that called David from following after his father's sheep and placed him upon the throne of Israel. The way in which this was accomplished was not in what would normally be considered a natural sequence of events. Saul was king of Israel and as such, according to nature, had the power to raise up whom he would and to kill whom he would, but on several occasions he would have killed David but something (mercy) delivered David out of the hands of Saul. On at least two occasions Saul was delivered into the hands of David, but the same thing that intervened and spared David's life, intervened so that David would not stretch forth his hand against the Lord's anointed. This same mercy followed David all of the days of his life. Mercy prevailed on behalf of David when Absalom, his own son, sought to take his life, and the most precious time in the life of David when this

mercy prevailed, was when in the lust of the flesh temptation overcame him and he sinned. This is true of each in their own travels, they are made to realize the weakness and sinfulness of the flesh and to know that unless mercy endures toward them they are eternally lost and without hope. This is why David was made to declare over and over, "*the mercy of the Lord endureth forever.*" What comfort it is to the trembling heirs of promise to see David brought through all of his trials and then come down to the end of his natural life and be blessed, in spite of all this, to declare, "*Although my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure, for this is all my salvation and all my desire, although he maketh it not to grow.*" This is the testimony of all who have been brought this way. They acknowledge that although their standing before God does not warrant it, God hath extended mercy to them and all of their salvation and their desire rests alone in the mercy and in the promises made to those that possess it. They realize that it comes down to them sovereignly and majestically as the rain and snow from heaven and revives their trembling and fainting heart when it seems that they shall surely perish.

Daniel's life was an example of the mercy of God leading and directing the footsteps of His children in this life. By mercy Daniel was granted favor in the eyes of the

keeper of the Hebrew children who were to stand before the king, By mercy he was given the interpretation of the dreams which was to raise him to positions of great authority in the kingdom of that day. Just as Joseph was in his day: These were times in which a great work was to be done for the Lord's people, and at such times one is always raised up to perform the work, Joseph was to save many people alive, and Daniel was to witness to the Lord's people in his day. They were what they were by the mercy of God.

The comforting thought is that this mercy is not bestowed upon the children of God because of what they are by nature, but rather in spite of what they are by nature. The Gadarene was a recipient of this mercy in the same way that David or Saul of Tarsus was, and that was by the grace of Almighty God. The Gadarene and Saul of Tarsus are typical of all of God's children before they have been quickened by the Holy Spirit and called with a holy calling into the manifest family of God. They were creatures of wrath, even as others, whether they dwelt among the tombs, as outcasts from the societies of this world or were profiting in the religions of the world above many. When it pleases God who separated them from their mother's womb to separate them from their state in nature and call them by his grace, it is this same mercy that is bestowed upon them. For the first time they are clothed and

in their right mind and they are shown what they are by nature and what they must be by grace. They are given to see that all flesh is as grass and the goodliness thereof is as the flower of the field, and is profitable for nothing in spiritual matters. They all go home to their friends and begin to tell them what great things the Lord has done for them, and are surprised to find that their experience is not new to them. They had felt that surely their's was an unique case, and others did not require the same miracle of grace that they feel to have experienced. As they travel this new way unto them, they begin to see the sufferings that are also common to all in a greater or lesser degree, and are made to see their dependence on this mercy to sustain them on their journey. This is when scriptures such as the one above have such a special significance to each one.

This mercy extend's to all the Ruth's, Cornelius Syrophenician women, deaf, blind, halt, lame, poor and hungry for whom it was treasured in Christ before the foundation of the world, and every event will come to pass that is necessary for it to be manifested in their lives. According to nature, there are many times when it seems by chance but I believe that they are all the same as the Samaritan woman at the well, the scriptures state, *"and he must needs go through Samaria,"* speaking of Jesus as he left Judea and departed again into Galilee He must needs go that way because

that is where this woman was, and the time had come when it must needs be made manifest unto her and others as they were chosen vessels, even though they were not of the Jews. This is true of the blind man to whom Jesus gave sight. He told his disciples this man was born blind, *"That the works of God should be made manifest in him."* No accident or chance there, just this mercy manifest that it does indeed endure forever to those who are predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will.

As Paul recorded in Romans, *"Who shall separate us from the love of God?"* He then lists several things that comfort the children of God in this life, - things which without this mercy would indeed cause them to fall by the wayside, but this does not happen to any because the one that has begun a good work in them will not, yea cannot fail. They not only do not fall by the wayside but Paul says, *"Nay in all these things we are more than conquerors through him that loved us."* He sets forth the extent to which this mercy endures on behalf of those to whom it is extended, and then says he was fully persuaded that nothing was able to separate them from the love of God which was in Christ the Lord. Paul was led along the pathway of life in such a way that he also was blessed to see that the mercy of God covers all of these situations that God's children

face in this life. It is comforting to read the writings of those who, we hope, have traveled the same way that we have been brought along, and find them ending their pilgrimage declaring that this mercy endures even unto death. Paul was blessed as he neared the end of his journey, to declare, *"I am now ready to be offered, and the time of my departure is at hand."* No fear of dying, no desire to remain in this wilderness of sin, no sorrow of leaving those he loved: just confident that the same mercy, which had been his constant companion since his experience on the road to Damascus, would sustain those who remained and bring them down to the end of their allotted time just as it had him. *"I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing."* What a rich blessing of God's abounding grace upon this aging Apostle to be given at this stage in his life such a comfort in the blessed assurance that this mercy endureth forever, and included the assurance of his having a part in the glorious resurrection of the saints. O blessed thought!

Down through the ages of time the vessels afore prepared unto glory have all received evidence of this mercy in their lives, as each is

born into the kingdom of God. As Jesus told Nicodemus, *"Ye must be born again."* which makes them realize their great need of this mercy and grace of God in their life. They are made to see what they are by nature and what they must be by grace, and realize that there is such a great gulf fixed between these two extremes, and they fear what their end will be. They realize that they cannot attain to what they must be, and therefore plead for mercy, not justice, because mercy is the only thing that can span that great gulf. As they travel in this mercy and are made accepted in the beloved, they are given to say with David, Paul, Peter, James and John, *"O give thanks unto the Lord, for he is good: for his mercy endureth forever ."*

This mercy is precious in the thoughts of all who have been saved and called with a holy calling. It has been their staff and their dependable friend, and is tailored to their individual need as they face the trials of life. It conquered all the Goliaths, quenches all the fires that would consume them, parts the waters that would overflow them, stops the mouths of the lions that would devour them, and overcomes the weaknesses and sins of the flesh which would cause them to fail to reach their heavenly abode. Isaiah recorded, *"No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement*

*thou shalt condemn. This is the heritage of the saints of the Lord, and their righteousness is of me saith the Lord.*" What a precious and glorious heritage belongs to those whom God loves; and this mercy is the constant reminder that comforts and strengthens them along the way.

Our hope and our prayer is that we have experienced some of these things along our life's way, and that they are evidences of this mercy in God's dealings with us. May they continue to be ours to experience and to meditate upon as we sojourn in this wilderness awaiting the time when, *"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the Clouds, to meet the Lord in the Air: and so shall we ever be with the Lord."* O glorious thought! O precious hope! and this mercy endures through it all. It is just as sure and certain to endure to all of the saint's of God in all ages to come, as it has in ages past. It does not weaken or diminish with the passage of time, but is always sufficient unto the needs of the day for those to whom it is sent.

In bonds of love,  
(Elder) Richard Campbell

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## VOICES OF THE PAST

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### A DAY'S JOURNEY AND A NIGHT'S DREAM.

*(Genesis xxviii, 10-12.)*

*"AND Jacob went out from Beersheba, and went toward Haran."*

**H**ow far he went that first day we are not told. A man in the excited state of mind that he was in would walk rapidly, and starting early in the morning, as he undoubtedly did, by the time the sun went down he was a good distance from his father's house. It is with that first day's journey and the night that followed it that I have to do.

Jacob had obtained the blessing which his father intended for Esau. His father had also confirmed the blessing after he discovered the deceit which had been practiced upon him, and had sent Jacob away on his present journey to the former home of his mother to get a wife. So far we may regard the circumstances attending this journey as favorable, and such as would cause him to begin it with elation of mind. But other things tinge the circumstances with the blackness of night, and told to make this journey notable through all time for fear, self-reproach, shame and misery. Fear of his brother Esau, who felt that Jacob had wronged him, and who had threatened to kill

him, undoubtedly hastened his departure early in the morning, and caused him to make all possible speed. This threat of Esau caused fearful forebodings on the part of Jacob, both on this day, and on his journey home twenty years after.

But there was something for Jacob to think about much more fearful than this threat of Esau; his shameful lies to his old, blind father. How they must have come up before him in all their hideous monstrosity, and repeated themselves in his mind as he walked along until he was sick unto death with their loathsomeness. He had done Esau no wrong; for he had purchased the birthright and paid the full price which was asked for it. Esau of course wanted it back, and would have taken it notwithstanding the fair bargain he had made with his brother in disposing of it not as between him and Jacob he had no right to that birthright.

But the cunning deceit Jacob had used toward his father, and the bold, glaring lies he had told, in order to obtain the birthright blessing, how these must have stung him as they kept flying about like hornets in his mind, and made him cringe with shame and self-loathing as he walked along. Even if he did not yet feel the full sinfulness before the Lord of his base lies and deceitfulness, yet he must have felt that such things showed him to be a mean, contemptible man, utterly untrustworthy. How thoroughly base and ashamed he must have felt as

he kept thinking over that never-to-be-forgotten interview between him and his father: *"Who art thou, my son?" "And Jacob saith unto his father, I am Esau thy first-born; I have done according as thou badest me, arise, I pray thee, sit and eat of my venison, that thy soul may bless me."* And then, when his father asked, *"How is it that thou hast found it so quickly, my son"* with what shameful irreverence and hypocritical audacity he used the name of the Lord, saying, *"Because the Lord thy God brought it to me."* And the false covering of his hands and neck which met his suspicious father's hands when he felt of him to see, whether he was his very son Esau or not. It must have come up to his mind as he continued on his journey his shrinking, guilty, cowering attitude as his father said, while again he took his hand, *"the voice is Jacob's voice, but the hands are the hands of Esau."* What now if after all this deceitful work, his father should be given sight to see who it was that stood thus before him? He still shrinks and trembles as he walks along, thinking of that scene, although he has seen his father, and felt his hands upon him since he came to know all that had been done to him by his wife and son. Then again the blind father asked with increased solemnity, *"Art thou my very son Esau?" and he said, I am."* Then after having eaten of the savoring meat of his



son, and drank wine from his hand, and smelled his garments, which were Esau's, and kissed him, he said what he could not have said of Esau, for it was not true of him, "*See, the smell of my son is as the smell of a field which the Lord hath blessed.*"

The apostle says, "*By faith Isaac blessed Jacob and Esau concerning things to come.*" The faith of Isaac was not at fault, but his natural mind was. He thought he was blessing Esau, but his faith took hold of God's thoughts, and led him to use words that expressed God's purpose. And shall we say that in all of this transaction God's purpose was being fulfilled? Certainly. What else could we say? And shall we say that Rebecca's deceit and Jacob's lies were embraced in the predestination of God? Certainly. Were they not all links in the one chain of events? What part could have been left out of this chain? What part was predestinated, if all was not? Shall we say then that if God predestinated the sinful actions of men, then why should they be blamed and punished for them? Let Paul answer. After speaking of God's purpose concerning Jacobs and Esau, and concerning Pharoah, he says, "*Thou wilt say then unto me, Why doth he yet find fault? for Who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say, Why hast thou made me thus? Hath not the potter*

*power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" - Romans ix. 11-21.* And again, "*But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) God forbid. For then how shall God judge the world for if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.*" - *Romans iii. 5-8.*

We know that no lie is to be excused, much less justified. A lie is always sinful. All sin is hateful to God. Yet we know also that nothing can ever have transpired which was contrary to God's purpose; otherwise he would not be God. We are told that he "DECLARED the end from the beginning." We are told in his word that the wicked are his sword, and men of the world his hand, and that the wrath of all shall praise him. "*Not Gabriel asks the reason why, nor God the reason gives.*" He says to us, "*Your ways are not my ways, neither are my thoughts your thoughts.*" We cannot limit the Lord, nor charge evil against him.

So we will go on with Jacob as he plods wearily along toward that

**“certain place”** to which it was the Lord’s purpose to bring him to spend such a night as he had never spent before. He has lost some of the strength and vigor of the morning, and the harrassed condition of his mind, and the shame and self-abhorrence that were increasing upon him, no doubt contributed to that weariness which rendered him unfit to travel any further that night. He had sinned grievously against his father, and against the Lord. He could not excuse himself by charging it against his mother. He was seventy-five year’s of age at the time, and must bear the blame of his own acts.

What was said between him and his father at their last interview concerning his deceit we are not told. Both must have been deeply humbled before each other and before the Lord; Jacob because his blind father was now aware of all his deceitful acts and lying words, and Isaac, because it was now plain to him that his wishes and purposes had been contrary to the purposes of the Lord, and that what Jacob and his mother had done so wickedly had brought to light God’s purpose, and contributed to its fulfillment. He had loved Esau because he did eat of his venison, but now he became aware that God had not loved him, but had loved Jacob. Rebecca had been told this before the children were born, and she loved Jacob. Isaac had learned this solemn truth when Esau stood before him with the savory meat after Jacob had re-

ceived the blessing and gone out. **“And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it to me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.”** This was the time when Isaac knew that the Lord’s ways and thoughts were not his, it was so with Abram; he said, **“O, that Ishmael might live before thee;”** but God had purposed that the free woman should have a son, and that in Isaac his seed should be called. Truly our ways are not God’s ways. Esau’s exceeding bitter cry availed nothing. His repeated a pitiful question and request, **“Hast thou but one blessing? Bless me, even me also, Only father,”** were touching, but they were the expression of only fleshly and selfish desires.

I remember when about fourteen years old wondering why Jacob, who was the one the Lord loved, was left to act so wickedly, and appeared to be more dishonest and sinful than Esau, and the answer that came to my mind then was, that it was to show that the elect of God were not any better by nature than the rest of mankind, that they were not chosen and loved because of any goodness or merit in themselves. I can see no other reason today.

So Isaac and Jacob are together the last time before Jacob’s departure, and it must have been a most

solemn interview, as each one saw itself a short-sighted, sinful man, and saw with wonder and self-abasement the manifestations of the wonderful purposes of the Lord. Isaac seems to have no word of reproach for Jacob. He sees him as the one the Lord has chosen to receive the blessing of Abraham, and to *"inherit the land in which he was a stranger, which God gave to Abraham,"* and he pronounces that blessing upon him, and sends him away to his mother's native land and he can well leave him to the teaching of the Lord concerning his depraved and sinful nature.

And Jacob has come into *"a desert land,"* and into *"a waste howling wilderness,"* where the Lord had appointed to find him. (Deut. xxxii. 10.) He represents all that people whom the Lord hath redeemed, who in their freshly nature we called Jacob. *"For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion."*-Jer. xxxi. 11, 12. The Lord brings all these with weeping, and leads them with supplication. They see enough of sin and vileness in themselves to cause weeping and supplication. They start out, as Jacob did, strong and courageous, in the morning of the natural day, with a definite and desirable object in view. They go forward with zeal toward the land that holds for them all they want. They

seem to be traveling at their own will, and in their own strength, and to be urged on and animated by the desirable objects which they plainly see before them. But the Lord is leading them, and this first day's journey of Jacob represents the day's journey of all that greater Jacob, all the elect of God, when the Lord brings them away from the world, away from any confidence in themselves, and causes them to see themselves as justly condemned sinners in the sight of a holy God.

By the light of the natural sun Jacob traveled on until that sun was set; then he must tarry where he was. In that desert land he could find only stones for his pillows. *"And he took of the stones of that place for his pillows."* Now he is indeed alone and desolate. When his grandfather Abram sent his servant over this same road to get a wife for Isaac he sent him in such a state, and with such show of wealth, as became a prince. But Jacob is alone and poor. He has left all his worldly wealth behind him. Twenty years after this, when he was returning with wealth, a large family and many servants, he said, *"With my staff I passed over this Jordan, and now I am become two bands."*

This day's journey of Jacob shows how the Lord brings all of his Jacobs to know that their sinful hearts are a desert and a wilderness, where no plant of righteousness grows, and *"where beasts of midnight howl."* He brings them to the

place where all natural light and wisdom fail them, and they can go no further. He brings them to see the law of God holy, and themselves condemned by it, and for good cause. He causes them to feel that the glory of God is manifested in *"the ministration of death written and engraven in stones."* The stones of that place are hard and uncomfortable pillows, but these lonely Jacobs have nothing else to rest upon but their attempts to fulfill the law *"written and engraven in stones."* They are in a sad and doleful condition; all is dark, and hope seems to have gone down with the sun; no light appears to show how a sinful man can be just with God. The wisdom of the world fails here; it cannot open up a way for a sinner to and access unto a holy God. There is no promise they can see that any tomorrow will ever rise upon this fearful night.

Then comes sleep, a broken, restless sleep. *"And he lay down in that place to sleep, and he dreamed."* Here is the time, and this the place when and where the Lord found Jacob, and where he finds all his people; when they have given up hope in themselves. *"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then God openeth the ears of man, and sealet their instruction."*—*Job xxxiii. 15.*

*"And he dreamed, and behold a ladder set up on the*

*earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it."* In this dream the way of access unto the Father is presented in a glorious vision.

It is in a vision, in a figure, in a dream, that Jesus and his salvation are made known to men. It is my revelation always, and not my searching, that he is found out. The revelation is first given to Jesus, the man of God's right hand. *"The revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass."—Rev. i. 1.* *"Then thou spakest in vision to thy holy One, and saidst, I have laid help upon one that is mighty."* I have exalted one chosen out of the people. Psalms lxxxix. 19.)

Those to whom this revelation is to be made are first prepared to feel their need of it, to feel their need of that help which is laid upon Jesus, by experiencing their utter lack of power in themselves to deliver themselves from the condemnation of the law and to come into the favor of God. Whatever the Lord has in store for anyone he will cause that one to desire, to seek for in vain by any power of his own, and to inquire of the Lord for. Jacob asleep, with the stones of that desert land for his pillows, represents all the Lord's people at the time when they have come to the end of their earthly strength, have fully felt the deprav-

ity of their hearts, and the righteousness of God's holy law, and are trying in vain to find some rest in the works of that law which is a "*ministration of death, written and engraven in stones.*" Here is the revelation of Jesus Christ in a figure to those who have been brought thus far by the law as a schoolmaster, and have been prepared by that legal teaching for this wonderful revelation.

This ladder is not for Jacob to climb on up to heaven. I have read that not only must we climb up to heaven on that ladder, but that we must ourselves build the ladder for ourselves as we go up. But this ladder seems to be complete, its top reached to heaven; not to the natural heavens, which show to our sight and imagination myriads of stars infinitely distant from each other, allowed us to think of no point where the top of the ladder could definitely rest, but from the earth to the heaven where God reigns in eternal glory and blessedness; to the high and holy place where the high and lofty One dwells, who dwells also with him that is of a humble and contrite Spirit.

He to whom this ladder is shown is asleep at its foot, and sees it only in vision. It is not for him to climb upon, but for the angels or messengers of God.

So our dear Savior said, "*Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the*

*Son of man.*"- *John i. 51.*

While Jacob lies asleep at the foot of the ladder and cannot use it himself, it is for his sake it is there, and its use is for his benefit. The angels of God are ascending upon it with his longings, self-loathings and supplications, and descending with sweet answers of peace and messages of love from the God of salvation to him. It is through Jesus, and through him alone, than any supplication can arise from a poor sinner's heart to the Lord. It is in his name Only that any one can find access unto the Father. He is the new and living way. "*No man can come unto the Father,*" Jesus said, "*but by me.*" And also all messages from the Father to his chosen people are through Jesus. The angels or messengers of God descend upon that ladder to his people at its foot, with his messages to them. It is always through Jesus that the grace and truth and love and mercy of God come to them. It is through Jesus, and for his sake, that the Father says to them, "*Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.*"

"*The Lord God stood above the ladder,*" and gave the blessing of Abraham, and of Isaac to Jacob while he was still asleep and dreaming and he said, I am the Lord God of Abraham thy father, and the God of Isaac: the land hereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of

the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families (of the earth be blessed. *“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.”*

What a wonderful, glorious scene this, and what glorious and blessed doctrine. The Lord God, who fills heaven and earth, and who inhabits eternity, standing above the ladder, and Jacob, the supplanter, the sinful but sorrowing man, asleep at its foot, with stones for his pillows. The ladder itself a wonder of wonders, set up on the earth, and its top reaching to heaven. Jesus upon the earth in the likeness of sinful flesh, With all the sins and afflictions and infirmities and temptations of his people upon him, and yet *“holy, harmless, undefiled and separate from sinners, and made higher than the heavens.”* *“Its top reached to heaven.”* *“I and my Father are one,”* he said.

This ladder could be seen by Jacob only when asleep, only in vision. When awake he could not see it. The way of salvation could only be seen in vision in a dream, *“in slumberings upon the bed,”* during all that legal dispensation. It did not openly appear until the gospel day, in the appearing of Jesus Christ

in the flesh.

In the terms of the blessing which the Lord God gave to Jacob while thus in a dream, when deep sleep had fallen upon him, what absolute assurance and certainty are expressed No contingency, no condition, are suggested. *“I will keep thee in all places whither thou goest.”* Jacob, after he awoke, in the wonder and excitement of his mind, made a vow and some promises which appeared to be based upon conditions. There was truth expressed in his vow but he had not yet come to fully know the Lord and his way. That was to be fully taught him twenty years later, in another and more wonderful manifestation of God to him in another night, during all the dark hours of which he was to wrestle with the angel of God, and at the morning's dawn was to prevail, and to receive the blessing of the angel, and a new name, but with it the loss of his own strength. That was to be a time of rejoicing with Jacob, though he was never to walk again in his own strength, but always to halt upon his thigh. But this was to him a dreadful place, and he was afraid. He awoke that morning with all of his natural strength renewed, and was really to go on his journey, but his heart was filled with the terror of the Lord. He now knew that he had seen in the vision of this wonderful night the house of God and the gate of heaven, but instead of giving him peace and comfort, it made him afraid. But somehow he

seemed to see a great importance in the stone which he had taken for his pillows, and he set it up for a pillar, and poured oil upon it, and said it should be God's house, and that the Lord should be his God, if he would do just what he had already declared to Jacob he would surely do.

And that Stone is the house of God; for all that was written upon it has been fulfilled by the dear Savior, and he is now in the gospel "*the Shepherd, the Stone of Israel.*" Here is Bethel, the house of God, the sure resting-place for all his people. Under the legal dispensation this house of the Lord was seen only in figures and visions. Now under the gospel dispensation that beautiful house is seen by faith wherever two or three are gathered together in Jesus' name, and by faith and love we dwell together in him.

SILAS H. DURAND.

Southampton, Pa" Sept, 5, 1903.

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**PSALM 134: 1-3.**

*Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the hour of the Lord.*

*Lift up your hands in the sanctuary, and bless the Lord.*

*The Lord that made heaven and earth bless thee out of Zion.*

**COLOSSIANS III. 2-4.**

*Set your affection [or mind] 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:*

**T**he security of God's people furnishes consolation for the tiding over many rough and stormy scenes this side the blissful state of eternity. If we had to look to anything belonging to the natural man for hope in the beyond I am persuaded that grace-taught children would be carried down so low in despair that they would cease to hope of ever seeing their Elder Brother, Jesus, and of ever being with him and like him. In this time, when even the camps of Israel are being turned from peace and joy, trusting and resting in the wrought out righteousness of Jesus, to a tossed to and fro crowd, hearing the lo here and lo there, do we find many interpretations placed on the Old. Some are telling us that we have the destiny of Zion and our own individual welfare in our own hands. We are commanded to place our minds on eternal things, instead of earthly thing's, because by so doing we may attain to large membership, active churches and all temporal things. But the eminent apostle does not tell us that. He gives a reason for doing this, but it is not for reward.

Let us digress a little, to get before your mind what is necessary for us to understand before we can heed the many scriptural admonitions. No man can of himself obey what is commanded. The word, as it is written by divine inspiration, does not put life or spiritual desires in the reader. Some of my best friends are people who seemingly are as destitute of the Spirit of God as any dead sinner can be, yet they can quote much Scripture. We must conclude that the Spirit alone teaches us to obey, because we would only be as foolish Galatians doing anything without the Lord. *"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"-Gal. iii. 2-5.* Here is ample evidence that the Spirit is ministered unto us by the same One that begat us to a lively hope. (1 Peter i. 3.) He that began a good work in us will not desert us to our carnal desires, which are all evil, but we may rest assured that the same God, who cannot lie (Titus i. 2), promised eternal life before the world began, and will, for the perfecting of his glory and the bringing together of many

heirs, perform it all to the day, of Jesus Christ. (Phil. i. 6.) *"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."-Phil. ii. 12, 13.* How any man can construe this language to mean time salvation is beyond me. These were little children being addressed and admonished by their undershepherd along duty's ways, They were obeying characters, having always done so. The apostle is being led by the Spirit to admonish them to continue doing so, but, like all God-called ministers, he knows where the life is, so he is leaving the performing of that duty to God, and comfortingly tells them that their salvation is of the Lord.

But let us desist just now on that, because it would seem that the things Jesus has in store for his elect are the result of his feeling all righteousness, and that their walking in him and his commands are the direct result of his having given them the will and working the do.

When the apostle wrote the Colossian brethren it was revelation from Jesus Christ. Set your mind on things above, and not on things of the earth. There must have been a reason other than a reward. Paul plainly tells that reason: *"For ye are dead,"* How is the quickened child of God dead? Before the life-giving



Spirit comes into their heart, teaching them what sinners they are, then they are dead in sin. Let us emphasize the fact that death has no degree. Anything that is dead is destitute of any of the life under consideration, Any one who agrees with Paul that the natural man is dead in sin must agree that the child born again is also dead and both deaths being complete. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the field by the glory of the Father, even so we also should walk in newness of life. - Rom. vi. 1-4. Here is good news indeed to the poor sin-burdened souls, They no longer love sin, but they hate it, and the hateful things in their flesh cause much sorrow. *"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inner man."*-Rom. vii. 21, 22. Oh, so many times have worldlings flung in our face, If I believed as you do I would do just anything I wanted to. Yes, and I am persuaded that only the fear of the law keeps them from it any way, because they still have the love of sin in their hearts. But with God's humble poor it is so different. They have their fill of sin and could they do the things

that they would sin would be no more in their lives.

*"Your life is hid with Christ in God."* Lift up your drooping eyes, little way-worn pilgrims, for all is safe and secure. God In Christ, paid it all, and nothing can take the home away from his chosen people.

*"Not all the pains that e'er I bore,  
Shall spoil my future peace;  
For death and hell can do no more  
Than what my Father please."*

Our lives (if indeed he ransomed me) are hid in Christ and for one of the elect to be left must first dethrone God himself. *"My sheep hear my voice, and I know them, and they follow me: and give unto them eternal life; [How can some believe that Christ would fail to keep those he gave eternal life, when the gift meant the sacrifice of his own blood ?] And they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."*-John x. 27-30. *"And he that sent me is with me: the Father hath not left me alone."*-John viii. 29. *"Believest thou not that I am in the Father, and the Father in me."* *"At that day ye shall know that I am in my Father, and ye in me, and I in you."*- John xiv. 10, 20.

*“When Christ, who is our life, shall appear, then shall ye also appear with him in glory.”* What glad tidings of great joy! What wonderful love is this manifested to poor sinners! Nothing about them to merit the notice of the sinless child Jesus. but the fact that they are covenant children. and for that reason he takes them from out the wilderness, wherein there is no water, and makes them to drink of water everlasting. That was all wrought out by him alone, when we were as yet enemies to him, but having loved his bride with an everlasting love, he goes about to pay their debt, and while paying it he is establishing a righteousness that is all complete, leaving them holy and without blame before him in love.

But our Savior is doing more for us than to die for us. By day and by night he keeps us, even when we are not mindful of ourselves. By the still waters he leads us and makes us to lie down in green pastures. The dear old walls and bulwarks of Zion are maintained by him and daily he adds to his church such as should be saved and that he would own at his second coming.

Let us not stop our meditation here, for his watchcare is not going to end at the grave. For countless ages our dust may moulder away but his all-seeing eye never sleeps. When the Lord descends from heaven to gather his children home none will be left. They that are in the

graves shall come forth; the sea shall give up its dead and those still living shall be changed, in a moment, in the twinkling of an eye, and all shall rise to meet him in the air. What more can we desire?

*“God, my Redeemer, lives,  
And ever from the skies,  
Looks down and watches all  
my dust,  
Till he shall bid it rise.”*

The years of my youth I thought much of the cold and silent tomb, and shuddered with much fear and anxiety at the thought that some time I must leave all the things of nature and lie down in death. But although still young in years, I trust that I have been shown the vain and frivolous ways of this time journey I am on, until I no longer fear to quit the walks of men as I once did. True, the natural man still dreads the sting of death, but the fiery darts that are hurled at poor wayfaring pilgrims, together with the unceasing trials and afflictions, mingled with a stubborn nature and hateful disposition, at times leave me in such a state that it would be peace to depart and be with Jesus. Just a little more and I am through.

As much as is in you, dear reader, take courage and press on a few days longer. Just a little longer on the battlefield and the war will be over. Then we that have a good hope in Christ shall die a natural death, trusting sweetly and assuredly in our Assurer that some glad

tomorrow he *"will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth; even everyone that is called by my name."* Then shall the sheep enter into the Father's house, where there are many mansions, there to be with Jesus, and be like him, to know no more the aches and pains and the things of time, but to walk in his light that illumines the city of our God, and to sing redeeming love for ever and ever.

In a little hope,  
W. D. GRIFFIN

FAYETTE, Alabama.

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CASTLEWOOD, Virginia.

**D**EAR ELDER DODSON:-I have just read your good editorial in the June SIGNS OF THE TIMES and it so raised my poor drooping mind that I felt I must write and let you know how much I enjoyed it. I was feeling so cast down and lonely I thought of faithful Elijah (not that I am faithful) when he said, *"I have been very zealous for the Lord God of hosts: for the children of Israel [God's own chosen people] have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, even I only, am left; and they seek my life, to take it*

*away."* Then when I read your editorial I felt there was one more at least who saw the faith and doctrine as I hope I see it. Then I felt as I thought how good old Elijah felt when the Lord answered him by saying, *"I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."* Especially was I tied close to you when you said in this editorial, *"We do not believe that Job meant he would see God in the flesh in the next life, for we are told that flesh and blood cannot inherit the kingdom of God."* Here, as you say, is where faith is needed: it shall not be required when the child of God gets to that glory world. Why my mind should be called so much along the following line of thought I am not able to say, unless there is a need for it. I greatly fear there is a falling away from the faith and doctrine of Christ and the apostles and too much zeal placed on what has and is going to be done with flesh and blood. If God's people did not first have eternal standing in Christ their eternal head, and a time standing in Adam, and manifested and developed in Adam, then I am at a loss to understand the Scripture of eternal truth. If it is the first Adam man that is born of the Spirit, and that is all, and nothing else, then might we conform to the holiness doctrine in the flesh? Then if there is nothing eternal about the Adam man until he is

thus born of the Spirit, and the Adam sinner could not go to heaven without this birth, would there be anything eternal about the Adam sinner man to go to torment? or at what time would this non elect Adam sinner be born a satanic birth? If it is the first Adam man that is born again, where is the origin of sin? Is there some tangible something or body besides the soul and body that thus brings forth sin? It is not that good ground and good tree that bring's forth sin, or evil fruit, or that which is born from above and of the Spirit that sins. John says, "*Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin.*" The Savior says, "*A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" God gets to that glory Again, James says, "*Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain yield, salt water and fresh.*" So I conclude if it is born again he does not sin, and if it be of the Spirit it does not sin. But here seems to me to be the warfare between the first man Adam, of flesh and blood, which is at enmity against the Spirit and the second man Adam, or soul, that is born from above and of the Spirit. It is claimed by some good brethren that it is the first man Adam that is born again, yet they say he sins after this birth, which the Bible is as silent on as the chambers of death. As I have written in a previ-

ous article that is now in the SIGNS office, which I suppose will come forth soon, how the dead are raised up in the resurrection at the last day, as I saw it. Paul says, "*We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*" As I see it, Paul was not waiting for the atonement of God's people, for he already had that and was not waiting for the adoption of our body to be redeemed from the corruption of the grave and raised a spiritual body and fashioned like unto his (Christ's) glorious body. Brother Dodson, I am getting old and very feeble in body and mind, I cannot get out in rough weather, but I receive good, comforting letters from the brethren and sisters, and love to hear from them often. I would like to answer them all were I able, but as I am not, I will say to all who have written so consolingly that their letters are held in the highest esteem. I am well along in my seventy-fourth year, and it is nearly thirty-seven years since I first opened my mouth in public address. I know it will not be long before I go hence and try the reality of these things and I want my brethren and sisters all to know where I stand. I hope this is written in love for the truth, and not to be hasty or over zealous in my views. There is a vast difference between rebuke in love for the truth's sake and the good of the cause and the brethren, and quarrelling and vain jangling among the brethren. Paul says, "*When Peter*

*was come to Antioch, I withstood him to the face, because he was to be blamed.*" These were two eminent apostles. Peter loved Paul in another place calling him *"our beloved brother Paul."* These things should be done in love, as with Peter and Paul, and not to destroy the brother. While this is true, a brother in duty will not take shelter under this to name and to unduly and uncalled for criticise his brethren, as is sometimes done. It is as a brother said, This is no time for coldness among the brethren.

I hope, dear brother, you may be blessed to write on and on, comforting the household in the pure faith and doctrine, to the confirming of the strong and reviving the weak.

Your little brother in gospel bonds,

W.L.EDWARDS.

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## MEETINGS

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### PIGG RIVER ASSOCIATION

**D**irections to the Pigg River Association to be held, the Lord willing, July 31st, August 1st, and 2nd. The meeting will be held on the grounds of Chestnut Church in Franklin County, Virginia.

Those coming from the North on 220 after passing Rocky Mount, at first stop light, turn left on 619; go 3.7 miles, turn right on 724

(Goose Dam Rd.), go 1 mile to church.

Those coming from the South on 220, go app. 13 miles from Bassett Forks, turn right on 724 (Goose Dam Rd.) App. 2 1/2 miles to church.

We welcome and invite the ministers of our Faith and Order, our Brethren and Friends to be with us.

Clerk: Elder Thomas Solomon

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### STAUNTON RIVER UNION

**T**he Staunton River Union meeting will convene the Lord willing, Saturday before the 5th Sunday in August at Malmaison Primitive Baptist Church. Song service begins at 10:00 A.M.

An invitation is extended to all our ministers, brethren and friends.

Peggy Wells, Clerk

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### WEST COUNTRY LINE UNION MEETING

**T**he West Country Line Union meeting will will be held at Greensboro Church, located at Tate and Carr streets, on Sunday August 30, 2009 hosted by Greensboro Primitive Baptist Church.

We invite all lovers of the truth to meet with us.

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

**CONTRIBUTIONS**

FOR JUNE 2009

Ira Bell, VA .....	5.00
Walter Griffith, NC .....	10.00
Randolph Plybon, VA.....	5.00
Gladys Quinn, VA.....	10.00
Grace Manly, AL .....	5.00
Philip Hash, VA .....	15.00
Margie Pettis Ray, LA .....	50.00
<i>Memory of Geneva Pettis</i>	

**PSALM 139:1-2**

*O Lord, thou has searched me,  
and know me.  
Thou knowest my downsitting  
and mine uprising, thou under-  
standest my thought afar off.*

**OBITUARIES**

**OBITUARY OF SIS.  
ERNESTINE T. CLARK**

**W**e wish to render a tribute of love and respect to the memory of Sister Ernestine Turner Clark, who died on July 1, 2008 at the age of 79. Sister Clark was born in Henry County, Virginia on Dec. 4, 1928, a daughter of the late Edgar Lee Turner and Sister Lura Adams Turner.

She was united in marriage to Leonard Cecil Clark, who was a devoted husband until his death some years ago. Their union was blessed with one daughter, Karen Clark Cecil, who survives. In addition to her parents and her husband, Sister Clark was preceded in death by her beloved son-in-law, J. Kelly Cecil. Those who survive to mourn her passing include one brother, James C. Turner of Durham, N. C.; one grandson, Brian Clark Cecil, and his wife Angela; one nephew, Eric Turner and his family; and one niece, Mrs. Matt (Sharon) Davis, and her family.

Sister Clark was for many years a beautician by profession. When her aging or ill patrons could not come to her shop, she made house calls in order to serve them.

She joined and became a member of Liberty Church the first Saturday in August 1975. The next morning, she and her mother were baptized together by the late Elder Bennie Clifton; and that afternoon, were blessed to commune together for the first time.

Sister Clark's funeral service was held on Saturday, July 5, at Collins- McKee-Stone Funeral Home Chapel in Bassett. After a very touching eulogy by her daughter Karen, Dr. Joey McNeill (Karen's pastor) and Elder John Wingfield (Sister Clark's pastor) conducted the service. Her mortal body was laid to

rest beside that of her husband in Henry Memorial Park.

Words are inadequate to describe how much we loved Sister Clark and how much we miss her. Yet, we are consoled by the deep conviction that she lived and died in the faith of Jesus Christ, and therefore, she rests in hope of a triumphant resurrection and a glorious immortality in the presence of Him by whose grace she was saved.

Submitted by:  
Elder John T. Wingfield Mod.  
and Acting Clerk

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#### OBITUARY OF SISTER BETTY JANE DILLON

**B**y means of this writing we wish to record the life and death of, Sister Betty Jane Dillon. She was born in Henry County, Virginia on April 5, 1936 to the late George Cabel Dillon and Annie Spencer Dillon and died July 7, 2008 at the age of 72.

Her survivors include one brother, Pastor Jimmy Dillon of Greensboro, N. C.; one sister, Mrs. Iris D. Ziglar of Bassett; and one niece.

Sister Dillon packaged clothing as her long-time profession. She was employed by Bassett-Walker Knitting Co. for 43 years.

On the 4th Sunday in July 1974

Sister Dillon joined at Dan River Church to become a member of Liberty Church. She was afterwards received and baptized by the late Elder Bennie Clifton. For the rest of her life she lived a quiet and peaceable life among us. It was not her custom to attend on Saturdays and take part in our conference meetings.

For the last year of her life Sister Dillon was confined to a Nursing Home at Martinsville because of illness. We visited her several times during that period, and enjoyed talking with her and bringing her up-to-date on our church activities.

Funeral services for Sister Dillon were conducted at the South Chapel of Bassett Funeral Home by her brother, Pastor Jimmy Dillon, and her pastor.

Her mortal body was laid to rest in Old Center Primitive Baptist Church Cemetery just a short distance from her dwelling.

May the Lord in His mercy reconcile us to the death of Sister Dillon and comfort her family and friends who are left to mourn. We feel that she peacefully sleeps, awaiting the coming of the Lord from Heaven, by whose mighty power she will be changed, raised and carried home for the consummation of her hope. There we trust that one day we shall see her again.

Submitted by:  
Elder John T. Wingfield Mod.  
and Acting Clerk

**OBITUARY OF SISTER  
MILDRED ADKINS THOMASSON**

**W**ith a mixture of joy and sadness, we record the life and death of our sister in the faith, Mildred Adkins Thomasson. Sister Thomasson was born in the Figsboro community of Henry County, Virginia on February 22, 1916 and died in Martinsville Hospital on February 23, 2009, one day past her 93rd birthday. She was the fourth of six children of the late Grover C. and Mary Draper Adkins, and was raised on the family farm, not far from Camp Branch Church.

On June 30, 1942 Sister Mildred was united in marriage to the late Bro. Leon Thomasson, who preceded her in death around 25 years ago. To their union were born seven children, the first of which (a son) was born deceased. The other children are: daughters Marcella Dyer, Evelyn Eggleston, Brenda Bowles and Dale Burnette, and sons Jerry W. and Wesley D. Thomasson.

Throughout her married life, Sister Mildred was a homemaker, while Bro. Leon made their living in a local furniture plant. She raised a garden annually and sewed for other people to supplement their income. She was a devoted wife and mother; I heard her children "arise up, and call her blessed."

On the first Sunday in July 1966, Sister Mildred related her experi-

ence to Liberty Church and was received. She was baptized by the late Elder Bennie Clifton, who was our Pastor at that time. She attended regularly until some years after Bro. Leon's death, when she began having some health problems. She suffered several bad falls and spent considerable time in the hospital and rehab centers.

Her funeral service was conducted at Roselawn Chapel in Martinsville by her last Pastor, after which her mortal body was laid to rest beside that of her husband in the Roselawn Cemetery. Her survivors include one sister, Mrs. Edna Oakley; her six children, eleven grandchildren and eleven great-grandchildren.

May all who knew and loved Sister Thomasson be made reconciled to the Lord's will in her removal from among us. We live in hope that, one day, we shall meet her again in the appearing of our dear Savior, Jesus Christ.

As is our custom, we agreed to prepare three copies of this memorial: one for our church records, one for her family and one to be submitted to the Signs of the Times for publication.

Submitted by her Pastor,  
Elder John T. Wingfield



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.  
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Hillsville, Va. 24343

*THOU great incarnate God!  
Behold thy children stand;  
Warmed with the fire of love divine.  
They bow to thy command.*

*When buried with the Lord,  
May they his presence find,  
Proving that pleasures from thy throne  
Are with obedience joined.*

*When rising from the wave,  
Lord, show thy lovely face;  
May sacred joy from heaven descend,  
And glory fill the place.*

*Then may these happy saints  
In thy commandments run,  
Till they shall reach the realms of bliss!  
And mount Emmanuel's throne.*

*There may they sit and sing  
The once baptized Lamb,  
And make the courts of heaven resound  
With his beloved name.*

*With what ecstatic joy  
They'll tune the Saviour's praise!  
While millions join the sacred theme.  
And swell the heavenly lays.*

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 EDITORIALS
 

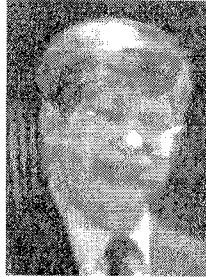
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*“Follow peace with all men, and holiness, without which no man shall see the Lord,” Hebrews 12:14. “For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven. “Matthew 5:20. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matthew 5:48. “For by one offering he hath perfected forever them that are sanctified.” Hebrews 10:14. “And for their sakes I sanctify myself; that they also might be*

*sanctified through the truth.” John 17:19.*



Elder J.B. Farmer

**T**he longer I live, the less I seem to know, and the more wretched my case seems to be. The blessed apostle was given to say, “*O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.*” It seems that the letter and the location of the scriptures escape me more and more, even though the essential meaning seems to remain in my mind and heart. It seems that even though I have been kept from many hurtful things by the mercy of God, there is still an inward sense of sinfulness that is most often with me. The greatest enjoyment and peace I experience is when my mind is caught up in spiritual things sometimes when with the brethren, and sometimes when alone. And these seasons come and go as the good Lord has seen fit to bring them and to take them away. Job, when brought down to the earth in sorrow and great loss said, “*Naked came I out of my mother’s womb, and naked shall I return thither: the Lord gave and the Lord hath taken away; blessed be the name of the Lord.*” We are taught to cast all our cares upon Him, for He cared for us. He is our hope and strength.

My mind is being exercised

upon the subject of sanctification, which is but one aspect of the doctrine of Christ. We are taught that there is only one true doctrine, and that this doctrine has many facets that fit perfectly together into one glorious teaching of the sovereign grace of the God of heaven and earth. We know that there are many doctrines in the world, but they are the doctrines of men and of devils, and are contrary to the truth. Every doctrine outside of Christ shall be burned up and destroyed, but the truth is eternal and shall abide forever. May God be merciful and keep us in the truth for His praise and for our comfort and edification.

The word sanctification and its many derivatives are found throughout the scriptures. If not deceived, to be sanctified means to be made holy. To be made holy is to be set apart, cleansed, and prepared to serve the purpose of God. To be set apart is to be chosen of God in eternity, and to be separated from the world in this life. To be cleansed is to be purged of every sin by the blood of Christ and to be made righteous in Him. To be prepared to serve the purpose of God in holiness is to be given the Holy Spirit. From His Spirit faith, hope and love toward God and His children comes forth. Very early in the scriptures, we see all things pertaining to the Tabernacle and the Temple of God being set apart, being cleansed by washing with pure water, and being sanctified by the sprinkling of the blood

of animals upon them. If natural things were set apart, cleansed, and made holy for use in the natural Temple by natural things, how much more shall be the children of God spiritually sanctified or made holy by the Spirit, word, and blood of Christ? By the grace and mercy of God, we must *“Follow peace with all men, and holiness, without which no man shall see the Lord.”*

Many come exhorting men to live holy lives by their own choices and voluntary obedience. They seem not to perceive that that would be impossible, since the carnal mind is enmity or opposite to the things of God. They seem not to know that God chose a particular people before He made the world in order to show forth His praises, and to be holy and without blame before Him in love. They seem not to understand that voluntary obedience, such as that of Cain and of Saul in the Old Testament, was rejected of God. For the things that are approved of men are abomination in the sight of God. Only those chosen of God, given His Spirit, and given a spiritual love for Him and His children can ever do anything that is approved of God and those things are done altogether by the grace of God through faith. Only those whom God has made holy have any part in His holiness.

For one to be sanctified or to be made holy, he must be without spot or blemish of sin. He must be altogether righteous. But how can a sinful man be righteous before the holy

God? Jesus said, *“For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven.”* The scribes and Pharisees did all in their power to strive for righteousness by attempting to keep the law of God perfectly. They failed miserably and became self-righteous, religious hypocrites, thinking they had done better than others in their pursuit of righteousness. But only perfect righteousness is acceptable unto the perfect God. Jesus commanded, *“Be ye therefore perfect, even as your Father which is in heaven is perfect.”* Of course this is impossible with men, but all things are possible with God. The perfect righteousness and obedience of Jesus was imputed to His saints, while their sins were imputed to Him. By doing this unsearchable work of mercy and grace God made Jesus, who knew no sin, to become sin for us, that we might be made the righteousness of God in Him.

According to the eternal, sovereign will of God, Jesus offered Himself up without spot unto God as the sinless Lamb of God, a sacrifice pleasing to the Father. His blood was shed that it might be sprinkled upon the elect children of God to sanctify them and make them holy, and to atone for their sins, and make them fitting for His service. So, before one of God’s little ones ever drew a breath, Christ stood as a lamb slain

from the foundation of the world. They were loved with an everlasting love. Their names were written in the Lamb’s book of life. They were chosen in Him and given grace in Him before the foundation of the world. They were vessels sanctified - cleansed, and made holy - prepared for the Masters use. *“For by one offering he hath perfected forever them that are sanctified.”* God made provision for those He loved. Those chosen in Christ were perfected forever by His one offering of Himself. No sin shall ever be counted against any one of them. They are as righteous in Him as He is righteous. *“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”*

We also know that no man is without sin. According to the inspired apostle, *“If we say we have no sin, we deceive ourselves and the truth is not in us.”* But if any man sin we have an advocate with the Father, even Jesus Christ the righteous. According to the inspired apostle, *“we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”* So, we see that God’s little ones are being continually upheld by the perfect work of Christ, and that nothing may ever be brought against them - but they do sin. This is a great mystery. However, the children of God are taught that in the sight of God, according

to the Spirit, they are perfect, while according to the flesh they are imperfect. *"Blessed is the man to whom the Lord imputeth not iniquity."* God's children are a blessed people. They are in the world but are not of the world. They are pilgrims and strangers here, and go forth groaning until they shall be altogether delivered from their burdens they bear here.

The saints had been sanctified or set apart and made holy in the sight of God before they ever knew anything of the kingdom of God. When they were brought out of darkness into His marvelous light, as newborn babes, they began to be exercised in the things of the Lord. They began to fear and to cry. They began to hunger for the milk of the word. They realized their weakness and helplessness. They began to be taught the language of grace, and began to know and love their Father and Mother. As little children, they often stumbled and fell, and often came into trouble because of curiosity and stubbornness. While in the world they are being taught line upon line and precept upon precept, here a little and there a little. They are little children growing in grace and the knowledge of the Lord Jesus Christ. They are being led about and instructed and kept as the apple of God's eye while in the wilderness, as was Jacob. And even now they are being set apart from the world, and are being manifest to be the children of light. They are being cared for and

instructed and nourished until they grow into adults, at which time they shall be given to strengthen their brethren, as was Peter when he was converted.

The saints are continually being sanctified or being set apart from the world and the things in it. As they are taught of God, they are made to see how unprofitable the things of the world are. For all that is in the world is the lust of the flesh, the lust of the eyes and the pride of life. The world is passing away and the lust thereof. The chosen of God are continually being washed and cleansed of all unrighteousness, as they are made to confess their sins and are forgiven of them. They are taught how great a price Christ paid, with His life's blood, to redeem them from all iniquity and from the curse of the law. As they view Him suffering upon the tree, they are made to hate the sins that He died to redeem them from, and to love Him for His goodness and mercy. They are not getting better and better as they are being sanctified, as some suppose; but rather see themselves worse and worse as the hidden corruptions of the heart are revealed to them. The change in God's children because of their sanctification in this life is in their heart. They are made tender in their feelings toward Christ and for their brethren and friends in Christ. They are made to hate the sins that cause them to mourn, and are given to know that this world is not their home - that they are only passing

through as strangers and pilgrims.

It is by the truth that the saints are set apart. The word of God abides within each one and by this word they are being sanctified. Jesus said, *“And for their sakes I sanctify myself that they also might be sanctified through the truth.”* And He said, *“You shall know the truth and the truth shall set you free.”* The Truth shall set you apart and free you from the bondage of sin, from the fear of death, from the terrors of hell, from the curse of the law, from the love of the world, and the things in it. And as Christ sanctified or set apart himself from the world and to heaven and immortal glory so shall all saints be set apart by the truth. They are chosen vessels, made to fit in glory. They are vessels made up unto honor and unto eternal life. And all shall be brought to glory without the loss of one, for our God is greater than all, and no man is able to pluck one from His hand. God’s children were all sanctified before the world was and were made holy unto God. And even now they are being sanctified. And all of God’s children, in this perfect holiness wrought of God, shall see the Lord.

This was written in love and in hope of eternal life, I trust.

Elder J. B. Farmer  
12-10-2008

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## CORRESPONDENCE

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July 8, 2009

Mr. Tony Horton:

**E**nclosed is the check to renew my subscription for 1 year and use the rest as you see fit.

I am 94 years old and I don’t know how much longer the Lord has for me on this earth. I have been in a walker the past seven years after I had a fall. My husband passed away in August of 2007. I never had children but I have a nice lady that lives with me so that I can stay home. I have one sister that lives in Oklahoma City, Okla. and some sweet nieces and nephews that are so nice to me. Since my health is so bad. I don’t get to go to church very often. I look forward to the Times and read it through when I receive it. May the Lord bless the writers - I enjoyed the article about the preacher baptizing in the boat. The Lord does provide the way.

Thank you - Your Sister in Hope,  
Lessie Smith

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### PROVERBS 4:18.

*But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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*VOICES OF THE PAST*

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June 30, 2009

Hello Elder Key,

It was such a joy chatting with you this morning for a few minutes. As I said, we take the Signs of the Times and I so enjoy reading the articles. I dearly love the section on "Voices of the Past." They are wonderful articles and I want to thank you for printing them.

As I said my Father, Grandfather, and Great-Grandfather were all "Old School" Primitive Baptist Preachers. My Dad was an Elder for sixty years. His membership was at Pine Level Church near Elba, AL and it was in the Claybank Association.

I talked with my older brother this morning also and he agreed that Daddy wrote this article in the early seventies or possibly the late sixties. We both believe strongly that it was in 1970. Here is a copy of his article entitled "WHAT IS TRUTH."

Maybe you can use it. I thank you for the consideration. You and the magazine will be in my prayers. And if possible when you pray, please remember me.

Wynette Allen Smith

"WHAT IS TRUTH"

by Elder M. J. Allen

16th Street, Opp, Ala. 35467

**G**ood morning! Friends, and brethren, in the Faith of God's elect.

As we come before you this morning, the subject that we have been thinking on is What is Truth? The text may be found in St. John, Chapter 13, Vs 37, 38.

My friends, many have been the times that the question Pilate asked Jesus has been asked in this world, and many times myself also. And of course, it has been a pleasure, at all times to communicate what light we have to those who sincerely inquire after the truth. But it has frequently been the case, that some (especially the Arminians) who inquire after truth like Pilate of old, turn away without waiting for an answer.

The Arminian is right in his conclusion (naturally speaking) that the testimony of the scriptures is truth; but the bare testimony of the Bible does not fully embrace all that the questions implies. Christ is emphatically the Truth, and He *is* the truth of which the scriptures are a faithful record. The inquiry then "*What is Truth? amounts to the same, when thus proposed to our fellowman, as that expressed in the words, What think ye of Christ?*" We cannot give a full, appropriate answer to the one question, that will not with equal propriety apply to both. In reply, therefore,

we say to those that ask us (especially the unbelievers) it is our firm conviction and settled faith that Christ is witness, the eternal LOGOS or word, which was with God; the Word which was made flesh of God, He is the Truth of God, and that word by which regeneration is effected, by the communication made to them by the spirit of that light was in Him, and which was the life of men.

It would follow then that the second inquiry by the unbelievers would be, "*What is duty?*" We answer: To fear God and keep His commandments is the whole duty of men. In confirmation of this decision, read Eccl. 12:13. In point of duty then, it will be observed that all mankind is delinquent when measured by the commandments of God, which are exceedingly broad for in our depraved state is it written: "*There is no fear of God before his eyes.*" And again, "*All have sinned.*" And by the deeds of the law no flesh shall be justified. Because of these things, there can be no just grounds to hope for acceptance with God upon the performance of duties. "*For vain are the works of the sons of men, for the letter killeth, but the spirit maketh alive.*"

It is true, our Arminian friends remark that there is much difference even among professors of religion in regard to duty, as well as in relation to the doctrine of the scriptures; but every soul that is born of God is led by the unerring spirit of Truth to

see himself a poor, lost, guilty, perishing, and helpless sinner, but cut off from any prospect of salvation by any power or exertion which he can possibly make. His former system of duty-religion can avail him nothing while under such circumstances. Duty-faith, duty-repentance, duty-prayers, and duty-works, all serve only to press him down to the gates of death. In short, he may labor and toil for a law of righteousness until the commandment slays him at the feet of sovereign mercy, where his legal hopes yield up the ghost, and there and there only, is he made acquainted with Christ as the Resurrection and the life, the way and the Truth. Christ's blood is applied for the remission of sins, and His perfect righteousness is applied for the justification of his soul, and he finds with joy and ecstasy of soul that transforming grace which makes him shout with joy, even as one of old who said, "*I know that wherein I was once blind, I now see.*"

At this time of his experience, he loses his burden of guilt, for all his sins and all his duties, and all of his own righteousness roll with Bunyan's Pilgrim's burden into the sepulcher, to return to him no more. Now old things with him are passed away, and all things with him have become new. He is now delivered from the law and there is, therefore, now no condemnation to him for he is now experimentally in Christ Jesus, and walks no more after the flesh, but after the spirit; for the law



of the spirit of life in Christ Jesus, his Lord, has made him free from the law of sin, and death; for whom the Son maketh free is free indeed. The difference between the former and the present condition is: formerly he was under the law that convicted him of guilt, which required everything of him, but furnished him nothing; but now he is brought under the gospel, which required nothing as a condition but furnished everything that his or her poor soul could want to make him or her perfectly happy and absolutely secure. His or her whole soul is now made to rejoice in Christ whose love is richly shed abroad in him or her, as the case may be. Nothing can to them appear so lovely or so beautiful as their blessed Saviour; nothing so desirable as to be found glorifying Him in soul and body which are his. They cannot now be kept from following their Lord. They are not now inclined to study how to pervert his examples, or to evade his commands; they desire not to shun the reproaches of the cross, for they esteem them better than all the treasures of Egypt. And where Jesus leads them they are made by His sweet love to follow. *“For my sheep”,* Jesus says, *“hear my voice, and I know them and they follow me”* (being subservient to do his will). *“And a stranger they will not follow, for they know not the voice of strangers”* (St. John, Ch. 11).

Now, it might be proper just here,

to ask: What is Truth in relation to the decrees of God? We reply, in our opinion, all that God has said upon this subject, as well as all other subjects, *is* Truth; and he has declared the end from the beginning, and from ancient times the things that are not yet done, saying *“My counsel shall stand, and I will do all my pleasure (Isaiah XLVI, V5. 10), and that he worketh all things after the counsel of his own will”*. Eph. I, Vs. 11. These scriptures are sufficient to prove, and to establish the point that God governs and controls all things, and that his government of all events and things is in strict accordance with his fixed, immutable, and eternal purpose, counsel or decree, from the flight of a sparrow, the falling of a hair from our heads, up to the most important events which involve the destiny of kingdoms and worlds.

Did God ordain all events that have taken place, and are to take place? Yes, as certain as it is that he is God. If an event has ever transpired over which he had no government, then other such events may also take place independently of his government and if one such event can or has taken place, millions may follow, and by such an admission we should be hurled into absolute atheism; for if He is God, He is just such a God as He has declared himself to be, and has all power in heaven and on earth, governs and controls all things, all beings, all destinies, all events, and

causes the wrath of man to praise him, and the remainder of wrath he restrains. He forms the light and creates darkness, makes peace and creates evil; he kills and makes alive, for He has said, "*I the Lord do all these things*", and all these things which he does, He works after, or according to the counsel or decree of his own will, as we have already proved.

And as many, or most (and I believe all) things occur or eventually through a course of means, did he also ordain the means? Things which are brought about in the providence of God, or by virtue of his universal government, bear an intimate relation to and are connected with each other, like the revolving heels in a complicated machine; and to the imperfect vision of poor finite mortals, these revolutions may seem to conflict, yet in the wisdom of God they work together in harmony.

Those things which to us seem most trivial are with God as important as any other of the events connected in the system of His government; and He who is the maker and builder of all things, who has declared the end or issue of all things has secured by immutable decree a revenue of glory in the result, or bringing to pass of all things which He will not give to another, nor His praise to graven images. What we call means, are THINGS, and belong to and are embraced in the "*All Things*" which he governs and con-

trols. Hence, what we may call means are the results of the decrees of God, as well as those things that are affected by them. For instance, the death of Christ was an event which, for magnitude, challenges in comparison, all other events. It took place according to the decree of God, as all are compelled or made to admit; and yet, that very death was a means connected with all other events to be affected by it. That by means of death, for the redemption of the transgressions that were under the first or Old Testament, they which are called might receive the promise of eternal life. (Heb. IX, 15). The treachery of Joseph's brethren was a means to induce them to murder him; their avarice, and the providential appearance of the Ishmalites, were the means which induced them to change their minds and their purpose and sell him. This sale was the means of his going down to Egypt; the wickedness of Potiphar's wife was the means of Joseph's imprisonment; his imprisonment was the means of procuring an opportunity of interpreting the dreams of the butler and baker; and this was in turn the means of his appearing before and interpreting the dream of Pharaoh, which was the means of his laying up corn, and this was the means ultimately of bringing about the interpretation of Joseph's dreams, which had in the first place been the means of first moving the enmity of his brethren against him, and all this was the means of pre-

serving Jacob's family alive through the famine; and that preservation was connected as a direct means of a Saviour's visit to the world. And here again, we see all things working according to His, God's will, and for good to them that love Him. For here we see even those of a wicked intent, subservient to do His (God's) will. For in the conclusion of Joseph's trials, he said to his brethren, "*You meant it for evil, but God meant it for good*" (Ex. 30:20); for out of Judah came forth a deliverer, to turn away ungodliness from Jacob (Ro. 11:26). Can the worldly man, or any other being, tell which of these events were unimportant, or which, if any of them, might have been dispensed without breaking the chain of causes and results of means of the ends to be accomplished? If the results were ordained, (and they were) then it follows that the means were also equally ordained as the result of other means or causes which produced them.

Do means or conditions appointed by God, and by Him associated with the result in man, leave events necessarily unfixed or uncertain with God? Certainly not. But why associate means and conditions in the statement of the question? There is no great affinity between them. Every event that has ever occurred from the creation of the world to the present day, has been an ordained means of bringing about other events, which in their

turn, also are means bearing upon others; but conditions are very different things. When God sent Moses and Aaron with conditions of peace to Pharoah, saying, "*Let my people, Israel go*" (Ex. 5, 6 & 7), and threatening with judgments if those terms were not promptly complied with, He told Moses that he would harden Pharoah's heart, so that he would not let Israel go until he should execute His judgments on Egypt. So the statement of conditions in his case did not hide from God's eye the end or the result.

And when God gave a conditional covenant to the nation of Israel, embracing temporal blessings and curses on condition of obedience or disobedience, if we admit (and we do) that God is omniscient, we must admit that he knew precisely how these conditions would be treated by, and what effect they would have upon those unto whom they were given; consequently it was impossible that they could render the result indefinite or uncertain with Him. But let it be distinctly understood, that although the covenant which is now abrogated, which was typical, and which provided only temporal blessings and curses, was conditional, but the covenant of salvation was and is ordered in all things and sure (2 Sam. 23:5); not yea and nay, but yea and amen to the glory of God by us.

There is not a condition stated or intimated in all the scriptures, either directly or indirectly, expressed

or implied, wherein God has offered, or proposed to save a sinner from the condemnation of the law, or from the just penalty thereof, upon any condition or any kind whatever; for all that are saved, or ever were or ever shall be delivered from the wrath and condemnation, are *“saved, and called with a holy calling; not according to their works, but according to His (God’s) own purpose and grace, which was given to them in Christ Jesus before the world began.”* (II Tim. 1:9). They are blessed with all spiritual blessings according as God has chosen them in Christ Jesus, before the foundation of the world; and He has predestinated them unto the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of His will, wherein He has made us accepted in the beloved (Eph.1). And on the other hand, He *“hath made all things for himself; yea even the wicked for the day of evil”* (Proverbs, 16:4), *“and they shall never understand.”* (Dan. 12:10).

If Tyre and Sidon would have repented, had they seen the mighty works which were done in Chorazin and Bethsaida, is it possible that some who are now in the darkness of heathenism, might exercise the same kind of repentance, if the law of God, by which is the knowledge of sin, and the truths of the New Testament; through which God commands all men everywhere to repent,

where declared unto them?

If things were otherwise or different than what they are, we confess our utter inability to say what would be; but of this we are fully satisfied, if one link of the cause and effects, which God in infinite wisdom has linked together, could possibly be broken, we should be in a deplorable condition; results unlooked for and unprovided for might surprise God himself, and world upon world might dash, until all would sink to utter ruin. The supreme theme of our devoutest joy is that the Lord reigns, but if we or any other combination of power in heaven, earth, or hell, could, by sending a Bible or missionary or anything else into heathen lands (if indeed there be any other land to which that designation more appropriately belongs than it does to this land of Bibles and boasted light) could bring about the accomplishment of any event that was not provided for in the eternal unchangeable, and invincible decrees of God by the accomplishment of such work, we would disapprove all the record that God has given of himself. Why did not the same course which would have produced repentance in Tyre and Sidon produce that effect on the cities where it existed? And why was it not employed in those cities which for the absence of it were destroyed? or is it proper for us to inquire why God has made *“one vessel unto honor and another unto dishonour?”* Can the Armenians or the world, or

the social religions of our country, or any other country tell? No, for God hath blinded their eyes, stopped their ears, and given them a heart void of understanding, and for this cause they travel by sight and not by faith. But the church, which the living God gave to Christ before the world began, travels by faith, in the same like manner as all those faithful witnesses long since gone on before, and who being moved by faith, died in the faith, and they confessed that they were strangers and pilgrims on the earth. Being also moved by this faith (that is the faith of God's elect) they subdued kingdoms, they wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and what shall I more say to the household of faith, who by the grace of God, have been clothed upon with the whole armour of God, which is having our loins girded about with the Truth, and having on the breastplate of righteousness; and our feet shod with the gospel of peace, we are made able to take the shield of faith, and are thereby made able to quench all the fiery darts of Satan and the wicked, and having upon our heads the helmet of salvation, and in our hands the sword of the spirit, which is the Word of God, and which was made flesh and dwelt amongst us, which is the truth of

God that enables us to press forward to the mark of the prize of the high calling of Christ Jesus our Lord, which is eternal life.

Now unto the potentate, King of Kings, and Lord of Lords, be power, glory and dominion, now and forever.

May the grace of the Lord Jesus rest upon all his humble believing children everywhere, is our humble, sincere and honest prayer.

In christian love,  
Elder M. J. Allen,  
Primitive Baptist Minister



Mr. & Mrs. H. L. Rogers

Dear Brother Dodson:

I would like to give my idea on the resurrection of the dead if it be the good Lord's will to bless me with words to express my thoughts

on this most important subject. I do not have any thought of destroying the ideas of any who may disagree with me, neither do I expect to convert anyone to my way of thinking. My only object is to leave on record just how I started on this subject so my brethren and friends and my children may know what I believe in regard to the subject when I am gone.

I sincerely hope that all the brethren who may disagree with me will not cease to have fellowship for me. I do not desire to impose my ideas on anyone who has different views as I may be wrong and if so, I earnestly pray that God will show me and set me right. I am only human and subject to error and know I do err in many things a starting point I will quote *Job 14:14*, "*If a man die, shall he live again? This is one of the most important subjects that ever occupied the mind of mankind from his formation since he entered into form on earth: shall he live again after he has returned to the dust? We will, if the Lord wills, consider first some things Job says, and Job is talking about the man that is born of a woman, not about a spirit or soul or some mystical part of man, but about the man that was formed of the dust of the ground.*" He begins this 14th chapter by saying, "*Man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a*

*shadow, and continueth not. And dost thou open thine eyes upon such a one, and bringest me unto judgment with thee? Who can bring a clean thing out of an unclean if not one. Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; Turn from him, that he may rest, till he accomplish, as an hireling his day.*" Then Job comes to the resurrection and says, "*For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not see. Though the root thereof old in the earth, and the stock thereof die in the ground; Yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!" *Job 14:1-13.* Then he says, "*If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Not**

*exchange, if it is not this man that is born of a woman that is raised then it would be an exchange instead of a change. So Job goes on and says, For I know that my redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job 19:25-27. Notice this, Job himself, not something about him, but he himself should see with his own eyes. I am impressed to believe that Job arose when our blessed Lord arose from Joseph’s new tomb, and saw Christ on the earth. Our blessed Savior, in speaking through Isaiah, the prophet, says, Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Isa. 26:19, If we will turn to Matt. 27:52 there we will find this prophecy fulfilled. It says, “*And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.*” How could language be plainer? It seems to me that this scripture should be enough, even if there was nothing more said about the raising of the body of the saints*

in the whole Bible, for the words were spoken by the inspiration of God and I believe they mean just what they say, If language has nothing to do with the Scriptures how would we know just what any of them mean, and if any portion of holy writ is not true would the whole of them be any better? Nevertheless, we will continue to consider some more of them for there is an abundance of scripture that treats on this subject. I believe the bodies of those saints came up in that resurrection as much as I believe Christ’s body arose from the tomb. We would have as much reason to doubt one as the other, but we do not believe they came up a natural body as they went down, neither do we believe Christ’s body was a natural body when He arose from the tomb. There seemed to be such a change in it that His apostles, who had been with Him before His resurrection, did not know him when he appeared. He arose with a spiritual body which, could appear among them, even into the room with the doors being shut. He appeared to His apostles after His resurrection, and demonstrated to them the resurrection of His body. And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold My

hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, have ye here any meat? And they gave Him a piece of broiled fish, and of an honeycomb. And He took it and did eat before them. Duke 24 :36-43.

He told them to handle Him and see that it is I Myself, so I firmly believe that it is I myself that will be raised from the dust, not just something about me. It was Adam, the man, that was formed of the dust of the ground that was placed in the garden of Eden; it was he that God talked with there and not a spirit; it was he that God gave the law to; it was he that violated the law; it was he that was driven out of the garden; it was he that was alienated from God by transgression; it was he and not a spirit that the sentence of death was passed on saying, *“Dust thou art, and unto dust shalt thou return.”*

So he is the one that dies and not a spirit. If there is any scriptural evidence anywhere in the holy Bible that anything dies and goes into the grave but the body, I have no knowledge of it. So if it is not the body that is to be raised from the grave, I do not know how there would be any resurrection, What else is there to be raised? It was the man that was sentenced to return to the dust, and not

just a spirit or something about him. The spirit returns to God who gave it. As the preacher says in Eccl. 12:5-7 And desire shall fail: because man goeth to his long home, and the mourners go about the streets: Or ever the silver cord be loosed, or the golden bowl has broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. We see from this scripture that nothing returns to the dust, or earth, but that which was taken from the earth. That spirit or soul that breathed into man's nostrils did not come from the earth or dust, neither does it return to the dust, but to God who gave it, so then there is nothing to be brought up from the dust but the man. Remember that God called him a man after He had formed him, even before He had breathed into his nostrils the breath of life, and this is the same man that Job had under consideration and says if he die shall he live again. We will answer Job by the words of the prophet which we have already quoted above, Thy dead men shall live, together with My dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as he dew of herbs, and the earth shall cast out the dead. Daniel says, Thy, people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and



some to shame and everlasting contempt. Dan. 12:1-2. A. resurrection means a raising up or a revival of that which has visibly perished or died, and if there is anything else but the man or body that dies I do not know what it is. The Scriptures teach throughout that it is the dead that are to be raised. It seems that in the days of the apostle Paul there were some in the church that did not believe in the resurrection of the body; they seemed to think it was a soul or spirit, or some germ of life that was resurrected, so Paul begins by saying, *“Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. (Is this not true indeed. ) But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man*

*came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ’s at His calling.”* 1 Cor. 15:12-23. Notice he says that every man! shall be made alive in his own order, if he fall the servant or seed of Satan, he will be made alive in that same order, or if he falls clothed with the righteousness of Christ, he will be made alive in that order as the preacher says, If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. Eccl. 11:3.

We notice that the tree has two directions to fall; one is upward, the other is downward, in opposite directions. In the place in which it falls, whether in the place of the wicked or in the place of the righteous, in that same order it will be raised up. Paul continues in this 15th chapter of 1 Cor. saying, *“But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou so, vest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased Him, and to every seed his own body.”* The grain of wheat or corn which we plant in the earth does not come back the same

grain that was planted, but comes up the same one changed in form or in body. So is the resurrection, it goes down a natural body, it comes up a spiritual body. It is the same natural body that went down that is made spiritual. It is like the water which Christ made wine. It does not say that He made wine out of the water, but He made the water wine; and the rib which God took from Adam made he a woman, that is he made the rib a woman, not a woman out of the rib. So I understand it, the natural body is made spiritual in the resurrection, made, like Christ's glorious body. Paul says, For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto Himself. Phil. 3:20-21. Notice how he says this, who shall change our vile body (not exchange it for the body of 'Christ' as some may think) that it (notice the it meaning the vile body which he is talking about) may be fashioned like unto His glorious body, *"But God giveth it a body as it hath pleased Him, and to every seed his own body."* We would like to notice the "his" here. As we understand it the "his" does not mean that He will give every seed Christ's body, as some also may think, because to take it that way would conflict with many other scriptures, even the several pas-

sages we have used above. We would not want to say that He gave the seed of Satan His body. We will consider some other scripture which is used under similar terms. In Matt. 12:33 we find, in speaking of the fruit of the tree, it reads, *"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. You would not want to say that Christ's fruit was corrupt would you? So if this here means the tree, the above means the seed because it is used under the same terms."* We will pass on to 1 Cor. 15:49, *"And as we have borne the image of the earthy, we shall also bear the image of the heavenly. An image is a likeness of a thing. We are bearing the likeness of Adam's body here, but not Adam's individual body for it passed on thousands of years ago, but when we are raised from the dead we will be raised like the body of our blessed Savior, As Paul says, Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. What more could we desire is that not enough? It is we ourselves that shall be made like Him, not just something about us."* So Paul continues by saying, *"Now this I say, brethren, that flesh and blood cannot in-*

*herit the kingdom of God; neither doth corruption inherit incorruption.*" No, flesh and blood cannot inherit the kingdom because this kingdom is spiritual, and nature will not go beyond the grave, nature and all things that pertain to nature will cease at the grave. We will be made spiritual in the resurrection, and our body adopted by the spirit of adoption. As the apostle says, *"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."* Rom. 8:21-23. He continues in 1 Cor. 15:51-55 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory. At this time all nature

ceases, all our natural affection and knowledge will be no more. We love our children here, our father, mother, brothers: sisters, and friends. Nature would love to think that they would meet them again in the heaven beyond and know them there as they know them here, but no, all natural relations cease at death. They will not be our children there, neither our father nor mother but will be all one in Christ. The question was asked of Christ regarding the seven brothers who married the same woman, whose wife would she be in the resurrection, Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. So do we err when we think we will know our natural friends there as we know them here. Christ continues by saying, *"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."* Matt. 22:29-30. So we will all be alike there; there will be no infants, neither aged ones, no crippled ones, no deformed ones, but they which shall be accounted worthy to obtain that world and the resurrection of the dead neither marry nor are given in marriage. Neither can they die any more for they are equal unto the angels, and are the children of God, being the children of the resurrection. Luke 20:35-36. We will know only the one Father there who is the spiritual Father of us all. We will all be His spiritual children being neither male nor female,

but all one in our blessed Savior. I once saw in a dream or vision the blessed Savior come in His glory. I heard the cry, the Savior cometh and his saint, taken up in the cloud of His glory, and heard the angry cries of the wicked as we were taken up from the earth. It seemed that we sailed around the throne of God in space, and all sang praises to His great name. Ye could only see the foundation of the throne which He sat on. We could not look upon His person because of His greatness. It was joy unspeakable. I am not able to describe the glory that I saw I am too weak. I cannot speak more. I hope I have not written anything that will be offensive to anyone.

It seems that my heart will melt, and my eyes wash away in tears. May God bless you all.

H. L. ROGERS

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PSALM 133.

*Behold, how good and how pleasant it is for brethren to dwell together in unity!*

*It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;*

*As the dew of Hermon, and as the dew that descendeth upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.*

*"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."- HEBREWS vi. 19.*

**A**NCHORS, you know, are made of different sizes. You may walk in the Queen's Dockyard, and there you may see anchors for a boat, and anchors for a three-decker. Yet all anchors are made in the same way, and are designed for the same purpose; and the little anchor that holds the boat is as useful and as much an anchor as that which holds the three-decker. So spiritually, there is hope in the heart of the babe. But the hope in the heart of a babe is but as the anchor of a boat; yet it holds that babe as firmly as the anchor holds the boat to which it is moored. But as the Lord increases hope, he increases the size of the anchor; and as the vessel and its anchor always bear a proportion to each other, so when he enlarges the size of the anchor he increases the size of the ship. Nay more, as he increases the size of the ship, he increases its burden, for these two are proportionate. Thus hope takes a more vigorous hold within the veil; it enters more deeply into the presence of God; it takes a firmer grasp of covenant engagements, electing love, the immutability of God's purposes, and the un-

changeable nature of the great eternal I AM. Have you not felt at times your hope sweetly enlarged, So that it almost attained to the "full assurance of hope?" Scarcely a cloud remained between you and God; and you believed you should ride triumphantly into the haven of bliss and peace; and having these blessed sensations in your heart, you could part with life itself at that moment to fall into the embrace of God.

Elder J.C. Philpot

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**PSALM 89: 1-2.**

*I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations.*

*For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.*

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**MEETINGS**

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**CONTENTNEA ASSOCIATION**

**T**he Lord willing, the Contentnea Primitive Baptist Association will convene with North East Church on Saturday before the second Sunday in October. The dates are October 10-11, 2009.

The Church is located on Piney Green Road approximately one mile off US 17 North of Jacksonville, N.C.

We welcome and invite all who love the truth to come and worship with us.

Elder Gene Lupton  
Association Clerk  
252-745-7441

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**EASTERN KEHUKKEE  
PRIMITIVE BAPTIST ASSOCIATION**

**T**he 2009 session of the Eastern Kehukee Association will convene, the Lord willing, with Flat Swamp Church located near Robersonville, North Carolina. The meeting will be held on Saturday, October 3 and Sunday, October 4. Preaching services will begin each day at 10:30 a.m.

Out of Raleigh, take US 64 East. Stay on this highway until you get to Exit 496. Take this exit and turn right at the stop sign onto Highway 13 and 11. Go to the second intersection and turn left on Big Oak Road. The church will be about 7 miles on the left.

We invite the ministers of our faith and order, our Brethren and all lovers of the truth to meet with us.

Naomi Coker  
Association Clerk  
252-823-0786

### NEW RIVER ASSOCIATION

**T**he two hundred and fifteenth annual session of the New River Association will convene the Lord willing at Indian Creek Primitive Baptist Church. Located in Floyd Co. Va. It will be entertained by Indian Creek Primitive Baptist Church.

Association will begin on Saturday before the fourth Sunday and will continue through Sunday the dates being September 26th and 27th, 2009.

Indian Creek Primitive Baptist Church is located on Highway 787 in Indian Valley, Va. Those coming in by routes 221, 52 & 8 go to Willis, Va. Turn on route 787 go approximately 7 miles to the church on left.

If you travel by interstate 81 exit ramp 114 turn right on Rt. 8 go till you see a Small Drive Inn Rest. on the left. Travel approximately 15 miles to church on the right.

We invite all ministers of like faith and order, also brothers, sisters and friends.

Kenneth Hopkins, Moderator  
J.B. Mitchell Jr., Clerk

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### SMITH RIVER ASSOCIATION

**T**he Smith River Association will convene, the Lord willing, at Long Branch Church on September 4, 5, & 6.

Long Branch Church is located on Rt. 40 in Franklin County, VA about 8 miles west of Ferrum and 14 miles east of Woolwine in the community of Endicott.

Those traveling Rt. 57 east or west in Patrick County, turn on Rt. 346 (fairly stone lake rd.). Go about a half a mile and take left on Rt. 623 (Union Bridge Rd). Go about 7 miles and take left on Rt. 788 (Thompson Ridge Rd.) Go about 3 miles and take left on Rt. 40 west. (Franklin St.)

Go about 2 miles to church on left. We invite the ministers of our faith and order, our brethren and friends to be with us.

Tony R. Horton  
Association Clerk

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### SOUTH OUACHITA ASSOCIATION

**T**he South Ouachita Association will be held, the Lord willing.

on Saturday and Sunday, September 26 & 27, 2009.

Rehobeth Church, located at El Dorado, Arkansas, 5 miles North on Hwy 7 and 1/2 mile West on Hwy 335, will host the Association. All lovers of the truth are invited to come and be with us.

Ned Barron  
Association Clerk  
318-778-4217



Tiffany Leah Brinson of Reidsville, N.C. and Anthony Luis Brewer of Eden, N.C. were united in marriage at 5 p.m. Saturday, June 20, 2009 at Belmont Estate, Reidsville, N.C.

The ceremony was officiated by Pastor of the bride, Elder Kenneth R. Key, of Greensboro, N.C. and directed by sister-in-law of the bride, Becky Brinson of Charlotte, N.C. The bride was escorted and given in marriage by her mother.

The couple honeymooned in Hawaii, and now reside in Surfside, Fla.

They grew up in Dan River Primitive Baptist Church on Highway 700, Rt. 2, Ruffin, N.C. and Sister Leah is one of our most lovely members.

The groom received a Bachelor of Science degree in business administration from University of North

Carolina at Greensboro. He is employed by Lowes Home Improvement, Pembroke Pines, Florida as manager.

Elder Kenneth R. Key

*CONTRIBUTIONS*

FOR JULY 2009

James Shelor, VA.....	5.00
Cleo Underwood, VA.....	5.00
Richard Lawless, VA.....	5.00
Lowell Hopkins, VA.....	5.00
Elder Carl Terry, VA.....	5.00
Jerry Somers, VA.....	15.00
Lessie Smith, LA.....	35.00

*OBITUARIES*

SIS. PEGGY COLLIE OWENS WEST

**O**n October 26, 2008 Sister Peggy was called from this world of sorrow and suffering. She was born on May 14, 1935 to our precious Brother John Siddle Collie, Sr. and Sister Nellie Dix Collie, who preceded her in death. Those, who are left to mourn her passing, are Dan Ervin West, her husband, Jeffrey Alan Owens, her son, and daughter-in-law Rita, Angela Marie Owens, her daughter, and Deidre and Seth Owens, her grandchildren. Her brothers, Brother John S. Collie, Jr. (wife Nancy), David F. Collie (wife

Janice), Brother Bob R. Collie, and many nieces and nephews also mourn her passing.

Sister Peggy asked for a home with Dan River Primitive Baptist Church on October 2, 1983. She was received and baptized along with her natural brother, Brother John Collie, Jr. Her parents were blessed to witness their baptizing. Sister Peggy suffered from many health problems. Due to her health she had to leave her job as Assistant Director of Nursing at Annie Penn Hospital in Reidsville. The Lord blessed her to use her nursing skills to help her precious mother with her medicine in Sister Nellie's later years.

Though she endured much physical pain, Sister Peggy always had a smile and a warm embrace whenever I was blessed to see her. My mom and I were blessed to visit with her once at Hospice before the Lord took her home. I'm thankful for that last visit with her.

Her funeral was held by Elder Haywood Wray at Wilkerson Funeral Home on October 29, 2008, and her body was laid to rest in Evergreen Memory Gardens to await the second coming of her dear Saviour. Elder Wray made the remark that he had been told that as she passed from this life, she had a smile on her face. This may best be expressed by the last verse of the hymn that was sung at her funeral:

*“Jesus can make a dying bed  
Feel soft as downy pillows  
are,*

*While on his breast I lean my  
head,*

*And breathe my life out  
sweetly there.”*

Sister Peggy believed in the lovely Saviour described so wonderfully in the following

two verses:

*“Where must a weary sinner  
go,*

*But to the sinner's friend?*

*He only can relieve my wo,*

*And bid my sorrows end.*

*Thou art, O Lord, my resting  
place;*

*The promised land I see,*

*And long to live upon thy  
grace,*

*And lose myself in thee.”*

May her family and all of us who mourn her loss, especially Brother John and Brother Bob, be blessed with the comfort that she believed in an High Priest that can be touched with the feeling of our infirmities and who, as the Son of man, wept at the loss of His brother, Lazarus, and as the Son of God called him by name from the tomb and said *“Loose him, and let him go.”* May we all be blessed to sorrow not as others who have no hope, but rather to be blessed with that witness from within as expressed in Ecclesiastes 7:1 the day of one's death is better than the day of one's birth. In all things may the Lord be praised

Humbly submitted by one who  
loved her,

Mary Hawkins



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*WELCOME, sweet day of rest,  
That saw the Lord arise;  
Welcome to this reviving  
breast,  
And these rejoicing eyes!*

*The King himself comes near,  
And feasts his saints today;  
Here may we sit, and see him  
here,  
And love, and praise, and  
pray.*

*One day amidst the place,  
Where my dear God hath been,  
Is sweeter than ten thousand  
days  
Of pleasurable sin.*

*My willing soul would stay  
In such a frame as this,  
And sit and sing herself away  
To everlasting bliss.*

**Watts.**

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Carry McDaniel	
Lillian Clifton Wood	

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 EDITORIALS
 

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*"And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" Matthew 24:3*



Elder J.B. Farmer

**H**ave you ever wondered about the second coming of Christ and about the end of the world, or the end of this age? The disciples of His day wondered, and they asked Jesus to

tell them how to recognize the events leading up to that day. If we are of that same heaven-born generation as His disciples, we are also concerned with the same thoughts. We desire to be given wisdom in these matters so that we will neither be deceived by false teachers and their false doctrines, nor caught off guard as that day approaches.

Jesus was very specific in His answers to His disciples as were the prophets and apostles when they were inspired to testify about the same things. Jesus said to take heed that no man deceive you for many would come in his name, and would even claim to be Christ, and deceive many. He said that some awful things must come to pass which would precede the very end things. He called these the beginning of sorrows. Jesus said that there must be wars and rumors of wars, famines, pestilences and earthquakes in divers places. He also said that His disciples would be delivered up to be afflicted and killed and that they would be hated of all nations for His name's sake. He said that many would be offended and that some would betray and hate one another. He said that iniquity would abound and that the love of many would wax cold. We have records of these kinds of things all through history even to this present time. But the end is not yet.

Concerning the very end things, Jesus said that this gospel of the kingdom shall be preached in all the

world for a witness unto all nations; and then shall the end come. He also said that the abomination of desolation spoken of by Daniel the prophet would stand in the holy place. The apostle Paul, when writing about the coming of Christ said that the day was not at hand or eminent but that two things must generate first. One was the falling away and the other was that the man of sin must be revealed, the son of perdition. John wrote of a beast that came up out of the earth, which had two horns like a lamb but spoke as the dragon. I am made to believe that the abomination of desolation, the man of sin and the beast with two horns are all the same person. Please read Daniel 11:34-45, Matt. 24:15-22, II Thes. 2:3, and Rev. 13:11. When that wicked one comes before the world proclaiming that he is God in the flesh and that he is setting up the kingdom of God upon the earth, the children of God will flee from him - knowing not his voice. The multitudes will be deceived, but the elect of God will not be deceived. I am made to believe that they are taught that Christ has already set up His kingdom in the hearts of His people, and that there will be no future kingdom set up here on earth.

Is it not apparent that we are in the period of the falling away? Some of the true churches have died out. Many have only a few members, and most of them are aged. Has there not been a great change in your lifetime? If these things are so, and it

seems apparent that they are, the thing remaining before the Lord comes is the revelation of the man of sin. This man of sin will claim to be the Christ who has come to set up his kingdom upon earth, and he will deceive the multitudes. But Jesus said, *"Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chambers; believe it not.* Jesus also said, *"For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part of heaven; so shall also the Son of man be in his day."* The children of God are not looking for Christ to come again upon the earth, but the deceived are. The apostle John said by revelation, *"Behold, he cometh with clouds; and every eye shall see him."* We do not know the day or the hour of His coming, but when these things begin to generate, we are commanded to look up for redemption draweth nigh.

We know that most of the so-called Christian churches, protestant and catholic alike, are teaching that Jesus is coming back upon the earth to set up a kingdom which will last for a thousand years. Dearly beloved brethren, I am made to believe that this is an impossibility. For Christ shall appear a second time without sin unto salvation. We are taught that when He comes, it will be in great power and glory. And He will come with His mighty angels in flam-

ing fire, taking vengeance upon them who know not God and who obey not the gospel. We are taught that when He comes, every eye shall see Him. We are taught that at His coming the dead in Christ will be raised first, and that those who are alive and remain will be changed in a moment, in the twinkling of an eye, and that they shall be caught up together to meet the Lord in the air. And so shall they ever be with the Lord. When the Lord comes, no flesh will be able to stand in His presence. The elements will melt with a fervent heat and the earth will be dissolved according to the scriptures. The wicked will be destroyed from His presence with an everlasting destruction. Since there will be no world left standing at the powerful, glorious coming of Jesus in that day, it appears that there will be no possibility of a kingdom being set up on the earth. I am made to believe that those who are promoting a thousand year reign of Christ to come upon the earth may be unwittingly preparing the way for the great deception and for the reception of the one who has been called the man of sin, the son of perdition, the abomination of desolation, the false prophet, and the beast who had two horns like a lamb and spake as a dragon.

The apostle John wrote of the thousand years reign of Christ along with his people in Revelation chapter twenty. John said, by the Holy Spirit, "And I saw an angel come down from heaven, having the

*key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath not power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went*

*up on the breath of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.”*

If God is willing, let us look carefully into this scripture and let us beg God to show unto us the truth of it. For we are fully assured that no one may know anything about the kingdom of God except by revelation from above. Speculation will do us no good here. The reasoning of a natural mind will always come to the wrong conclusion. The positions taken by the great minds of others are of no help. We must cast ourselves upon the mercy of God and ask for wisdom and understanding. It is certain that as God's little ones have a need to know the things of the kingdom, they will cry out to Him. And as a good father in nature that pities his children that cry unto Him and that gives them the things they need naturally, how much more will our Father in heaven supply His little ones with the things they cry for and have need of spiritually.

First of all, John saw an angel come down from heaven with the key to the bottomless pit and a great chain in his hand. The angel took hold of the dragon, bound him with the chain, cast him into the prison

of the bottomless pit, shut him up and set a seal upon him that he should deceive the nations no more for a period of a thousand years. Several question immediately arise. May God be merciful and gracious to give us the answers we need for our comfort and edification and learning.

What does the angel that came down from heaven represent? This appears to be none other than the great power of God, Who has all power in heaven and earth. He is in control of all things – events, men, the angels of heaven, and even the Devil himself. God formed the old serpent, the devil, with His own hand for His own purpose. Without a doubt, God has control of all of His creation, to do with it whatever He pleases. What was the purpose of the key and the chain and the bottomless pit and the seal? It seems abundantly evident that the purpose of God was to subdue Satan and to bind him and to lock him away in a place for a space of time where he cannot harm the children of God.

What is the thousand years period that the old serpent should be locked away? We are taught that with God a day is as a thousand years and a thousand years as a day. In other words, His ways are not our ways, and His thoughts are not our thoughts. His ways and thoughts are as high above ours as the heavens are above the earth. Where God abides is eternal day. There is no night there. God abides in His

people. The day of God's rule in the hearts of His people is as a thousand years. God has always been upon His throne. He has always ruled in the hearts of His people, from righteous Abel ahead to every heir of promise that has or ever will love His appearing. While God is ruling in the hearts of His little ones, Satan cannot come near. He has been subdued, bound, and locked away by the perfect sacrifice and resurrection from the dead of the Lord and Savior, Jesus the Christ. He destroyed the power of Satan, and He rules victorious over sin, Satan, death, hell and the grave.

Who are the nations that Satan should deceive no more until the thousand years are fulfilled? Who makes up the world of God's elect? The nations, or the world that is not deceived for the duration of the reign of Christ is not the whole world. But the remnant according to the election of grace makes up the number of those who cannot be deceived while God is upon His throne ruling in their hearts in His kingdom. One might think to say, "*How can Satan be bound and shut away, since we see his work on every hand in the world?*" Satan is bound as much as it pleased God even in this present world, for there is a measure of peace and order evident here. But we know that even though the whole world lies in wickedness, there is a much worse time coming. When Satan is loosed out of his prison, the measure of peace and

order in the present world shall be replaced with hatred and violence as has never been experienced. But Satan is bound where the children of God are concerned, because the Spirit of God abides within them and keeps them from the devil's deception.

What is the meaning of the scripture, that after the thousand years are fulfilled, Satan shall be loosed a little season? I am made to believe that in the very end of time, in the last hour of the sixth day, that Satan will be loosed in the world. This appears to be the time that Jesus spoke of when He said, "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*" It appears that in that day the whole world shall erupt in violence. Not only shall every nation turn on the other, but also individuals will do the same. But the elect shall not be forsaken. Jesus has promised that He would be with His people unto the end of the world, that He would never leave them nor forsake them. It is impossible for Him to lie or to fail in a promise. So, no matter what comes in the very end of time, we may be assured that His presence will be enough to sustain us through every trial and suffering. But Satan shall not have the victory. The Devil

and all his angels will be destroyed from the presence of Christ with everlasting destruction when Jesus comes and brings all things into perfect completion.

What were the thrones that John saw? And who were they that sat upon them? They were, doubtless to me, the thrones of the kingdom, and the children of God through the ages that have ruled and reigned with Christ in His spiritual kingdom. They were those that were persecuted for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their hands. The people of God are the ones that suffer for the truth's sake in this world. They are the ones that cannot worship the beast, the devil, to gain his favor, or to escape his wrath. They are the ones that will not fall down before his image, which image stands for the supposed good works of the flesh. They are the ones who have not received the mark of the beast in their hands, which is the spirit of wickedness, that rules and reigns in the works of the flesh of all the children of wrath. The children of God, rather, have been given the seal of the Holy Spirit, which keeps them safe in this evil world. They lived and reigned with Christ a thousand years. The children of God all lived and reigned and shall continue to reign with Christ in His kingdom from Old Testament times until the time when Christ came in the flesh, and even

until He comes in glory. Many have already fallen asleep in Christ and many more shall do the same before He comes in great power and glory. And many shall be alive and remain until His glorious appearing.

*"But the rest of the dead lived not again until the thousand years were finished."* Who are the rest of the dead? They, doubtless to my mind, are the ones that have fallen asleep in Christ. They are those that the beloved, inspired apostle called the dead in Christ that should be raised first. They are the ones that shall instantly be joined together with those that are alive and remain, who shall be changed in the twinkling of an eye at the coming of the Lord. Together, all the elect family of God from all ages shall be caught up together to the Lord in the air and shall ever be with Him. What does it mean that the thousand years were finished? To me, it points to the very end of time, when the world shall be destroyed. It indicates that day when Jesus shall appear in glory, and when all things shall be brought into completion. It means that great resurrection day. John said by revelation, *"This is the first resurrection."* To my understanding, this is the first and only resurrection to eternal life of the saints. There is also a resurrection of damnation for the wicked, which seems to me to be simultaneous with the first resurrection. This seems evident because of the words of Jesus. He said, *"When the Son*

*of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.*" It appears that all men, just and unjust shall stand before Jesus and be separated into two groups. Then shall it be truly manifested who are the children of God and who are the children of the devil.

*"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."* Those that shall have a part in the future glorious first resurrection of the bodies of the saints are surely a blessed people that were given grace in Christ Jesus before the world was made. They are holy in that they were set apart by God and sanctified by the blood of Jesus Christ, and made to be vessels of honor unto God. There is a first death, which is a natural death, to which all men are appointed. But there is a second death, which is that eternal lake of fire, where shall be cast the devil, the beast, the false prophet, death, hell, and all whose names were not found written in the Lamb's book of life. This second death has no power on God's redeemed people. By one offering He has perfected forever them that are

sanctified. Before the first resurrection, God's people shall be priests of God and of Christ, and shall reign with him a thousand years. After the first resurrection they shall be with Him in eternity. Peter said, by the Spirit, *"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."* They have reigned, are reigning, and shall reign with Him in His kingdom, which is set up in their hearts, which kingdom the world does not and can never perceive.

John said, *"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up of the breath of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."* " At the very end of the world, or the very end of this age, when the thousand years are brought to completion, Satan shall be loosed out of his



prison. His release is for the purpose of deceiving the nations, which are in the four quarters of the earth, which in this case, I am made to believe, stands for the wicked or the world at large. Then Gog, who is Satan, and Magog, which stands for the innumerable group of followers of Satan, shall go out together with the purpose of totally destroying the saints of God. When they surround the beloved city, and all seems to be lost, fire shall come down from God out of heaven and shall devour them. Now, what is the fire that shall come down from God out of heaven, other than the Lord and Savior Jesus Christ Himself? For the inspired apostle wrote, *“And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe.”*

Since this writing is getting lengthy, it must be brought to a close. So, what else John saw, the Lord willing, I will endeavor to mention only briefly, and this without further comments on the scripture. John said, *“And I saw a great white throne and him that sat*

*upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”* May each of His children be given an eye to see, an ear to hear, and a heart of understanding to the praise of the glory of His grace. May we be kept in the true faith once delivered unto the saints. It is a fearful thing to fall into the hands of the living God.

This was written in love and  
in hope of eternal life,  
J. B. Farmer

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### PSALM 9:2.

*I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.*

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**CORRESPONDENCE**


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Signs of the Times,

Tony R. Horton,

**M**y subscription to the Times expires this month so I'm sending \$20.00 to renew my subscription for one year and the balance for a small donation to use as you see fit.

I am almost 84 years old and as long as I can see to read I don't want to be without it.

May God bless you all,  
Ruby Queen

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209-3105 S. Main  
Penticton B.C.  
Can. U2A 7H1

Dear Brother Horton,

**P**ardon my negligence for not sending my renewal on time. But the Signs is good news to us here in this spiritual desert land. Please renew for 2 years starting June 2009 and the remainder for the extra postage in making it to Canada.

Thank you,  
Donald E. Ferguson

7-29-09

Dear Ones,

**I** am sorry about this I am 85 years old. So please forgive me. I am almost blind. Have to use a magnifying glass to read.

I love the Old School Primitive Baptist Churches so and go to church as often as I can.

The other \$5.00 in memory of my late husband, Elder John Clovis Townley.

A little sister in Christ Jesus I hope.

Love,  
Frances Townley Neal  
301 Troutt St.  
Denton, Arkansas  
72019-2489

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July 17, 2009

Tony R. Horton  
Circulation Manager and Treasurer  
1429 Howlett Street  
Hillsville, VA 24343  
Dear Tony Horton,

**I** have thoroughly enjoyed so many of the writings in the Signs, especially the Editorial section for the past several months. As I read them, it feels so good to know that there are others who believe as I do, and who express those beliefs in such a comforting way. I am so glad that the triune God is in control of all things. It makes all things OK. Romans 8:28 is such a comfort,

which says *“And we know that all things work together for good to them that love God, the called according to his purpose”*.

Please renew my subscription to the “Signs of the Times” for a year. Enclosed is a check for more than enough. Use it as you see fit. It has been such a blessing to receive my copies for many years now. Sorry I am late renewing.

My prayer is one of thanksgiving, because the Lord continues to bless each of his Elect each day that we are here in this low ground, and I have a hope that I am one of the Elect.

Humbly submitted,  
Charles Mathew  
P O Box 74181  
Baton Rouge, Louisiana  
70874-4181  
(225) 775-8078

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**PSALM 89: 13-16.**

*Thou hast a mighty arm: strong is thy hand, and high is thy right hand.*

*Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face.*

*Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance,*

*In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.*

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**VOICES OF THE PAST**

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**Mr. & Mrs. H. L. Rogers**

**“BUT HE, THAT ENTERETH IN BY THE DOOR IS THE SHEPHERD OF THE SHEEP”**

*“Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.”*  
**John 10:1.**

**I**t is probable that ninety per cent of the population of the people of the world is trying to enter into the sheepfold or into Heaven some other way instead of by the door, which is Christ. I suppose the reason is that the door is closed to them, so they are trying to climb in some other way. The door was closed against the goats or repro-

bates when God made the choice in Christ before the world was. It has been closed ever since and will be forevermore to come, so in trying to climb in some other way other than the choice and grace of God, they are seeking to steal and rob God of the honor of saving His people according to His own will and pleasure.

Christ did not come to earth to turn goats into sheep, there never has been a goat turned into a sheep and never will be; neither has there ever been a sheep turned into a goat. Goats were made goats in the creation, and sheep were made sheep also in the creation, as was everything else, for God decreed when He made the earth and all its inhabitants that everything shall bring forth seed after his own kind. He created His people or children in Christ as the seed of Christ. The children of the devil or Satan were created Satan's seed, and cannot be turned into children of God, being regenerated and born again is not the thing which makes them the children of God, but they are regenerated and born again because they are the children of God. They were the children of God in the creation, and by transgression fell under condemnation to the law of sin and became alienated to God temporarily, so He, God, sent His only begotten Son into the world to redeem them and reconcile them to Himself. Redeem means to ransom; from bondage, rescue makes atonement for, perform, recover that which is right-

fully yours but has been temporarily lost from you by some illegal act or some other procedure. Christ continues in this 10th chapter, *"But He that entereth in by the door is the Shepherd of the sheep, to Him the porter openeth; and the sheep hear His voice and He calleth His own by name and leadeth them out. And when He putteth forth His own sheep, He goeth before them and the sheep follow Him, for they know His voice. When the Lord calls His people, they know His voice though they never heard it before. Paul knew the voice of the Lord when He called to him, though he never knew the Lord before, but when the voice spoke to him, he said, "Who art Thou Lord?" So when the Lord calls to His sheep, they always hear, answer, and obey. Paul took all his orders from the Czar up until this time; he had never prayed to the Lord before. "Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that come before Me are thieves and robbers, but the sheep did not hear them. I am the door, by Me if any man enter in he shall be saved and shall go in and out and find pasture. Christ, our blessed Lord, is the only door whereby anyone can enter into the heavenly kingdom; none can enter in through this door except those whom He calls in and not one of them called by*

*Him ever refuses to enter, for He never calls any except those who were chosen and created in Him before the world was. I am the good Shepherd, the good Shepherd giveth His life for the sheep," 11th verse. "I am the good Shepherd and know My sheep and am known of mine. As the Father knoweth Me even so know I the Father, and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring. (Notice how impressive He makes it, I must bring them) and they shall hear My voice, and there shall be one fold and one Shepherd." 14-16 verses. He here was talking to the Jewish fold and then other sheep; as I think were the Gentile people. Notice He says them also I must bring and they shall hear My voice. The bringing comes first; one must be regenerated and born again before he can hear His voice. Life must precede action or knowledge or feeling,*

There seemed to be a division of opinion among the Jews as to whom this man was. Many of them, those unbelieving Jews said, He hath a devil, others said these are not the words of him that hath a devil. Can a devil open the eyes of the blind? The Jews gathered, *"round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you and ye believed*

*not: the works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you. My sheep hear My voice, and I know them and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of My Father's hand. I and My Father are one."* So when He had thus said that I and My Father are one, then the Jews took up stones again to stone Him. *"Jesus answered them, Many good works have I shewed you from My Father, for which of those works do ye stone Me? The Jews answered Him saying, For a good work we stone thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God."* As Christ said they had seen the many good works and miracles which He had done, such as raising the dead, giving sight to the blind cleansing the leprosy and walking on the water and many other wonderful works, but all of this did not convince the carnal minds of men that He was the Christ, nor did it produce in them any spiritual effect. How could material evidence be any stronger to the carnal minds of men that He was the Christ?

Does not this all prove what the apostle said, *"The natural man receiveth not the things of the*

*Spirit of God: neither can he know them, because they are spiritually discerned?"* Christ on another occasion said to the unbelieving Jews, *"Why do ye not understand My speech? Even because ye cannot hear My word."* This is the reason the ungodly world has never and will never believe the truth; they can not hear the words of truth, ears they have and hear not, eyes they have and see not, hearts and understand not, and so they can not receive the love of the truth because they can not understand it and do not want to understand, for they hate it. The apostle says, *"And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they might all be damned who believe not the truth, but had pleasure in unrighteousness."* 2 Thess. 2:8-12. We find again that Christ in speaking to these same people says, If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed;

but ye seek to kill Me, because My word hath no place in you. I speak that which I have seen with My Father: and ye do that which ye have seen with your father. They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to Him, We be not born of fornication, We have one Father even God. Jesus said unto them, If God were your Father, ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of yours father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell you the truth, ye believe Me not, which of you convinceth Me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God. John 8:36-47. Who would have the courage to say that Christ came to earth to suffer and die the cruel death of the cross for these children of the devil, and if He did not, why say that He died for every

man or to give every man a chance to be saved? The world tells us that the Old Baptists believe that some are born for heaven and some born for hell, and if that be true, God would be an unjust God, but I go back further than that even to the creation. God made the devil and made him a seed to serve him and to be cast into the lake of fire with him. Nothing ever changes into something different from what it first was. The seed of the serpent has never changed into the seed of Christ and vice versa. God made the two seeds in the beginning, the seed of the serpent and the seed of the woman; the woman representing the Church, the seed of Christ; and decreed that the seed of the serpent shall bruise the heel of the seed of the woman and the seed of the woman shall bruise the head of the serpent and his seed; for He says, I will put enmity between the two seeds. Do we not see that enmity strongly manifested in our days?

We never knew a goat to turn into a sheep, neither a sheep turn into a goat, for God decreed, that everything shall bring seed after its own kind, whose seed is itself, and it was so. It seems that the seed of the serpent is much greater in number than the seed of the woman, for the bond woman hath many more children than she hath an husband.

H. L. Rogers

## EDITORIAL WAR

*"O wretched man that I am Who shall deliver me from the body of this death." (Rom. 7:24).*

**M**ethinks as I sit here at my desk and ponder the works of God, I am sure that no portion of Holy Writ contains more tragic pathos than this one does. I am likewise sure that it means nothing to him and her that has not experienced the wretchedness with which the apostle was beset. Too, one that has thus, from day to day, experienced this wretchedness will not be found denying the sovereign work of God in measuring to poor and wretched sinners the measure of faith and grace. What a hard and unbecoming doctrine it is to dangle before poor sinners the doctrine that their life is what they make it. The apostle tells the young minister what to speak. Now are we going by that, or are we going to hew out another way? If so, they may not hold water when we get them. (Jer. 2:13) The way of God's saving grace is a fountain of living waters. This fountain does not rise in the heart of God's children whether the old one, or the new heart. Or does it? If it does rise in the heart of God's children, it is high time that we get the fountain primed and flowing. If it does not rise there, to be consistent, it is high time for any of us not to say that we are able to bring more cleansing powers to the fountain, or

that we can stymie the amount of cleansing done by the fountain.

Does the sinner, dead in his own sin, bring this warfare about? Does he start the activity that causes his wretchedness? Far from it. He is in peace. There is not an opposing force operating against his will, against the law of his mind, -natural mind, which is the only one that he has or that he knows anything about. Again, if this opposing force is sent into him independent of his natural mind, has he then, by that natural mind, got to maintain the warfare?

Nay, isn't it true that the Lord, who undoubtedly sends this stronger force into this strong man, the One that maintains and finishes this work?

Now let us inquire: Have you been brought to this wretched state? Let us inquire a little further about Paul's experience: Who was it that brought the "*lest*" into Paul's life? Was it Paul or the Lord? Wasn't it the Lord that is inspiring Paul to say, "*lest I should be exalted above measure, through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*" Here is one of the greatest mysteries that the child of God has ever met. Did God sit idly by and let Satan give this messenger? Let me look back across the vista of the ages and look in on another servant of the Lord.

Did Satan discover the status of Job before the Lord? Was it the will of God for Satan to subject the servant of the Lord to all of the terrible conflict of soul and heart and mind? Ask yourself, Who spoke first about Job, Satan or the Lord? Did Satan seduce, captivate inveigle, outmaneuver the Lord into letting him send His servant through all of this hell?

I am not in the least afraid of what I preach and write. I am often carried into the depths of the slough of despondency as to my relationship with the kingdom of heaven; but the kingdom, never. It is a great mystery but no less the truth, that the Lord sent this terrible conflict on Job. Just recently I heard a man, in his preaching, say that God did not ever use the devil in saving His people. If ever a creature was used, God never used the devil in saving. How much difference is between Job's cry of despair and Paul's cry of wretchedness? Whose hand and power was it that set off the series of events that brought about the trial of each man? Do not be so naive as to suggest to me that it was, in either case because that they were disobedient servants. It was to purge them, try them, wean them, separate the vile from the precious in each of their lives. This trial, this purging is not for lack of fruit-bearing, but it is to cause more fruit to be on the plantings of the Lord. Ah, what a tormenting doctrine it was to poor old Job when his company of so-called friends, taunted him with



that sullied vague doctrine that his condition was because of the lack of fruit-bearing. Our dear Saviour said *“every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”* (John 15:2)

The children of God have ever felt their sins. The more grace that was given them, the greater feeling of leanness and barrenness. Not the first carping critic can find fault with Paul's life after the Damascus road event, and yet no poor sinner was ready to confess his present sinful condition any more than was he. And Ah, that word, And yet. Go back with me a little ways in his life. At the time of his astounding conversion he was yet breathing out threatenings and slaughter against the church of God. At this time he had no conflict; he did not know the meaning of the Christian warfare; he did not know the first thing about wretchedness. But learned a great lesson all at once, and kept right on learning as long as he lived. The first lesson was from heaven, all subsequent lessons were from the same source. These lessons were not because he was disobedient. The warfare of the saints is not based on such cunningly laid fables as that. As he was “yet” breathing out the threatenings and slaughter against the church of God, “yet” after the cessation of this wasting of the church there is not an instance of his going back under that “yet”. He did not outwardly live in sin anymore. No man had more sadness in his life than Paul; “Yet”

the argument that our blessing and chastenings come to us according to the way we walk and talk falls to ground, and there is not enough logic to put that kind of spurious doctrine together again as it pertains unto the apostle.

His labors more abundant; in stripes above measure, in prisons more frequent, in deaths (among death) more often. This is the life and experience of the obedient Paul. He was blessed to live in the flesh (Christ living in him) in an honorable way, but instead of receiving greater blessings for it, he received more abundant, above measure, more frequent and more often the afflictions of the gospel, which is saying that his warfare waxing heavy and weighty, was not brought upon him because of his sinning more.

From the moment the Lord visited Saul on the Damascus road his warfare started. From that time his sufferings grew in intensity until his death. From that time his devotion, his obedience to the precepts and commandments of the law to Christ, were above reproach. How precious it is to know that the warfare is not a punishment, but that it is the way of the Lord in the trial of His saints. *“Blessed be God even the Father, of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves*

are comforted of God, for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the induring of the same sufferings which we also suffer." etc. (Cor. 1:3, 5). What glorious dealings are these. The apostle tells these brethren that his sufferings are (not because of his disobedience, but) for the salvation of others.

*"It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I can not tell; or whether out of the body, I can not tell; God knoweth; such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and he heard unspeakable words, which is not lawful for a man to utter, Of such an one will I glory: "yet" of myself I will not glory, but in mine infirmities. For though I would desire to glory, shall not be a fool; for I will say the truth; but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me, And lest I should be exalted above measure through the abundance*

*of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For (in behalf of, or because of) this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."* (2 Cor. 12:1, 10; Rom. 5:3, 5; 1 Pet. 4:12, 14; Mat. 5:10, 11). What a travail of soul that Paul is going through. It is not any wonder that David, in speaking of those that go down to the sea in ships, that they reel to and fro (Psa. 107:27); it is not any wonder that Job said, *"When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day."* - (Job 7:4) It is not any wonder that David, in telling his own travels, says, *"I am poor and needy, and my heart is wounded within me. I am gone like the shadow when it declineth; I am tossed up and down as the locust."* (Psa. 109:22, 23)

What do you see? Do you see a

man that God has favored with abundance of revelations, and yet he is buffeted, smashed at from every direction, that war is raging in his mind, and his soul is in despair and Wretched. If you do, methinks that saving grace, the trial of your faith, the hardships of a soldier of Jesus Christ are strange things to you, and that, without the interceding work of divine mercy, you will never have a warfare, therefore will never have the victory bestowed upon you.

Dearly beloved readers, do not think that a strange thing is happening to you when this mighty chain of God's power comes upon and binds you. It is God at work within and upon you. Your reign of sin is ending as a reign. It has reigned supremely. There has not been any conflict between two warring powers. Peace and contentment has been your lot. When in nature we do not visualize a power of such force as coming upon us to disannul everything that we have said, nor are we able to comprehend a power that is able to make void everything that we have done. To that being (and if you and I are children of God, to us) nothing has ever happened to shatter his or her faith in our integrity. We are at home in the body, and have never been present with the Lord, thus being complete in our own resources. Do you remember, dear ones, the first inkling that God gave you that your house was not so with God? If so, as sad as it is, you are highly blessed and favored of God.

If this has come upon you, it follows that you will never be the same any more. War has come to your house. Heretofore, if some saint had spoken in sorrow about being molested by Satan, you would not have known of what they speak. Now you know. Now heaven is dealing with you. This you had not known. You were at home in the body, and the kind of teaching that one at home in the body had taught you that a follower of the Lord would have a happy and serene life here and afterwards heaven and immortal glory. But the scenes are changing. The delusive vision is passing away. Your hand is often reached for the eyes to brush away that which impedes the sight, but repeated efforts to remove the sorrows of the way are a failure. The dust (we are dust) is thrown into a disarray by the clash of the armies, and the maze causes consternation.

This war, when it begins, causes everything to be disarrayed and out of order. We begin to try to restore things as we had been led to think we could at any time do. Now the taste of blood is to be had. What a shock, for it is our blood being shed. Devastation has come into our life. The things we had depended on will not buoy us up. The bread that had strengthened us has lost its taste and is stale; the drink in our cistern has lost its assuaging power of our thirst, and it is fast leaking out (Jer. 2:13) The clothing of our dexterous weaving will not cover our nakedness any longer. The dire necessi-

ties that arise when war is spreading over the land causes deep groanings.

As the stronger antagonist begins the steady dealing with the strong, his first act is to overpower and bind him. It would seem that all theologians agree that this is Christ dealing with a sinner. The first thing they read is the binding of the strong man. And they leave that reading, they leave what they have clearly in the letter seen, and at once they leave the spot and go forth telling sinners that they have things in your hands, that you are the master of your destiny, that you are a free moral agent, that you can please God by going to heaven, or you can displease him by taking the road to hell. You can do as you please, because it is up to you. That is not the experience that every strong person has been brought to that has been dealt with by the stronger man. He is first bound. Now have you been bound? Secondly, he will spoil his goods.

Now, dear reader, has yours been spoiled? He will disarm him and her of every weapon and tool that they thought they had. Has the fight been taken out of you? Have you lost your resistance? Have the things that you had depended on and trusted in, failed you? He will spoil your house. Has yours been spoiled? Do you now cry out in anguish that your house is not so with God. If so, to these things, the war has set in, and the ravages of it will last as long as you are in this vale of

tears.

Warfare reduces the arms of every warrior if they are not replenished. These arms have been removed and wrest out of your grasp, and you are left to the greatest conflagration a sinner has ever experienced. The combat is between the works of the flesh and the fruits of the Spirit. They both are in us, if so be that the stronger has come upon us. I am sure that if it were a ball game Paul was discussing, that each reader could give a clear description of it play by play. How many can give a description of the sorrow and anguish that is produced in the heaving bosom of everyone exercised in this way. Oh, they say, that is not a mystery. Anyone that can read, can instantly tell just what is under consideration. You may think that I am impugning the motives of million of Christians. But I assure that you I am not. I am taking the Bible as my only man of my counsel. Of Primitive Baptists I am sure, and they profess to believe that *“we take the Scriptures of the Old, and New Testaments as the inspired words of God, and they are the only rule of faith and practice.”* If they live up to that well and good. If they do not, there is not anything good about it. By far the greater portion of them spend a lot of printer’s ink in telling us that they can handle this situation of the works of the flesh and the fruits of the Spirit being in them. But Paul denies that. He says, *“The flesh lusteth against the*

*Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye can not do as you would.*" I am sorrowful because of this. I would like to be able to do as I would, and if I am not badly mistaken, I have a desire to do good, but I am not able to do so. I fit the description of those that Paul gives of these Galatians. Do you? If so, the warfare is intense indeed.

This warfare is alike in every child of God. The intensity and degree may vary, but the warfare is the same. The hymn writer said,

*Tis seldom I can ever see  
Myself as I would wish to be;  
What I desire, I can't attain,  
From what I hate. I can't re-  
frain,*

and I am sure that this is the wailing cry of every sorely tried warrior in this warfare. It was the lamentation of Paul. Is it of you? Or can you attain to that which you desire? If so, can you refrain from what you hate? If so, the warfare has not started in your life.

*"That which I do I allow not; for what I would, that do I not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform*

*that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members. Warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God but with the flesh the law of sin."* (Rom. 7:15, 25).

My heart's desire is that it might be made manifest that our victory and deliverance comes through Him that led captivity captive and gave gifts unto men, and among those gifts was fighting the good fight of faith which saves and makes whole. (Mark 5:34; Luke 8:48; 7:50; 18:42)

W.D.Griffin

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*"Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."- PROV-ERBS xix. 20.*

**W**HAT lessons we need day by day to teach us any-

thing aright, and how it is for the most part "*line upon line, line upon line; here a little, and there a little.*" O what slow learners, What dull, forgetful scholars, what ignoramuses, what stupid blockheads, what stubborn pupils! Surely no scholar at a school, old or young, could learn so little of natural things as we seem to have learned of spiritual things after so many years instruction, so many chapters read, so many sermons heard, so many prayers put up, so much talking about religion. How small, how weak is the amount of grace compared with all we have read and heard and talked about. But it is a mercy that the Lord saves whom he will save, and that we are saved by free grace, and free grace alone, through the blood and righteousness of the Son of God. "*He of God is made unto us wisdom and righteousness and sanctification and redemption;*" so that if we have him we have everything, and if we have him not we have nothing. Where these things are felt they will cause exercise of soul, with many prayers and supplications to the God of all our mercies; and all this will strip and empty us of that light, superficial, and flimsy profession which seems so current in our day.

Elder J.C. Philpot

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## CONTRIBUTIONS

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FOR AUGUST 2009

Carlton Sumner, Va .....	5.00
Charles Mathews, LA .....	35.00
Henry Lanier, NC .....	5.00
David Pittman, VA .....	5.00
Ruby Queen, KY .....	5.00
Amy Heppler, AZ .....	5.00
Francis Neal, AR .....	5.00
<i>(In memory of Elder John Townley)</i>	
Dorothy Callahan, NC .....	5.00
Don Ferguson, BC CAN .....	45.00
David Spangler, VA .....	5.00
Glenna Link, TN .....	20.00
Loy Rodgers, AR .....	5.00

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## OBITUARIES

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### SIS. OPHELIA "PHOEBE" BIRD

**O**n August 16, 2009 Sister Bird was called from her suffering. She was born on March 5, 1924. She had many health problems, But now by the grace of God those tribulations have been removed.

She is survived by two daughters, Diane Calderera , Laura Crowell and one son, Perry A. Bird, four grandchildren and three great Grandchildren, and a host of friends.

She attended the Primitive Baptist church for many years with her husband of 56 years, Miles Bird, before asking for a home at Pleasant Hope Primitive Church on April 23, 2006. She was baptized on May 27, 2006 by Elder C.C. Morris.

Sister Phoebe's funeral service was held at August Centuries Memorial Chapel.

Her favorite song was "*There Is A House Not Made With Hands*". A Song she called for at almost every meeting.

Miles T. Bird (*Husband*)

## CARRY MCDANIEL

It is with a sad heart that I try to write an obituary of our sister Carry McDaniel.

As we were the last two members at Old Mountain Church.

She joined April 14, 1979 and was baptized May 19, 1979. She passed away Oct. 27, 2008 in the Danville Hospital after a lengthy illness.

She was trustee and treasurer of the church for a number of years Sister Carry was born in Pittsylvania County, Va. September 22, 1926 to the late Robert Lee Brumfield, and Annie Maria Dalton Brumfield on

September 18 1948. She was married to Gilmer Mc Daniels.

She was a graduate of Schoolfield High School and was retired from Dan River Mills. She has lived her entire life in Pittsylvania County and Danville, Va. And been in declining health the last two years.

In addition to her husband, of the residence she is survived by three sons. Ted Mc Macdanie and his wife Linda, of Winchester, Va. Alan McDaniels and his wife Deneta, of Danville. Va. And Dannie Mc Daniels of the residence, four grandchildren. Michelle Walls and her husband, Josh of Newport News, Va. Brian McDaniels and wife Miracle of Poway, Ca. Morgan McDaniels Winchester, Va. and Christopher McDaniels of Danville, Va. She also is survived by one great grand grandson, Jaden Walls of Newport News, Va. and one step granddaughter, Ivy Foy of Poway, Ca. She was predeceased by two brothers, Perrow Brumfield and Ollie Brumfield, and four sisters Mamie Brumfield, Doris Rowland, Sagester Hudgens, and Minnie Rowland. Memorial service was held Oct. 30, 2008 at Wrenn and Yeatts Westover Chapel by Elder Mark Terry. Grave side service was held at a later date.

Written by one who loved her,  
Sarah Barker

## LILLIAN CLIFTON WOOD

**O**ur Heavenly Father has called from our midst another precious member of Dan River Primitive Baptist Church. It is with much sadness that I attempt to write a memorial for Sister Lillian Clifton Wood.

Sister Lillian was born on July 27, 1924 in Draper, NC. Her parents were the late Alga D. Clifton and Rosa Elizabeth Rakes Clifton. Her parents moved to the Vesta area when Sister Lillian was small. She lived in that community until she married.

On February 14, 1942 Sister Lillian married Brother Harley Wood. They made their home in Pelham, NC. Brother Harley served in Germany during World War II from 1942 to 1946. Sister Lillian was an excellent homemaker. She also worked for Burlington Industries for seventeen years.

Brother and Sister Wood were blessed with four wonderful children: a son, Danny, who died the day of his birth, a son Mark C. Wood, and two daughters, Brenda W. Spangler and Rita W. Paschal.

Sister Lillian was a firm believer in Salvation by Grace. She received a precious hope in Christ. She and her husband asked for a home at Dan River Primitive Baptist Church on June 13, 1976. They were baptized by their pastor, the late Elder David Spangler. Sister Lillian loved her church and brethren. She would

always greet her church family with a sweet smile and a gracious embrace. She attended regularly and gave her support as long as her health permitted. Her love for the church and interest in the welfare of Zion never wavered. Sister Lillian always inquired about the welfare of her brethren and her church. The last several years of her life she was unable to attend services. Sister Lillian departed this life on February 26, 2009. She is survived by a son, Mark C. Wood and wife Charlie Mae, daughters Brenda W. Spangler and husband Wayne, Rita W. Paschal and husband Irvin, six grandchildren, four great grandchildren, one brother, Bill Clifton and a sister Reva Reeves.

Sister Lillian was preceded in death by her parents, her husband, Harley Wood, an infant son, Danny Wood, a grandson, Anthony Paschal, two brothers and three sisters.

Her funeral was conducted at Dan River Primitive Church on February 28, 2009 at 11:00 A.M. by her pastor Elder Kenneth Key. Her body was laid to rest beside her husband, Brother Harley Wood, in Dan River Church Cemetery to await the Resurrection Morning when Christ shall come to gather his children home.

May God comfort and sustain her family and all who mourn the loss of our dear sister but we are made to believe by hope that our loss is her eternal gain.

Written by one who loved her,  
Phyllis H. Stroud



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

*They greeted each other with unconditional love  
The kind that comes from God above.*

*They preached salvation, pure and sweet  
Sometimes they washed each other's feet.*

*They took communion with bread and wine  
Knowing it came from God's living vine.*

*They sang songs from Lloyd's hymn book  
No music was needed, they had what it took.*

*They ended with the parting hand  
Leaving with the hope of a better land.*

*They taught me all of these great things  
And I learned what true salvation means.*

*I'd watch them sing, preach, and pray  
I knew there was no other way.*

*Today when I go to church  
I seek out the Old Baptists first.*

*Knowing they practice what  
they preach  
Makes me want to be where they  
meet.*

*My mom and dad loved it so  
No other place would they go.*

*So I'm following their lead  
As I try to live my life.*

*And the "Hope of Salvation"  
Will forever be my guiding light.*

*Written by: Wynette Allen Smith  
In memory of my parents: Elder  
Milton J. Allen and Ruth Mitchell  
Allen November 1, 2008*

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## EDITORIALS

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**"GO AND SHEW JOHN AGAIN  
THOSE THINGS WHICH YOU  
DO HEAR AND SEE."**

*St. Matthew 11:4: "Jesus answered and said unto them, Go and shew John again those things which you do hear and see."*



Elder Cleo D. Robertson

**A**s Jesus spoke these words, John was in prison. No doubt, John was in a natural prison; but I also believe that he was in a spiritual prison. Each of you who have been called out of nature's darkness and into His marvelous light can witness with John. I believe that John typifies the church. In your experiences have you not come to the place where you felt to be in prison. Where you felt that the Lord had turned His face from you; that He had completely forsaken you. And there was no one who could help you; that could reach your case. You felt that you had come to the end of the way.

My dear people, so much of my time is spent in prisons and dark places. So much of the time I feel separated from the people that I love so much and surrounded by the things of the world. I believe John

was in this condition. This was the same John that had leaped for joy in his mother's womb at the salutation of Mary, mother of Jesus. This was the same John who saw Jesus coming to be baptized and said, "*Behold the lamb of God that taketh away the sin of the world.*" This is the same John who baptized Jesus in the river Jordan and who saw the heavens opened and the spirit of God descending like a dove and lighting upon Jesus and heard a voice from heaven saying, "*This is my beloved Son in whom I am well pleased.*" This is the same John of whom Jesus said, "*Verily I say unto you among them that are born of women there has not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he.*" Yes, even John had come to the place where he was made to doubt and to wonder and to inquire, "*Art thou He that should come or do we look for another.*" My dear people, have you not come to the place where you inquired of Jesus through your groanings - Lord, is this the way? Lord grant some evidence that I might know that this is the way. Lord, have I been completely deceived in the whole matter. Grant a handful of purpose along the way.

Jesus was walking upon this earth at the time that John was in prison. He had the power that he could have presented himself there

in person to John, but John had to learn the same lessons that you and I must learn. He had to learn to live in this life by faith. Jesus sent two unto John. To me, this is faith and hope that were sent to comfort John, just as in this day the Lord sends faith and hope unto every child that is called by His grace. Yes, when you feel that time and just in the right amount.

I also believe that this is setting forth the calling and qualifying of God's ministers. Today, there seems to be so many that are so anxious to be ordained as ministers; but my dear people, if God has not called them, what do they have to say that is comforting and edifying.

In the scripture Jesus showed these that He sent to John His power, His love, His mercy, and then He sent them telling them to "*go and show John again those things which you do hear and see.*" John has to be shown again and again as you and I; for so often we find ourselves in prisons and in dark places. These ministers whom Jesus had sent had something to say that was comforting to John because Jesus had shown them and told them these things. They had been qualified by the Lord. They had to tell of those things they had heard with their own ears, seen with their own eyes and handled with their own hands.

*"Go and shew John again those things which you do hear and see, the blind receive their*

*sight.*” There was a time when we were blind, that we thought we were as good as anyone else. We had heard the name of Jesus, but we knew nothing about Him. We had seen the church with our natural eyes, but it meant nothing to us. Then when we received our sight, we saw the terrible condition that we were in, We saw what great sinners we were. We saw how wretched, undone and lost that we were unless saved by the grace of God. We saw as Isaiah said, *“In the year that King Uzziah died I also saw the Lord sitting upon a throne, high and lifted up and His train filled the temple.”* Yes, there must be a death for us to see the Lord high and lifted up. We saw also for the first time the beauty of the church, the Lord’s people. We saw those who walked with bowed heads and heavy hearts; and though we desired so much to be one of them, we felt too vile and too unworthy. When I think of the blind receiving their sight and their eyes being opened as it were, I think of the old prophet Elisha as he was compassed about by a host of his enemies. *“And his servants said unto him, alas my Master! how shall we do?”* And the old prophet answered, *“Fear not: for they that be with us are more than they that be with them, and Elisha prayed, and said, Lord, I pray thee open his eyes, that he may see. And the Lord opened the eyes of the young man and he saw: and be-*

*hold, the mountain was full of horses and chariots of fire round about Elisha.”*

*“Go and shew John again those things which you do hear and see and the lame walk.”* When one is lame, he cannot walk of his own power. When one is brought to realize that he is in a lame condition, he begins to look for any crutch that the world has to offer. A child of God is brought in such a way that he finds no crutch. He finally comes to what seems to him to be the end and is made to beg unto his God for help. There was a certain man who had an infirmity thirty and eight years lying on one of the five porches of the pool at Jerusalem. To me the five porches are as the five stones that David selected from the brook and used only one to slay Goliath. They represent the five books of the law. This man was under the law of sin and death and realized that no man could help him; for when Jesus said unto him, *“Wilt thou be made whole?”* The man answered, *“Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.”* Jesus saith unto him, *“Arise, take up thy bed and walk.”* Only the Lord could help his condition. Yet, his bed of trials and afflictions must go with him.

*“Go and shew John again those things which you do hear and see, The lepers are cleansed.”* Leprosy represents sin and

only through the shed blood of our Lord and Saviour Jesus Christ is one cleansed of this disease. Only those that the Father gave Him of which He lost none are cleansed. How precious is the hope in our breast that we are included in that number that he suffered, bled, and died on the cross for.

*“Go and shew John again those things which you do hear and see and the deaf hear.”* Wasn't there a time with you when you were deaf to the gospel. When you heard only words that had no meaning to you. Yes, a time when you could see the tears rolling down the cheeks of one with his head bowed and you wondered why. Yet, there came a time when you were given spiritual ears to hear, and the good news from a far country touched your heart. When Christ says, let those with a hearing ear hear, can any man close up this ear? Can you refuse to hear? No, this is the effectual work of a sovereign God who speaks and it is done and commands and it stands fast.

*“Go and shew John again those things which you do hear and see; The dead are raised up.”* I believe in a God who has all power in the armies of heaven and among the inhabitants of the earth. I believe in one who can raise those who are dead naturally, but I believe the reference here is to those who are dead spiritually. There was a time when you were dead to the things that be of God. There was a time

when you were too much a part of the world to have any interest in the things of the spirit; and yet, at the appointed time, it pleased this sovereign God to separate you from the world, showing you were predestinated to be conformed to the image of His son. Yes, it pleased this God to raise you up from the dead; and you were able to witness with David when he said, *“He brought me up also out of a 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.”* Your baptism was typical of the resurrection as you were buried in the liquid grave and raised again a new creature in Christ.

*“Go and shew John again those things which you do hear and see: the poor have the gospel preached to them.”* Jesus said, *“Blessed are the poor in spirit for theirs is the kingdom of Heaven.”* Here Jesus is saying that the poor in spirit are already blessed because theirs is the kingdom of heaven. Therefore, the poor in spirit are the elect family of God, and the scripture states that they have the gospel preached to them. Yet, the world through its self-works and self-righteousness is trying to send paid emissaries to every corner of the world for fear that someone will not be preached to; and therefore, will be lost. My bible says just the opposite. The poor *have* the

gospel preached to them and blessed are the poor, for theirs is the kingdom of heaven. It never ceases to amaze me to behold the effectual working of such a wonderful, merciful and yet powerful God that can bring one who is so opposed to the doctrine of salvation by grace, to the sound of the gospel being preached and to see the tears streaming down their face when they hear this wonderful news. There is no room for the works of man and for his doctrine. When one is poor in spirit, he sees just how small man is and just how unable man is to do anything of his own.

*“Go and shew John again those things which you do hear and see: Blessed is he whosoever should not be offended in me.”* Somehow, my dear people, I feel that those who have experienced receiving their sight, the lame walking, the lepers being cleansed, the deaf hearing, the dead raised up and the poor having the gospel preached to them, that they are blessed not to be offended in Christ. The world will try you seemingly at every hand. I have had complete strangers by nature to tell me that my clothes looked like an old Primitive Baptist, people I had never seen before nor had I been introduced to them, yet somehow it did not offend me; for I desire to be one of you, and I am not ashamed to look like you. I am not ashamed to be recognized as one of you, for I feel that the Lord has done something for you that you couldn't do for

yourself. Yes, *“Go and show John again those things which you do hear and see.”*

Yours in hope,  
Cleo D. Robertson

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## CORRESPONDENCE

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Dear Editors of the Signs,

I wish to thank you so much for the Signs and for all the ministers who are so abled to explain the true meanings of scripture giving God's children so much love and the joy in understanding the words and especially poor babes going through the travels giving them joy in understanding why these travels are necessary to understand. I am sending you a check for two years of the paper and a little more to be used as you need ( I will soon be 90 years old, please forgive writing).

We had to close our doors in our church because, my brother Elder David Godwin who has been our main minister for many years soon will be a 100 years old and unable to keep it up, and there just are not many of our ministers left. We thank Elder David Godwin for staying this long. We miss it very much but thanks for the Signs and all the people who are keeping it going for only God's people can understand

the travels of the children of God and why it is necessary to be blessed to go there. God Bless and Keep it going for us poor sinners. I have read this book many years with joy.

If I know my heart written with love,  
Katherine Mathews

September 14, 2009

Good Morning Elder Key,

Just want to say "Thank You" for printing Daddy's article on "What Is Truth." I thoroughly enjoyed reading it again.

Enclosed you will find a poem I wrote in memory of my parents. I was going to send it with Daddy's article, but I forgot. I thought you might like a copy of it.

Thanks for printing "Signs of the Times" and please continue to do so.

In Christian Love,  
Wynette Allen Smith

---

**PSALM 33:20-21.**

*Our soul waiteth for the Lord: he is our help and our shield.*

*For our heart shall rejoice in him, because we have trusted in his holy name.*

---

**VOICES OF THE PAST**

---



Mr. & Mrs. H. L. Rogers

SAVED BY GRACE THROUGH FAITH  
Denton, Ky,

Dear Brother Wood :

It seems that I am impressed to pen a few of my thoughts on the following portion of scripture, and if you think they would be of interest to your readers, you may publish them; if not, cast them aside and all will be well with me.

*"For by grace are ye saved through faith and that not of yourselves: It is the gift of God: not of works, lest any man should boast."-Ephesians 2:8-9*

What a blessing it is for one to be a witness to this experience by feeling and understanding; and also by knowledge of the blessed truth

which is contained in this portion of sacred scripture. I very often wonder if many of the Lord's dear and afflicted people are given to seriously consider this portion of scripture in its fulness, and to see just what is contained therein. Please notice the first words of the sentence, "*For by grace are ye saved*" — not were ye saved only, but are ye saved, in the present tense. That is, if I understand just what the apostle meant, that the children of God who were chosen in Christ their blessed Lord by grace before the world was, and that that grace did not cease there, but follows on through time to eternity; so they are daily being saved from the errors of the world, and from their trials and temptations, and from the snares of their enemies, and the snares of Satan. They are daily preserved, and where sin abounds in them, grace does much more abound in them.

Webster defines grace as an unmerited favor and love of God. I do not know whether this definition of the word does justice to the word scripturally, or not. But, anyway, if we had to do as much as raise our heads and look unto the fillament of heaven in order to obtain this grace, it could not be said that grace was an unmerited favor; and so we have that much to boast of, but boasting is excluded. Before the saving grace was made known to us we were dead in trespasses and sins, and totally passive. But God who is rich in

mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Eph. 2 : 5-6. Having loved His own which were in the world, He loved them to the end. God did not begin to love His people, neither will He ever cease to love them, for His love is everlasting: As He says, "*I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.*" And we read, And you hath he quickened (given life) who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in time 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.

So as far as nature is concerned, there is no difference between the children of God and the children of wrath; but as far as the Spirit is concerned, they, the Lord's people, have always been His beloved people, and preserved by His grace, unmerited on their part.

The next portion of our text which we will consider is faith. By grace are ye saved through faith. Webster defines the word faith as



belief; trust in the honesty and truth of another; the assent of the mind to divine revelation, etc. But it seems to me that this definition does not harmonize very well with the definition given by the apostle Paul. He says, Faith is the substance of things hoped for, the evidence of things not seen. The substance of this faith, which is the spiritual; evidence which the hope of the people of God is founded on, has strengthened and given them courage to yield to the block, or be burned at the stake, rather than to recant the principles of the doctrine which they have been taught, and experienced by the revelation of the Spirit of their God. And through this faith they are saved here in time from the snare of false doctrine, and deceivings of the evil spirit. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh. Please keep in mind that it is said in the Holy Scriptures that, without faith it is impossible to please God: and it is also said that all men have not faith. And it is said that faith is the gift of God; and the fruit of the Spirit. So no man has this faith except those who have been regenerated and born of the spirit of God. Those who are dead in sins have no faith,

therefore they cannot please God. But the children of God have by grace through faith been blessed to do wonderful things. By faith Noah being warned of God of things not seen, prepared an ark to the saving of his house; by faith Abraham when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, for he looked for a city which hath foundation, whose maker and builder is God. Through faith Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised; therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promise, but having seen it afar off and persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. To them Christ had not come in the flesh on earth, and had not suffered and died on the cross- had not, as far as they were concerned, redeemed them from the curse of the law which they were held under. Yet with God the work of redemption was already completed, for His beloved Son stood with Him as a lamb slain from before the foundation of the world. They had re-

ceived the promise which was made to Abraham their father, that Christ would come and redeem them from the bondage of the law; and so they staggered not at the promise, but firmly believing through this faith, which is the substance of the things they hoped for, that God would keep His promise. So by faith they had no fear of the misery of an everlasting destruction.

I heard a Baptist preacher say in his preaching that the old patriarchs went to heaven on a credit; and afterwards Christ, their surety, came and paid the debt which they owed and could not pay themselves. I do not know whether this was a proper expression and illustration of the redemption of our blessed Lord or not, but that was the way he put it.

By faith Abraham, when he was tried, offered up Isaac: he that had received the promise offered his son, of whom it was said, In Isaac shall thy seed be called; accounting that God was able to raise him from the dead, from whence also he received him in a figure. This was a figure to those who were blessed by faith to see and understand their blessed Lord, who; was to come and be put to death for their sins, and raised again that they might live forever. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob when he was dying, blessed both the sons of Joseph, and worshiped. By faith Joseph, when he died, made mention of the departure of the children of

Israel, and gave commandment concerning his bones. By faith Moses when he was born, was hid three months by his parents because they saw him a proper child, and they were not afraid of the king's commandment. By faith Moses when he was come of years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season. By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of the blood, lest he that destroyed the first born should touch them. By faith they passed through the Red Sea as by dry land, which the Egyptians as saying to do, were drowned. By faith the walls of Jericho fell down after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she received the spies with peace. Time would fail me to tell all of these. Read the eleventh chapter of Hebrews.

All these things which were done, they were blessed by the power of God to do through faith: by grace looking forward to the coming of their blessed Lord, who is the substance of their faith and hope; which hope they had as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high

priest forever after the order of Melehisedec.

Let us now consider briefly the last portion of our text, And that not of yourselves: it is the gift of God: not of works lest any man should boast. We believe that the Lord's chosen people have good works to do as God works in them to will and to do of His own good pleasure. But they must first have life - life precedes all action so they must first be born again. (Not work in order to be born). And even after they are born again of the Spirit, they cannot do anything of themselves. Christ, our Lord, said, "*Without Me ye can do nothing.*" So, if those who have been born again can do nothing, then why, oh why, should we think that a dead sinner who knows not God, could do anything to bring himself into favor with God.

There are five senses of life seeing, hearing, feeling, smelling and tasting; and so long as a man has even one of these senses, it cannot be said that he is dead. Before a man can have these senses he must be born into this natural world ; then he is capable of seeing, hearing, feeling, etc, the things of the kingdom which he is born into: he must be born a natural birth before he can see this world or kingdom. He is born with a natural or carnal mind only, which mind cannot go beyond this natural kingdom; and he knows nothing about this natural kingdom whatever before his birth. So, to have the spiritual senses of a spiritual life,

he must be born again, not of corruptible seed, but by an incorruptible seed by the word which is the Son of God. But if a man has none of these senses of life; and only has a mind which is enmity to God, and not subject to his law, neither indeed can be, how in the world could he; believe, or accept? Such a thing would be absurd.

We see from the above truth that no man can have a spiritual life except as a free gift of God; and it is to those to whom it pleases God to bestow it: which is a certain remnant of human family; as the apostle Paul says: "*Even so then at this present time also there is a remnant according to the election of grace.*" And if by grace it is no more of works - it is not part works, and part grace. The two belong to different covenants. If we had to believe, or accept, in order to be born again, that would be of our own works; and our salvation

I would depend on our believing and accepting, without which we would not be saved; and salvation would not be a free gift, but would depend on us: and if we failed to do that which is required of us, then God would fail to do or comply with His part of the contract, and so, no salvation. If all should fail (which they certainly would) then Christ died in vain, and (heaven would be empty; and the place called hell would not hold them. Grace would be no more grace. Paul continues by saying, "*But if it be of works,*

*then it is no more of grace, otherwise work is no more work.* Meaning that if it is of grace, there are no works in it. If it be of works there is no such thing as grace in the matter.

Please remember the text, which reads, *“For by grace ye are saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. Paul says in his epistle to Titus, Not by works of righteousness which we have done, but according to His mercy he us saved by the washing of regeneration and renewing of the Holy Ghost.”* And in Romans 4:4, *“Now to him that worketh is the reward not reckoned of grace but of debt; but to him who worketh not but believeth on Him that justifieth the ungodly his faith is counted for righteousness.”* When he says, *“Them that worketh not,”* he means, as we think, he who is not expecting to receive eternal life by his own works; but who’s trust and faith is wholly in God. If it were of works, it would be a debt which God would justly owe him for his work; a debt, it would not therefore be of grace. He also says, *“If Abraham were justified by works, he had whereof to glory, but not before God.”* So man can glory in his own works before God. He may glory before men, but not before God. All of man’s works of righteousness before God are but filthy rags: to be ragged

looks bad enough, but to be ragged an filthy too, looks very bad indeed; and that is just what every man is before God. God only can take away man’s filthy rags and clothe him with the righteousness of our blessed Lord; He only can change our garments and at His appointed time Zechariah says, *“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said to Satan, The Lord rebuke thee, O Satan : even the Lord that hath chose Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.”* And he answered and spake unto those that stood before him, saying, *“Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.”*

He did not tell Joshua if he would believe or accept, or do anything, that he would cause his iniquity to pass, and give him a change of raiment. So God can, and does, give us a change of heart, and takes away our filthy garments without requiring anything in exchange for it. His grace is free to those of His choice: if it were not free, it would not be of grace. When God reveals to one of His little ones His lost and ruined condition, Satan always

stands by and whispers that God will not save unless he does something for God: that God does not save lives for nothing. He tells him the same falsehood that he told Eve in the garden of Eden: that God does know that ye shall not surely die, but that you have become as gods, knowing good and evil; and that it is up to you to choose between them; and except you choose the good, and do and be good, God will not save you. This causes him much anxiety and misery for a season, until his blessed Lord comes and reveals himself, and tells him to, Fear not little one, for it's your Father's good pleasure to give you the kingdom. It is the gift of God - not of works lest any man should boast.

Yours in a blessed hope,  
H. L. ROGERS

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#### WHAT MANNER OF LOVE

*“Behold, (observe with care) what manner of love the Father hath bestowed upon us, that we should be called the children of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” I Jno. 3:1, 2.*

In the foregoing, John, the apostle, and one of the twelve princes sitting upon twelve thrones, gives no occurrence of anything taking place, nor gives the least space of time between Christ's appearance and when we shall be like Him, and see Him as He is. Again Paul, the apostle, and one of the princes sitting on the twelve thrones, judging the twelve tribes of Israel, has the following to say in bearing witness to the same truth as John, *“Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed.” (1 Cor. 15:51, 52).* Here again the apostle gives no occurrence of anything taking place between the sound of the trumpet, and *“the dead shall be raised incorruptible, and we shall all be changed.”* with the exception of, *“In a moment, in the twinkling of an eye.*

Again, this apostle of the Lamb of God writes, *“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive*

*and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (Thess. 4:13-18) .*

Again this same apostle writes, *“For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Phil. 3:20, 21).* This change and fashioning our vile body is in accord with all the foregoing scripture; and indeed all the holy scriptures treating on the glorious resurrection of all the saints of God.

In speaking of the vile body, Paul said, *“...It is sown in corruption; it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.”* Therefore, *“We shall not all sleep, but we shall be changed, in a moment, in the*

*twinkling of an eye, for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 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.” (1 Cor. 15:51-58).*

All the foregoing scripture, and all the other scripture treating on the change and resurrection of the saints of God in Christ's likeness, have been and still are of great comfort to me; we have every reason to believe that they were to the apostles who were given the revelation to see, believe and write the scriptures. Furthermore, the apostles believed that the same teaching would be of great comfort to all the people of Christ's kingdom in this life, throughout the gospel

dispensation; otherwise they would not have exhorted them, saying, "*Wherefore, comfort ye one another with these words.*" And these words were, as he had previously stated, "*by the word of the Lord.*"

The prophet in reference to the redemption by the atonement Jesus made and accomplished for His people, writes "*Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath (past tense) received of the Lord's hand, double for all her sins.*" Isa. 40:1, 2. So, likewise, just as the atonement Christ made for the sins of His people, is comforting to them, so is the doctrine of the resurrection of Christ, and of all His people, to be glorified in His likeness the very instant He personally appears unto them in all His glory, is of great comfort to them. And will be the fulfilling of their hope, and will be the fulness of joy, peace and rest in Jesus' likeness, to ever be with the Lord. For, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*"

Now, we believe with all our heart and mind both by experience and the teaching of the scriptures, that "... *the grace of God that*

*bringeth salvation hath appeared unto all (all manner of) men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" (Titus 2:11-14).

All of these good works are wrought in them by the same spirit of grace which teaches them; and its teaching includes correction, reproving and rebuking, the trying of their faith, though it be tried as by fire, but afterward it yields the peaceable fruit of righteousness unto them that are exercised thereby.

After Paul had admonished the brethren, saying, "*For we must all appear before the judgment seat of Christ: that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad,*" he followed it by saying, "*Knowing therefore the terror of the Lord, we persuade men.*" Therefore we are persuaded that Paul not only knew the terror of the Lord by revelation, or the Old Testament, but by experience also, just as every child of grace knows it. For he most surely was one of these sons, "*whom the Lord loveth*" and chas-

tens and scourges. (Job 5:17; Heb. 12:5; Rev. 3:10). Likewise one of those sons which John speaks of, *"But we do know that when he shall appear, we shall be like him, for we shall see him as he is,"* and be one of the many sons which the Captain of their salvation will bring to glory. Surely, there is no greater evidence that a child of grace can have in this life that Christ loved him and atoned for his sins, than that He chastises and scourges him. *"For if we be without chastisement, wherewith all (sons) are partakers, then they are bastards and not sons."*

The dear Lord of glory is not charging their sins to them by chastising them but simply bringing them to, and giving them repentance for the sins which He has (past tense) already atoned for. This is exactly what He (Jesus) is exalted a Prince and a Savior to do *"to give repentance to Israel, and the forgiveness of sins."* This is directly in accord with His promise which He promised in the New Covenant, swearing to it and sealed it with His precious blood, saying, *"For I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more."* All of our righteousness of the flesh is as filthy rags in his sight, and therefore we are taught and convicted that we are poor, needy wretches of ourselves, and therefore can only be a spared vessel of mercy: which mercy the dear Lord

has promised to His chosen people, and for which mercy they humbly and sincerely desire and pray for. Likewise, they hunger and thirst after righteousness, and have His promise that they will be filled therein in the glorious resurrection in His likeness. Here we have an earnest hope, faith and assurance that there we will receive the fulness in Jesus' likeness; and so shall we ever be with the Lord.

David ignorantly passed the sentence of death upon himself; but when the prophet told him. *"Thou art the man,"* he confessed, *"I have sinned against the Lord."* Nathan said to him, *"The Lord also hath put away thy sin."* But Nathan further told David, *"...the sword shall never depart from thine house," etc. (2 Sam. 12).* This is evidence that though the Lord had put away David's sin, charging them to Christ Jesus, yet he would be chastised of the Lord, and have to continually repent, begging for mercy and forgiveness: just as he testified to throughout his writings in the Psalms, saying, *"Have mercy upon me, O Lord, according to thy lovingkindness; according to the multitude of thy tender mercies, blot out my transgressions."* Thus David's entire writing is a mixture of joy and sorrow, repentance and praise, which was from his heart in the Spirit of Christ Jesus. If David had not had faith, hope and assurance that the Lord had put away his sin by the



sacrifice of Himself, but would remember his sin against him at a later date, then he would have been of all men most miserable without God or hope in the world. But instead, he did have these assurances, and could thereby say, *“As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.”* (Psa. 17:15.)

The poor woman brought to Christ condemned by the law of Moses, yet no man was worthy to condemn her, except Christ; and He did not, saying unto her, *“Neither do I condemn thee, go and sin no more.”* And, while Jesus could and did forgive this poor woman’s sins, just as He forgives all His people, even the chief of sinners, simply because and upon the ground that He would meet and satisfy divine justice in their stead by His own sacrifice and atoning blood upon the cursed cross; being made a curse for them. However, neither this woman nor David, nor any other of the Lord’s people can forgive themselves of their sins: for God only by the sacrifice of His own Son can forgive sins. Regardless of how much they may seek repentance as Esau did with tears, God only sovereignly holds the key of repentance of forgiveness of sins. He, and He alone prepared Himself an offering in the gospel Son of His true, darling, eternal Son, in truth and love. He was the offering, the only offering which He prepared for the redemption, sanc-

tification, justification of His people. (Gen. 22:8; Heb. 10:5). And He (Jesus) being made perfect, who thereby obtained eternal redemption for His people, whereby nothing in time nor in eternity can be laid to their charge. Everything that Jesus did as a Redeemer and Savior of His people, He did it for them, and it is theirs by gift, set to their credit and benefit in the very presence and pleasure of the Majesty on high. And He is perfectly satisfied, reconciled and glorified, both in Himself and in His Son and in His people. And we truly, faithfully and sincerely hope that we believe that the triune Jehovah, Father, Son and Holy Ghost, are three persons, but one in the essence of the divine nature. And that all He has ever done or ever will do, it is in perfect wisdom, righteousness and judgment, without any variableness or shadow of a turn. We further believe that all scripture is given by divine revelation, and is the only authority given for our faith, order and practice: whether it be in nature or grace, natural or spiritual, earthly or divine. All of which we are wholly and completely dependent upon the sovereign providence and grace of the all wise, almighty, true and living God of heaven, earth and all deep places.

*“Now to him that is able to keep you (us) from falling, and present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior be glory and Majesty,*

*dominion and power, both now and forever. Amen.” (Jude 23, 25)*

John L. Sanders  
Tuscaloosa, Ala.

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PHILIPPIANS IV. 5.

*“Let your moderation be known to all men.”*

**F**irst. It seems to us that this brief sentence is inseparably connected with the preceding verse, and with the two following verses, and that this was so in the mind of the apostle. The Holy Ghost has placed these admonitions together so that each one could seem to grow out of that which immediately precedes it. The one central thought in all these four verses is, first, trust in the Lord and then rejoice in him. The following expressions set this forth clearly: *“Rejoice in the Lord.” “The Lord is at hand.” “Let your requests be made known unto God.” “And the peace of God, which passeth all understanding, shall keep your hearts and minds.”* The apostle reminds his brethren that theirs is a high and holy calling, that they serve the King of Kings, that in him there is safety perfect and entire, and therefore there is for them no need of anxiety, nor care, nor restlessness, but, on the contrary, that they may rest in full assurance that all is well. Men of the

world may run to and fro, and here and there, seeking to build for themselves secure hiding-places and settled foundations; but to the brethren no such need existed, since God was himself their refuge and since he is always at hand. These are, as it seems to us, the general thoughts of this Scripture. These things all the people of God have need of, and of all these things it is good to be reminded, that our strife and restless seeking after that which we call good may cease, and that we may come to believe and rest in God. The things presented to the church at Philippi by the apostle are also needful for all who believe.

Second. Let us trace briefly the connection between the six special clauses of these four verses. First, always rejoicing in the Lord is enjoined; this must include all that pertains to him in his holy character and in his redemption. Believers rejoice because their Lord is their King, Lawgiver and Judge; because he is able to save to the uttermost all who come unto God by him; because he so loved them that he gave his only begotten Son to die for them, and to justify them freely by his finished work upon Calvary; because he never leaves them nor forsakes them; because he is a defense round about them, so that no enemy can set upon them to do them harm, and because he supplies all their need through riches of grace in Christ Jesus. They are, all of them, poor, weak and sinful, yet they have

room to rejoice in him. Yea, just because they lack all things their rejoicing must be in him. All that can produce sorrow and shame is found in them, but though sorrowful they are always rejoicing in him, for in him are riches for their poverty, strength for their weakness, righteousness for their sinfulness and redemption for their lost estate. They are shut out of all room for rejoicing in self and shut up unto rejoicing in the Lord Jesus Christ. A sinner says, What have I to rejoice in? I am empty, wretched, blind, miserable, naked and lost. Yes, all this is true, but sinners are not bidden to rejoice in themselves. Is there not enough in the blessed Lord to cause rejoicing in the hearts of all such sinners? Nay, more than this, none save a lost condemned, perishing sinner ever can see anything in the blessed Lord to cause rejoicing. Jesus is the precious honeycomb. He that is full of self and of his own ways will loathe this precious honeycomb, according to the testimony, A full soul loathes the honeycomb. But if in our weakness we are persuaded of the riches of grace and glory in the blessed Jesus, then indeed must we rejoice in the Lord, and rejoice always.

Third. Among the things connected with rejoicing in the Lord will follow a spirit of moderation, according to the next verse. Rejoicing in the Lord, and moderation before men, abide in the heart together. This word "*moderation*" has in it all these fol-

lowing shades of meaning: that which is suitable, or fair, or reasonable, or gentle, or mild, or patient, or upright. The word in the original Greek bears all these shades of meaning. In the text substitute either or all these words for the word "*moderation*" and we shall do no violence to the meaning of the apostle. When the apostle said, "*Let your moderation be known,*" he said all that the above named words convey. Now, is it not apparent that if one has come to trust in God, and to behold such excellence in him as to rejoice his heart, there will follow the beginning and the growing up of all of these graces of the Spirit: uprightness, patience, mildness, gentleness, reasonableness, fairness, with all suitableness of life expressed by the word moderation? That which makes men unkind to each other, unfair in their dealings with each other, unreasonable in their judgment and language about each other, impatient either with their fellowmen, or with the circumstances that surround them, harsh and severe in their treatment of each other, and in short that which leads to that which is unsuitable to the profession of the religion of the meek and lowly Master, is want of trust in God, in the absence of which there can be no joy in the Lord. Rejoicing in God, and moderation before men, therefore, spring out of the same fountain, and will be found flowing together in the stream of the believer's life.

Fourth. The apostle enforces all this upon the minds of his brethren by reminding them that their Lord is at hand. He is always at hand. Not only shall he come the second time without sin unto salvation, to which glorious hope the believer looks, and looking, is encouraged to endure to the end, as seeing him who is invisible, but even today, right in the midst of trials, sorrows, weaknesses and temptations, he is at hand with them one and all. Clouds may obscure our vision, thick clouds may be his chariot, but it is sure that he does ride upon the clouds even though our eyes are holden. I will never leave thee nor forsake thee, he has said for our consolation. This is one of the reasons for rejoicing in him. He is not a God afar off, but he is nigh. The Lord is at hand. Though it be winter or summer, day or night, cold or hot, dark or light, with us still, through every changing season, the Lord, our Lord is nigh, nigh to all them that call upon him. In sorrow or gladness, loss or gain, sickness or health, temptation or deliverance, conflict or victory, he is never far off. Always he is a very present help in time of trouble. The apostle has not then laid upon his brethren an impossible task when he bids them always rejoice in the Lord. What more is needed than the assurance that the Lord is nigh? How true to experience and to all the word of God was the testimony of Habakkuk: *“Although the fig tree shall not blossom, neither shall*

*fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.”* And how appropriate the words that close this wonderful testimony: *“To the chief singer on my stringed instruments.”* Joy and singing go together.

Fifth. Now, from all this, how natural the admonition that follows: *“Be careful for nothing.”* Could this assurance that the Lord is at hand be with us and reign within us we should indeed be careful for nothing. We should be found then bringing all our affairs to the Lord, and then there would be that peace which passes all understanding, which would keep our hearts and minds from all that disturbs us. Then worry and anxiety would cease, and we should not be troubled about the future of our lives here below. These brethren at Philippi were among all the various trials that any of us ever have had; they were subjected to deprivations, dangers and losses, which we know little of in this day, because of their faith in the Lord Jesus Christ. There was need for them to be reminded, as the apostle does remind them, that, after all, their Lord was at hand. Nothing could

then befall them without his presence, and nothing could possibly harm them, and nothing could beset them that he had not appointed for them. *“The cup which my Father hath given me, shall I not drink it ?”* This is no less true of the children now than it was of their Elder Brother. It is our mind that the apostle here is speaking of the life of his brethren in this world, rather than of the inward conflicts between the flesh and the Spirit, or of the temptations of the world and the devil, which so often cause doubts and fears as to whether we have come to know the Lord in salvation or not. The blessed Saviour said, *“Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”* That is, all needed wordly provisions. And so here, as it appears to us, the apostle is presenting the truth that believers need not be anxious about temporal things when following the commandments of the Lord. *“Be careful for nothing,”* but bring all your desires before the Lord, and this they may do without delay, for he is at hand always.

Sixth. Returning to the words first quoted, *“Let your moderation be known unto all men,”* it seems clear to us that the apostle does not mean by this that his brethren shall go about publishing their moderation, their kindness, mildness, gentleness, &c., but simply live that way day by day. These things can-

not be hid if they be indeed in our hearts and lives. It seems to us sure that if one loves the Lord he will not need to call to men from the street corners, Come behold my zeal for Him. He who has the love of God reigning in him will most probably be the last to feel sure that it is so with him. Perhaps he may not even think that the love of God has been shed abroad in his heart, but, on the contrary, many times feel very anxious lest it be not so though he will, with great longing desire that love, but there will be a making that love appear to all those who know him, by the quiet, humble, steadfast adherence to the faith that has been revealed to him, and by his quiet walk of obedience to the commandments of his heavenly Father. The more he loves God the less will he feel satisfied with that love. Indeed, this is one of the infallible marks of love, that one bemoans his lack of love. So will it also be with showing forth moderation.

In short, the apostle presents to the church the suitableness of all the things which belong to moderation, in all their daily life. Live before all men with equity, with gentleness and kindness, with mildness and patience. These are not loud-voiced virtues, they do not come before men with the sound of the trumpet heralding them, they belong to the humble walking before God of those who fear him and desire to live to his praise, but who yet so far fail that they never can be satisfied with what

they have done, and (least of all) satisfied with their state before the all-seeing eye of God. A servant might boast when among his fellow-servants alone, but hardly any servant would be found doing so in the presence of the master of them all. He who feels that he is the servant of the Lord first, and then the servant of his brethren for the Lord's sake, while he remembers this will not find room for boasting, or calling attention to his work. It is sure the inspired apostles never have urged a vain glorious display upon the part of the children of God; it must be, then, that the words, "*Let your moderation be known,*" simply signify that we are to live out that which the Lord has wrought within us. Is it a wonderful thing when the spirit of all that this word "moderation" signifies has found a place in the heart, and out of the heart filled with these things it is good that there should flow forth in word and in deed the suitable fruit. This the apostle enjoined upon those to whom he was writing.

Seventh. In conclusion we will say that by these words we are taught that believers are to strive to show forth all godliness, not only in the house of God, but before all men. For instance, we are to show all honesty toward all men. One of the meanings of moderation as said, before, is reasonableness. This also is enjoined upon believers toward all men. We are to deal with them not only justly, but reasonably; that is,

not even exacting what the law might give us, but using a justice beyond what any law can provide or demand, save the law of the love of God and the neighbor. The text means, so far as wordly affairs are concerned, that we are not to be exacting or grasping, but to deal with men kindly, mildly and gently. We have hope, and we say that this world is not our home, but that we seek a city above. We say that earthly treasures all perish, but that heavenly treasures endure. The apostle here enjoins that we live as though we possessed the spirit of the truth.

As we close these reflections it appears to us that after all the whole matter might as well be summed up and left in the one sentence, In all things let your moderation be known to all men.

(Editorial by Elder F.A. Chick, May 15, 1912)

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**PSALM 103: 17-19.**

*But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;*

*To such as keep his covenant, and to those that remember his commandments to do them.*

*The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.*

*CONTRIBUTIONS*

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David Pittman, VA .....	5.00
Lena Gray, VA.....	5.00
Barnabas Brammer, PA.....	5.00
Kenneth Thompson, VA .....	5.00
Marvin Giles, VA .....	5.00
Miles Bird, LA .....	50.00
<i>"In memory of Phoebe Bird"</i>	
Donald Arne, SD .....	100.00
Douglas Hodges, VA .....	10.00
Katherine Matthews, LA .....	5.00

*OBITUARIES*

SAINTS REST PRIMITIVE  
BAPTIST CHURCH  
DALLAS, TEXAS

September 7, 2009

**W**hereas it has pleased our Heavenly Father, in his wisdom and holiness, on July 24, 2009 to remove from this life our dear Sister Essie Carter bringing sorrow to our hearts; and,

Whereas we believe that our loss is her gain and that she has been removed from this life to realms of glory, and from a world of trouble to a land of delight; we sorrow not as though we have no hope,

but because we shall see her face no more. Nevertheless we believe what the Lord does is best.

Therefore be it resolved by Saints Rest that we bow in humble submission to His will, believing that when Christ shall appear, all those who are asleep in Christ shall be gathered up by Him in righteousness.

And be it resolved that we extend sympathy to her family and friends, in that we have lost a true friend. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord.

Also be it resolved that a copy of this resolution be sent to her family, a copy sent to the Signs of the Times for publication, and a copy written in our church records.

Adopted by Saints Rest Church while in conference July 6, 2009.

Saints Rest Church, Dallas  
Elder Carey C. Morris, Moderator  
Deacon Dean G. Connell, Clerk

*PSALM 150: 1-3.*

*Praise ye the Lord, Praise God in his sanctuary: praise him in the firmament of his power.*

*Praise him for his mighty acts: praise him according to his excellent greatness.*

*Praise him with the sound of the trumpet; praise him with the psaltery and harp.*

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CARE OF ME."**

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*My Father knows that which is  
best  
Whatever it may be;  
And in this truth I sweetly rest:  
His love takes care of me.  
Through Jesus Christ my great  
high-priest, My Father works his  
will;  
And though I am his very least,  
I know he loves me still.  
In Him there is no dark of night,  
But only endless day:  
I'm ever walking in His sight  
I cannot lose my way.  
My life is in His holy hand,  
In Him I am secure:  
All things are at his great com-  
mand,  
He is steadfast and sure.  
My holy and righteous Father in  
heaven,  
I know that of myself I could  
never merit thy great love and  
mercy; but, my Father, there is  
One in thy presence who has been  
made to be all things for me, and  
unto me: His precious name is  
Jesus my beloved Lord and Sav-  
iour.*

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*Ethel Gilland  
Panama City, Fla.*

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 EDITORIAL
 

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## FIVE LOAVES AND TWO FISHES

*Mark 6:38, "He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes."*



Elder Cleo D. Robertson

Him all that they had done and they had not even had time to eat. Jesus,

**A**ccording to Luke 9:2, Jesus had sent His twelve apostles out to the towns to preach the kingdom of God and to heal the sick. When they returned, they told

who knows all things, took them to a desert place to rest a while. People saw them going and ran ahead of Jesus and the apostles. Jesus was moved with compassion toward the people because they were as sheep without a shepherd. The good shepherd had come. He began to teach them many things. I believe the miracle that He performed with the five loaves and two fishes was to teach them things concerning Himself.

When the day was far spent and His disciples as well as the people had not eaten, the disciples asked Him to send the people away so that the people could go and buy bread to eat. Jesus doesn't send His little ones away and they can't buy the food with which He feeds His people. Jesus told the disciples, "*Give ye them to eat.*" The disciples, knowing there was not enough food to feed the multitudes that were there, asked if they should go and buy bread. John 6:5-6, "*When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Phillip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do.*" Jesus said unto His disciples, "*How many loaves have ye? go and see.*" He was not asking to find out. He knew, but it was for their benefit. When they knew, they told him "*Five, and two fishes.*" I believe

this was the perfect number that Jesus had before ordained to be there to show in a most wonderful and precious way who He was. The five loaves and two fishes total seven which sets forth the perfection and completeness of Christ. His command to *"Give ye them to eat"* is the same as the command He gives to all his ministers to *"Feed my lambs. Feed my sheep."*

The scripture in John reads that Jesus said, *"Make the men sit down"* and there was much grass in the place. This brings to mind the 23rd Psalm when David wrote, *"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures."* When the Lord feeds His sheep, He makes them to lie down in the pasture of His grace and feast upon the green grass of His gospel. There is rest in His pasture as there can be no works of the flesh there. It is all of grace. The good shepherd had come to His sheep and would feed them with food they couldn't buy.

The five loaves are of one bread. In John 6:32-33 Jesus said,

The world referred to is the world of believers. He is the bread of life. The five loaves are five manifestations of the one bread. Isaiah prophesied, *"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting*

*Father, The Prince of Peace."* Five loaves of the one bread. The Lord's elect are blessed to feast upon each loaf.

He is Wonderful. His little ones feed upon this loaf as they have experienced that He is indeed Wonderful. He loved them so much that He came down to this low ground of sin and sorrow, trials and afflictions, yet without sin. The divine justice of God's holy law required the death of a holy sacrifice. There was none, no, not one righteous. Therefore, God sent *"his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."* The words of Christ in John 15:13, *"Greater love hath no man than this, that a man lay down his life for his friends."* He is Wonderful, who suffered so greatly, took the sins of his people in his own sinless body, shed his blood, died and rose again to redeem you from your sins and the curse of the law and justified you. Jesus said he had come that they might have life and have it more abundantly. He is Wonderful, who comforts you in the midst of the greatest sorrow and gives you a peace that surpasses all understanding. He is Wonderful, who never leaves you nor forsakes you.

He is Counselor. He gives you understanding and guides you and

directs you. He leads you in the paths of righteousness for His name's sake. When you feel that you don't know which way to go or what to do, He makes you to stand still and look unto Him who is the author and finisher of your faith. In Psalm 16:7, the psalmist wrote, "*I will bless the Lord, who hath given me counsel.*" The psalmist also wrote the counsel of the Lord standeth for ever and that the Lord shall guide him with the Lord's counsel and afterward, receive him to glory. Christ was delivered into wicked hands to be crucified by the determinant counsel and foreknowledge of God. As the Apostle Paul wrote Timothy, "*But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.*" He is wisdom and gives His people understanding. He is our mediator and maketh intercession for the saints. Romans 8:27, "*And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*"

He is the Mighty God. He has all power. He has not delegated any of His power to man. He has always been in control of all things and always will be in control. There is no variableness nor shadow of turning with God. He is the same yesterday, today and for ever. He created all things that are created and for His

own pleasure. Revelation 4:11, "*Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.*" He had the power to lay down His life and the power to take it up again. No man took it from Him. He is The Mighty God. When Pilate said unto Him, "*knowest thou not that I have power to crucify thee, and have power to release thee?*" Jesus answered, "*Thou couldst have no power at all against me, except it were given thee from above.*" The Mighty God brought us down to the very black dust of the earth and showed us what a sinner we are as He did the Apostle Paul. We can witness with David in Psalms 22:14-15, "*I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a pottersherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.*" But, then you experienced with the psalmist in Psalm 40:2-3, "*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.*" What a loaf to feast upon!

He is the Prince of Peace. Christ

said in John 14:27, "*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*" Also, His words in John 16:33, "*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*" His people have peace within their hearts because Christ is formed in them their hope of glory. The world thinks that He came to bring peace to all peoples of the world because at the birth of Jesus, the heavenly host was praising God and saying "*Glory to God in the highest, and on earth peace, good will toward men.*" They were proclaiming that the Prince of Peace had come to earth. Christ, Himself, said in Luke 12:51, "*Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.*" But to His little ones, He is their peace - the Prince of Peace. Peace is a fruit of the spirit and comes only from the Prince of Peace and passeth all understanding. Another precious loaf from the one bread.

The two fishes set forth grace and truth that came by Jesus Christ. How strengthening, edifying, and comforting when we are blessed to experience these gifts from the Lord! As the Apostle Paul writes in Ephesians 2:8-9, "*For by grace are*

*ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.*" This is a gift only to those He loved with an everlasting love and for whom He laid down His life. Sometimes we feel that the trials and afflictions are so difficult that we can't endure them anymore. But, as the Lord told the Apostle Paul, "*My grace is sufficient for thee: for my strength is made perfect in weakness.*" When we feel to be so weak and so low, His strength is manifested in us. He knows our condition as He told Moses, "*I have surely seen the afflictions of my people which are in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows.*" How wonderfully comforting that we worship God who knows our downittings and uprisings and has promised never to leave us nor forsake us.

The Lord said, "*I am the way, the truth, and the life.*" He also said, "*Ye shall know the truth, and the truth shall make you free.*" All His people shall know the truth before they pass from this life because as the Apostle Paul said, "*We have the mind of Christ.*" You shall know the truth because the truth is in you and is revealed to you. This is the spiritual man within you, the new creature in Christ. He puts His laws in your mind and writes them in your heart. There is no in-

struction by the natural man for the carnal mind is enmity against God and not subject to His law. The truth sets you free from the bondage of the elements of the world in which we took pleasure being the servants of sin. Christ, who is truth, brings us out of the darkness of ignorance and unbelief into His marvelous light.

Grace, truth and the bread from heaven. What a feast! *"And they did all eat, and were filled."* They took up twelve baskets full of the fragments, and of the fishes. Twelve sets forth a full, complete number. God's grace, truth, love, and mercy has never become any less that it always has been. The Lord gathers His elect to His banqueting house where He has prepared a table at which they feast upon the food of the gospel. The banner over them is love.

There are many trials and much suffering for the Lord's people in this world, but you are blessed with such a love for Christ and the brethren that the joy of your hope far surpasses those things that beset you.

It is my prayer that the Lord will continue to keep us at our brethren's feet and as the Apostle writes *"Let brotherly love continue."*

In bonds of love,  
Cleo D. Robertson

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## CORRESPONDENCE

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Brother Horton,

I would like to renew my Signs for 1 year. I enjoy reading it very much. I am sending \$20.00 use the other as you see fit.

A Friend,  
Viola H. Davis  
833 Orphanage Rd.  
Danville, Va. 24540

Oct. 1, 2009

Dear Sir,

I am sending a check for \$40.00 to catch up my bill and to renew my subscription for another year.

I enjoy getting the "Signs" and hearing from the folks.

Sincerely,  
Mrs. H.W. Brinkley

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### JOB 33:15-16.

*In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;*

*Then he openeth the ear of men, and sealeth their instruction.*

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**ARTICLES**

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*"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." (Col. 3:1- 4)*

**T**his is an exhortation to those who have been born again, and who have tasted of the doctrine of Jesus Christ. The exhortation is to forget about things upon this earth and concentrate upon heavenly things that are beyond this world.

*These Scriptures are a comfort. "For our conversation is in heaven; from whence also we look for the saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby he is able to subdue all things unto himself." (Phil. 3:20-21)*

Notice the sweetness in Col. 3:4: We think of this in the Second coming of Jesus: Christ shall appear, then ye also shall appear with him in glory. What a comfort to appear

with Christ in glory!

"— and whom he justified, them he also glorified." (Rom. 8:30) "Glorious things are spoken of thee, O city of God." (Psalm 87:3)

Notice the comfort in this scripture: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." ( 1 John 3:2) What a comfort to look forward to in the future that our vile bodies will be like unto Jesus and to look like Jesus!

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalms 17:15)

"A few more days on earth to spend,  
And all my toils and cares shall end,  
And I shall see my God and friend,  
And praise his name on high,  
No more to sigh or shed a tear,  
No more to suffer pain or fear,  
But God, and Christ, and heaven appear  
Unto the raptured eye."

(Song no, 597, Lloyd's hymn book- 1st verse)

Elder W. W. Hudson, Jr.  
105 Watson Circle  
West Monroe, La. 71291

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*VOICES OF THE PAST*

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The following is taken from the book, "A Treasure of Hymns" by Amos R. Wells. Copyright 1945, W. A. Wilde Company.

The book contains brief biographies of one hundred twenty leading hymn writers with their best hymns.

"Sweet Hour of Prayer."  
*William W. Walford.*

**N**ot much is known about the writer of this favorite gospel hymn. He was a blind man, Rev. William W. Walford, an English clergyman. It is quite remarkable how many of our best hymns have been written by blind people who themselves sang "songs in the night." Fanny Crosby and George Matheson occur to us at once.

Mr. Walford preached, but not regularly, and he had a pair of skilful hands that made various little things of bone and ivory. He wrote our hymn probably about the year 1842, and recited it to Rev. Thomas Salmon, a Congregational minister of Coleshill, England, who wrote it down and brought it to New York, where it was published in *The New York Observer*. This seems to be all that is known about the hymn or its author.

Very few Christians know by heart the whole of this hymn, but it

is all worth committing to memory. Mr. Walford's life must have been full of trouble, and we find references to it in the hymn; but we see also how his religion lifted him above his trouble. It will do the same for us.

Sweet hour of prayer! sweet  
hour of prayer!

That calls me from a world of  
care,

And bids me at my Father's  
throne

Make all my wants and wishes  
known:

In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's  
snare,  
By thy return, sweet hour of  
prayer!

Sweet hour of prayer! sweet  
hour of prayer!

Thy wings shall my petition  
bear

To Him whose truth and faith-  
fulness

Engage the waiting soul to  
bless:

And since He bids me seek His  
face,

Believe His word, and trust His  
grace,

I'll cast on Him my every care,  
And wait for thee, sweet hour  
of prayer!

Sweet hour of prayer! sweet  
hour of prayer



May I thy consolation share,  
 Till, from Mount Pisgah's lofty  
 height,  
 I view my home and take my  
 flight;  
 This robe of flesh I'll drop, and  
 rise  
 To seize the everlasting prize;  
 And shout, while passing  
 through the air,  
 Farewell, farewell, sweet hour  
 of prayer!

Submitted by,  
 Bro. Jerry Sommers

MATT. 8:1, 4; LEV. 14:1, 7

*"When he has come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them."*

*"And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the priest: and the priest shall go forth out of the camp;*

*and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose in the open field."*

**E**ven to the carnal mind there is a great fascination in the beauty of the prophetic kingdom of heaven. Of times we are enraptured by the allegories, similes, comparisons, that the divine inspiration has used to clothe His language in, and to tell us of what is to come. But this carnal mind can not know Him that has done this gracious work for the benefit of those that love the name of The Lord Our Righteousness. The coordination and the correlation, while fields in which carnal professors excel, will never be seen by them until their mind is illuminated by the light of the Holy Spirit.

Leprosy is more to be dreaded

than cancer. Like cancer, if unchecked, it will eat away the human body. It will never be cured from within; in fact, it is doubtful that it has ever been cured from without, as it is doubtful if cancer has ever been completely cured. When once it gains a foot hold in the body it will get worse until death is the result. The ability to attack and rout it from the body from within is not known in medical science. How fitting is the disease to compare it with sin. As it is with sin, one may have it a long time without any realization of its presence in the body. It is as sneaky as sin, but not as deadly as sin, for, while leprosy may, and, without outside medicine, will, destroy the body, sin will, without outside cure, destroy both soul and body.

It is a good thing when it is discovered in the body. As soon as it is discovered, there is immediately a seeking for outside help. This help is not sought by those that do not have the symptoms of the disease. Just as sure as a sinner finds out that he has leprosy there will be a seeking set in, and it will continue as long as he has the disease, which is as long as he is in the body. The disease may show in a sinner before he becomes aware of its presence, that is, its presence and deadly work may be apparent to those that have already known the disease. As long as they do not know it, there will never be a seeking for cure; as long as they do not know its presence there will never be any anxiety about

its devastating work. There will not be any seeking and anxiety as long as one does not have a knowledge of the presence of sin. (Rom. 3:11, 16; John 5:40), but when it is revealed unto sinners that they do have sin, there will never be a cessation of seeking, there will never be a time when free from anxiety.

At the time of the opening of the text a leper came to him. How my wretched and sinful heart is made to leap for joy at this news. One who has no communion with Israel because of his uncleanness; one who is an outcast, and that is ready to perish (Isaiah 27:13), by the coming of Jesus, now has access to the dispensary of grace, there to receive all of that which cleanses. This disease was looked upon as God's displeasure, none had the right to heal it except God (2 Kings 5:7). They had been shut out from all religious and even civil communion from the house of Israel. As only the priest in type could come in contact with leprosy, cure it, and he be immune to its contagion, just so, in the same manner, could Jesus cure sin, and yet be immune to its deadliness fastening itself to him. This world "behold" is not put in the Book to make it larger, but it is put therein to call attention to the precious doctrine that the priest without beginning of days, nor end of life, is at hand to cure his people of all their sicknesses and diseases.

This poor sinner is the fit representative of every sinner that has

ever come begging for mercy. He that taught him that he had the disease has also taught him where to go. He has faith to believe in the power of Jesus as the One that cleanses his people. He is one that believes that whatsoever his soul desires that Jesus will do. There is not any doubt in the mind of this sinner about Jesus doing his will, but he also knows that he is not an object to be thus loved. The disease has come to light: it has brought with it the terrible odor of putrifying flesh; it shows the outcast condition of the leper; it brings out the terrible and grotesque features of one who has become a victim of the workings of this deadly disease. *"If thou wilt, thou canst."* Not any question in the mind of this sinner (as well as those that have been taught at the same source), that whatever His will is concerning him, that He is able to carry it out. Sinner reader, have you found out as much?

I am carried away in sweet meditation as I write to think that the Lord has given sinners the Lord Jesus Christ; that he has opened to them access to this grace, which access is operated by the faith of God's elect, which is wholly given them from the Lord, and is not predicated upon their exercising the faith, but that all of their enjoyment, and all of their access to it, is by and through them being exercised by the faith. Whatever a sinner asks God in the name of Jesus Christ, that sinner will get. The carnal mind will get impa-

tient and ask, *"Has he forgot, has he gone on a journey?"* but not so with them that ask in Jesus' name. That which is asked for is received; no more, no less.

He has not asked in vain. As with other characters, his faith has saved him (Matt. 9:22; Mark 5:34; Luke 8:48; 17:19; 7:50; 18:42). Since the faith is the gift of God (Eph. 2:8), this salvation, this coming to Christ, this asking, is all to the praise of his grace. Immediately Jesus put forth his hand, and touched him, saying, *"I will; be thou clean."* Instantaneous with the reaching forth of his hand, he talked to him; equally so, the cleansing took effect. Unbelief would say what else needs to be done? Unbelief would say, if you are cleansed from sin, it does not matter from here out. Unbelief would say, that nothing more is required of them thus cleansed. Let us see.

If we love God we will keep all of his commandments. The throwing out this or that; ignoring this commandment or that; the substituting of the many chimney corner scriptures for the Bible, all of this shows whether we know much about leprosy (sin) or not. It shows whether we have come to him as the Priest or to a priest that we will have to visit again at the end of a year. The direction is simple but it is rigid and thorough. See that you do not tell a man. You do not have any right to talk to any in Israel until after you see the priest, and he has pronounced you clean.

Why did the Saviour tell him to show himself to the priest? why did He tell him to offer the gift that Moses commanded? We must remember that He honored Him to whom honor was due.

He came from His Father. While He was accused of breaking the law, he did not. The law was just and holy and good; it came from God. He came under the law. He did not come to break that law, but he did come to fulfil it. His sending him to the priest was in full recognition of that law. The commandment of Moses was in full force here, but it is reckoned as a gift. And such it is, if we are blessed of God to meditate upon it.

Have you seen the effects of sin in your members? Have you felt the infiltration of sin through and through every part of your being? If so, it has reduced you to despair, and revealed to you how helpless that you were, and how that you needed somebody to carry you to cure. Let us look in on this case. May it please God that we find ourself and find comfort for ourself. The law of a leper was that he be brought to the priest, not that he decided to come, but that One decide and bring him. This law, whether for leprosy as a disease, or for sin as its anti-type, has never been changed. It will be noted that this interview was outside the camp. The cure for leprosy can not be carried on in the camp of Israel; the cure for sin is not to be carried on in the church, for it is not a reformatory. The priest, whether un-

der the law for leprosy, or under grace for sin, must, and always does, meet the victim outside the camp. There is not anything said about how far he is to go to meet the victim. Christ went far and near; he did not say anything about it being too far.

Precious reader, it attacks first in the hand. Have you found the sign in your palm? As you looked on what you thought was a hand showing good health, did it cause uneasiness to find that spot that betrayed you? Until this did take place you did not go to the priest. Not once did you go. Suppose that you had gone? What would he have thought? What would he have said? But when it showed in the palm of your hand that you had that dreaded sin, then you did go to the priest. Not one has ever failed to go; not one has ever been failed by the love of God in carrying them to the priest. He examines it. He looks with that keen perception. You feel the scrutiny of those penetrating eyes. You writhe under the gaze. You know what the verdict will be, for you have seen your hands as unclean; you have felt the inward ruination of the silent work. But wait a moment. Is he not going to condemn you? Is he not going to continue the separation? Is he not going to leave you to continue a victim of the dreaded malady? No, no, not that at all.

This cleansing, this cure, these miracles are more than a match for our tongue, our heart, our under-

standing. Everything is set in motion by the priest for the victim. The cure can not come from within, but it does come from without. In the offering there are several things. None of them are supplied by the victim. There must be two clean birds. Not one, not three, but two clean birds. O Lord give me grace to declare the predestination of God; to declare that he has declared the end from the beginning, even to the kind and the number of birds that are used in the figurative cleansing of a sinner. The kind of wood that is to be carried is as important as was the wood from which Noah made the ark. Wood is not enough; it must be cedar wood. But why will wood not do? Why cedar wood? Why be so exact? If any way will do in saving a sinner, no way will do just as well. Cedar wood in the church is most useful (S.S. 1:17). It is used in the foundation of this glorious building. But why is this used in the cleansing? To show forth the duration of the cleansing. One of the best characteristics of cedar wood is its ability to last under water. But why bring that up here? we are talking about one Lord, one baptism, one faith, one cleansing.

We are talking about that which would comfort a poor sinner. The dragon has ever been doing all that he could to engulf the woman in the flood of water that went forth out of his mouth. This water is flooding the earth ere this, but the beams of the church of God are imbedded be-

neath the earth into the rock. As Jesus was the Building and the Builder while here; he was subjected to all the temptations of his brethren, thus the cedar wood is used to denote the durability of this Building, this cleansing, this forgiveness. But why scarlet? For two reasons. May the Lord give us to drink deeply of each. Though our sins are as scarlet, they shall be white as snow. But how? by blood. That is the only way; no other peddler of just as good will be welcome here in this cleansing. By the blood of Jesus; by the power in his shed blood is a sinner cleansed. The piece of woolen scarlet is the sign of sin, and it is the sign of that which will remove sin. Our sin is as scarlet; his garments are dyed in his blood to remove our uncleanness.

But why hyssop? Why must that be carried? What importance is this? What bearing does such an item have in connection with our cleansing? How precious as I write are my thoughts. I look back and see my three sons as the woman in attendance washed them and anointed them with oil. What a sweet smelling baby they were to their mother and I. How wonderful it is that the fragrant odor of hyssop was to be noticed in this poor sinner after his cleansing.

Arise, poor sinner, and let us view the situation over. A sinner doomed to being outcast, to be denied communion with his people. A sinner such as we (or at least I) did

not have anything to offer for our cleansing. We would have never known about the malady had it not been revealed to us; we would never have gotten to the priest had we not been carried; we would never know what it would take for our cleansing. But Christ is everything to a poor sinner. May God enable us to leave off that which divides, that which confuses, that which subverts, and know among the people of God Jesus Christ and him crucified.

Your little brother, if a brother, through grace.

W. D. G.

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*SERMON BY*  
ELDER D. V. SPANGLER  
AT THE PIGG RIVER ASSOCIATION  
AT ROANOKE, VA., 1964

**E**lder Turner told me this morning that there was an afflicted brother here who has hoped someone would talk on the scripture which is found in the 30th verse of the fifth chapter of Ephesians: "*We are members of his body, of his flesh, and of his bones.*" I am sure this is a wonderful text.

One of the things that stands out in the Scriptures, is that wherever God has brought his church to view, he has presented her as something complete. When he refers to the church of God, he speaks of that church being the bride, the Lamb's wife. And we find also that he tells us how, at some time in the future,

he will present that church unto himself a glorious church, not having spot, wrinkle, blemish, or any such thing. When the Lord has brought Zion to view as the church, he presents her as a city set upon a hill, that cannot be hid. When he has spoken of the safety of this city, he has told us that salvation shall be her walls. Not the salvation that men talk about, but the kind that God Almighty appoints, for he said that salvation will God appoint for walls and bulwarks.

When God brings Zion for his people to view, he brings her to view as absolutely complete in him; he brings her to view as being watered by the river of the water of life; and that stream, he tells us, makes glad the city of God. Now if your heart has ever been made glad as you heard the gospel of Christ preached, as you mingled with your brethren, it is evidence that some of the streams have reached you.

*"Makes glad the city of God."* I like to think about the effectiveness of this stream - that there has never been one too poor but that the stream will reach him. Last night, as we sat on the brother's porch, I talked about people going home to the church, for I feel in my ministry to encourage God's people: if they love His name, to stand up as God blesses them, and be counted with his people. And I saw a tear in a friend's eye; and I said, "My friend, there's room for you in the house." He said, "*I'm unworthy.*" A very

acceptable answer, wasn't it?

We want to talk about the text, but we must first get to it. We want to show, the Lord willing, that we are a part of the body of our Saviour. And we are going to show, the Lord willing, that Jesus Christ did not come into the world to make a decision as to a single person going to heaven. Somebody has brought forth such false doctrine that they advance the idea that men are helping other men to go to heaven - to make a decision for Christ. Christ taught that he himself never made the decision while in this world, as to a single person who would be in glory. We find, in her earthly understanding of Christ, that a woman approached Him, and said that she had a request, that she had two sons and she would like for one to sit on his right hand and the other on his left, when he entered into his kingdom. And Jesus said, *"Woman, you don't know what you ask; it is not mine to give."* He didn't come into the world to decide who would go to heaven, but to make it sure to everyone that was chosen in him before the world began. He said, *"It shall be given to them for whom it is prepared of my Father ."* If any man has advanced the idea that Christ went about upon the earth trying to save sinners, making decisions as to who would enter the kingdom, this scripture forever sets it at nought.

But he brings this matter to you and me, for it is said that we are members of his body, of his flesh, of

his bones. There is a depth here that I doubt whether any minister has ever reached; there is a depth here wherein our Saviour, (I hope I can say, our), has taken our flesh and our bones. We are members of his body, of his flesh, and of his bones. As we look back at the wonderful work of grace, we find that when God created a man of the earth earthy, (and in a sense a type of our Lord Jesus Christ), the woman was in the man, and a part of the man, before she was ever taken from him; and that the law that God gave to Adam, was given him while Eve was yet a part of his body. That is why Adam said, *"She is bone of my bone, and flesh of my flesh."* That is why Paul, in his epistle to the Ephesians, said that a man has never hated his own flesh, but he nourishes and cherishes it, even as the Lord the church. *"This is a great mystery, but I speak concerning Christ and the church."* In the preceding verses, how wonderfully he said, *"Husbands love your wives, even as Christ loved the church, and gave himself for it."*

There are a few things in my life that have been most humbling to me; one is, that God would love a sinner like I am; another is how brethren could love me. Another humbling thing to the minister is when God's people tell him, *"You were blessed to preach the gospel to me."* This never exalts one of God's ministers. Oh, no! but the devil does sometimes. He will some-

times tell one that he preached a wonderful sermon ; but a tear in a person's eye is more humbling than all the Devil has ever said to him.

He took the woman out of his side. The Bible doesn't say his side, but He took a rib, and that is where the side is; and He gave her to him to be a helpmeet. The side of Jesus Christ was torn when he hanged on Calvary's hill, when darkness covered the earth. The soldier pierced the side of Jesus. Why did he pierce his side? Two reasons: prophecy had said it would be; and the soldier didn't know what he was doing - he knew nothing about the purposes of God. Men today are living out the purposes of God blindly, but I assert that the purposes of God shall stand. If I didn't believe that, I would be afraid to start home this afternoon. Someway, I believe with all my heart that in our journey here, the angels of God have been our protection.

But, I want to talk about the text. *"You are members of his body, of his flesh, and of his bones."* Eve received the law through Adam, and the Ark was the only thing that could weather the storm of the wrath of God, when his wrath for sin was poured out upon the world. The door of the Ark, the Bible says, was in the side. It didn't have two doors; it had one door, - in the side.

When Abraham sent his servant to seek a bride for his son, he caused him to swear that he would not go among strangers, but that he

would go among his own kindred. What does it show? that Jesus Christ came into the world to save a people that already belonged to him - that were united with him. And the servant wanted a sign; and he said, *"When I reach a certain well, have somebody there to draw water for the camels."* And we find a willing Rebekah there. She even ran to meet him; and said, *"Drink my Lord."* And when the question arose, when the servant had told his business, *"Will you go with this man?"* her parents said leave her a little while, and then she can go. But they left the answer with Rebekah; and she said, *"I will go."* I like a doctrine that brings about in the heart a willingness to do the will of God; that not only brings about a willingness, but makes every particle of His service a delight.

*"You are flesh of his flesh, and bone of his bones."* We find in the wonderful works of grace that God Almighty has brought home to his people throughout the ages, two things clearly brought to view; One is, that he has saved them because he had an everlasting love for them; and the other is, that they are unworthy of everything that God has done for them.

I remember that when David went out to fight the battle for his brethren, he was just a lad; and his brethren rebuked him, saying that the naughtiness of his heart had brought him down to see the battle. Here is a giant! if we can't overthrow



him, we know you can't: Goliath, the giant of the Philistines. David was of the bone and the flesh of his brethren, wasn't he? And David said, "*Is there not a cause?*" yet they did not believe in him until he manifested to them his power to fight the battle. And that is when every sinner believes in Jesus Christ. David's brethren would scorn him, but he said that he would fight the battle; he would meet the giant; but he would not take the armor of Saul, for he had not proved it. David went forth saying unto Goliath, "*I come to thee in the name of the Lord.*"

They were David's brethren, and nothing they could say would ever change his love for them; no rebuke from them would change him. Neither will anything, my friends, ever change the love of God for you; for Paul said, "*I am persuaded that neither death nor life, things present or things to come, principalities or powers, etc., nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord.*"

"*Flesh of his flesh; bone of his bone.*" Let's find out more. Joseph was a beautiful type of Jesus Christ. We find him hated by his brethren - hated because he had a dream. Did the devil give him the dream? Oh, no! But it caused his brethren to hate him. God gave him a dream in which he saw his brethren bowing down to him. One of the things that Elder Helms spoke so

clearly in his Introductory was that all things worked together for good to them that love God. The hatred and malice of Joseph's brethren would have done away with their brother; but it couldn't be. They put him in a pit; and but for the grace of God they would have left him there to die. But he had a brother to speak for him. The Midianite merchantmen come by, and he was sold for twenty pieces of silver. God took care of the situation. Sometimes in my mind I have seen that boy being led off, with his brethren watching, no doubt glad to get rid of him, thinking it was the last time they would see him. But then we find that there came a time when it was God's time to bring them to him - through famine and hunger, which God alone could bring and control. Someway I believe that every drop of water that falls on the earth, God sends it; every famine that comes, God sends it.

And, finally, I like to think of Joseph when he couldn't refrain any longer. He knew his brethren all the time: he knew them because they were flesh of his flesh and bone of his bone. They were a part of him. "*Come near me; I am your brother.*"

Has the Lord ever drawn you near him? Have you ever felt the encircling arms of Christ? I remember what dear Elder Gilliam said, when he was at the point of death for days: "*I felt those arms under me.*"

I'm your brother - you thought evil - God meant it for good.

Now to reach our case He came all the way to where we were. Our Saviour must take our flesh, since, as the Scriptures say, the children were partakers of flesh and blood, he himself likewise took part of the same, that he might destroy the works of the Devil. How must the Lord Jesus Christ come into the world? He must be found under the law. Paul tells us in Galatians so clearly, that when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. He took our flesh and blood as the Son of man, taking it in union with him as the Son of God - our very flesh and blood. *“God sent forth his Son, made of a woman, made under the law to redeem them that were under the law.”*

I like to think also that it is said that he took not the nature of angels; for an angel could never reach our case. But he took on him the seed of Abraham - our flesh and our blood; and we are members of his body, of his flesh and of his bones; and was made in the likeness of men, and being found in their likeness, he humbled himself. Men did not humble our Saviour - he humbled himself unto death, even the death of the cross. Why? because from all eternity his people had a standing in him: they were chosen in him, and their life was in him before Adam fell. They fell in Adam, but they were safe all the time. To reach his bride, Jesus could not come as an angel, but must come as

the Son of man. We are glad that he spoke so many times of himself as the Son of man - more than he spoke of himself as the Son of God.

I like to think of the expression of the Apostle that there is one Mediator between God and man. Talk about the Pope, talk about the Priests of the land being mediators between God and man, there has never been a greater lie preached under heaven than that. To believe that, you would have to burn your Bibles; to believe that doctrine, you would have to preach that Jesus Christ didn't come to save a people who were already his; and to take in union with himself the flesh and blood and bones of his people.

There is one Mediator! None of these preachers here are mediators between God and man; there's never been but one. Who is he? the man Christ Jesus. The one of whose body we are members. Think of it, my friends! People of God members of the body of Christ! the mystical body of Christ, of his flesh and of his bones. We never know the full force of salvation until we have known something of how low our Saviour came: If we only know of his humiliation, and not of his glory, it won't do us any good. I cannot speak of his glory, and know the wonderful love he had for us, unless I see his humiliation.

I went for years wondering what it means when it is said in the 8th chapter of Acts, *“In his humiliation his judgment was taken*

*away; and who shall declare his generation, for his life is taken from the earth.*" Then I saw it one day. I saw that God left his Son hanging in the body that He had prepared - the only body that would satisfy as a sacrifice. He left him hanging there, and turned his face away; and Jesus cried out and said, "*My God, my God, why hast thou forsaken me?*" If we are his people, every one of us was hanging there - represented in him. To be a complete sacrifice, he must be left to die.

Have you felt my friends, that He died for you? What a wonderful thing! "*Gave himself,*" Paul said, "*for me.*" I like to think of Him who took our flesh and blood in union with himself, when he was held up before the people of old: I like to think that every time the high priest went with the names of the tribes of Israel on his heart - with their names on his shoulder, he showed that the people of God were represented in him. I think of the high priest going once a year into the most holy place, making atonement for himself and the people, that he couldn't put away sin; but I think of one who went into the most holy place, having obtained eternal redemption for us. The high priest couldn't feel the groans of his people: he hadn't experienced them. But, my brethren, today we have an high priest who can be touched. We have one who can be touched with the feeling of our infirmities, and was tempted in all points. I like to think that when Stephen was

dying, he said, "*I see Jesus standing on the right hand of God.*" standing, waiting to pour out his wrath upon the people.

What a blessing to have a great high priest in heaven, who is brought near as our brother, our very brother. We read that he who sanctifieth, and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren. These are my brethren; Who? He that doeth the will of my Father, the same is my mother, my brother, my sister. He is not ashamed to call his people brethren, because they are members of his body, of his flesh, and of his bones. The only way there can ever be a people prepared for heaven whom God will not be ashamed of, is for he himself to prepare them.

The doctrine I am preaching to you today, will be preached on and on, until the Lord of glory comes from heaven; and the people I am talking to and about today have the grace of God wrought so perfectly in them, that God in heaven will never be ashamed of one of them.

We are told that Abraham, when he was called out, went not knowing where he went; that he sought a city which hath foundation, whose builder and maker is God. He was looking for a place where God is not ashamed to be called our God.

*"We are members of his body, of his flesh, and his bones."* He didn't come part of the way under the law; he didn't come just to make

an offering for sin, and leave the acceptance to men, but He came to redeem us from the curse of the law. The Scriptures say that he went to heaven, having obtained eternal redemption for us. Do you know why he is coming again; and who he is coming for? He is coming for his bride; he is coming for those who are members of his body, of his flesh, of his bones.

*“As by man came death, by man also came the resurrection of the dead.”* When Paul speaks in Corinthians of the resurrection of the dead, he said, *“Now is Christ risen and become the first fruits of them that slept.”* When Christ rose from the dead, it was a promise that there was a crop coming: The people of God their bodies are going to be raised. Not like you are as I look at you now, but fashioned like His glorious body; and will be prepared to praise him.

When the priest under the law took the sheaf from the people and waved it before the Lord, it was saying, There is a crop like this. So is the resurrection of the body of Jesus Christ from the dead. He was the first fruits of his people; and they will be like the first fruits. The glorious day is coming - the day all the saints have looked for, the day of all days, when we will be taken home. I have been coming here almost forty years; most of the old ones who were here when I began coming, are sleeping somewhere. In a few years we will all be sleeping, laid away

somewhere in the silent tomb; but, bless the Lord, He will not deny his own. When he comes the dead will be raised. It is the resurrection of the dead, not merely from the dead.

You that love his name it will be you that day. It will be the redeemed sinner; it will be one whose vile body is changed, and fashioned like the glorious body of Jesus Christ. Lift up your heads, my brethren; praise the Lord! No wonder when David started in the 22nd Psalm he said, *“My God, why hast thou forsaken me.”* and said in the 23rd, *“The Lord is my shepherd.”* Then in the 24th, he said, *“Lift up the everlasting doors that the King of Glory might come in. Who is the King of Glory The Lord of hosts is the King of Glory.”*

(The above is taken from a recording, and is somewhat condensed. - J. D. W.)

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#### IMPRESSED TO EXPRESS HER FEELINGS

Rt. 3, Box 295, Ruffin, N. C.

Dear Brother Spangler:

I don't feel I can rest until I tell you that I believe the Lord blessed you to preach Christ tonight. When you arose to speak there was a sincere prayer in my heart that the Lord would bless you, and bless me to see Him whom my soul loveth. It seems of late that I go

through so many dry seasons, and that I feel separated from all that is holy and righteous. But tonight I felt elevated from the beggarly elements of this vile world and I could see my Lord in His glory. What a beautiful sight it is to behold this One who is my only hope of salvation.

The 53rd chapter of Isaiah has been a precious chapter to me for a long time, because I found Christ there. You spoke of searching the scriptures as a young boy. I too, Brother Spangler, searched the scriptures at an early age. There was a period in my life when I was as staunch an Arminian as anyone, for I was bent on working my way to heaven. This shows the natural tendency of the human nature, for I had attended no church save that of the Primitive Baptist, and yet I knew nothing of their doctrine. I remember well studying the scriptures and even learning some by heart. The first Psalm is an example of this. I learned it by heart, and was so blind as to believe that I could order my walk in such a way as to fit the description of that righteous man spoken of there. But thank the Lord, that He showed me that it is not in man that walketh to direct his steps. Most importantly - though, He showed me that I did not have to depend upon my own righteousness, which is as filthy rags, but that salvation is by grace, free and unmerited.

Another scripture had a great attraction for me in that early period,

and that was the description of Christ's baptism. I do not know if that attraction was due to the scripture itself, or the beauty of the language in which it was written. I do know that I thought it very beautiful and, if I have been led of the Lord, I believe He was even then bringing me to the knowledge of Him.

In high school I remember defending the doctrine of predestination of times in opposition to the whole class, except for a good friend who also felt inclined to defend the truth. And yet I am not sure that I had more than a head knowledge of this precious point of doctrine at that time. I am convinced that even though I would have told you that I believed in salvation by grace, I did not at that time know the meaning of salvation by grace in my heart.

You remarked tonight of your experience of first hearing the gospel and wanting to hear more. I remember well Elder John Lee Smith preaching from the text, "*All that the Father giveth me shall come to me and him that cometh to me I will in no wise cast out.*" This was at a union meeting at Pleasantville, and the first time I remember truly feeling that I had not just heard with my ear, but with my heart.

Not long after this I went to Pine Creek on the 4th of July for the first time, and you preached from the 12th chapter of Hebrews, dwelling on the second verse. As you were so wonderfully blessed to portray a Savior

*“who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God,”* my heart was deeply touched, and I felt perhaps there was some hope that He died for me. I do not have the assurance that some have, and I know not whether I be embraced in that covenant, but I do know that if I have any hope it is Christ. He is the only door to heaven, and if I have Him, I need nothing else.

If not deceived, I trust the Lord has broadened my view of Him since I was baptized four years ago. I see Him as the great Mediator between God and man; and the Son of man and the Son of God; as the great High Priest who can be touched with the feeling of our infirmities; and the King of kings and Lord of lords; and as the Head of the church; as our Advocate; as a kind and gentle Shepherd; as the only true God and Father, our Lord Jesus Christ. What greater blessing could there be than to be numbered with the brethren of Christ and be a joint-heir with Him? What more could one ask, or even desire!

Brother Spangler, I hope I have not been tedious. I felt a great burden to express what was in my heart. So often I feel that I am as Sister Mary Parker remarked of herself: *“When*

*I feel the most, then I am the most silent.”* I would not be thus, but I cannot do that which I would. Please overlook my errors for good and bear with my weaknesses, as I am the least in my Father’s house. Once again, I would express how very much your beautiful sermon meant to me. It is not often that I am blessed to rejoice as I have tonight.

May the Lord continue to bless both you and Sister Spangler. I love you both, I trust, with the unfeigned love of the brethren that I hope has been placed in my heart. If given a mind to, please remember me in prayer.

In bonds of love,  
Mary Lee Hawkins

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## MEETINGS

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### WEST COUNTRY LINE UNION

**T**he West Country Line Union will convene with Moons Creek Church on the 5th Sunday in November. The Church is located about a 1/2 mile east of Hwy 86 between Danville and Yanceyville on Park Springs Rd.

Elder Kenneth R. Key, Moderator  
Sister Sue Blalock, Clerk

*CONTRIBUTIONS*

FOR OCTOBER 2009

Carol Lansaw, VA .....	15.00
Viola Davis, VA.....	5.00
Florence B. Knight, NC .....	15.00
Ada Beeghly, VA .....	5.00
Judy Poindexter, VA.....	5.00
Earl Thurman, VA.....	5.00
Flay Mordecai, MS .....	5.00
Anonymous .....	100.00

*OBITUARIES*

JEANNETTE CURTIS ROBERTSON

I have been asked by Durham Primitive Baptist Church to write the obituary for my dear wife, companion, closest friend and sister in the church. Jeannette was born October 2, 1942 and departed this world of trials and afflictions March 30, 2009. Her parents were Eugene H. and Mildred King Curtis, both of whom preceded her in death. Her mother died just eleven weeks before Jeannette and was only two rooms from her in the same hospital. I took Jeannette directly from the hospital to the funeral.

There was no one in her parent's families who believed as she did, but

that never bothered Jeannette. She knew what she believed and by whom it came. She never wavered.

Those of us who remain with sad hearts to mourn her passing are her husband, Elder Cleo Robertson; son, William A. Robertson; daughter, Kay Sokolovic and husband, Dan; grandchildren, Conner and Casey Sokolovic; brother, Eugene H. Curtis, Jr. and wife, Sally; sister, Kathy Blackley and husband, Gary; and sister, Ann Lewis.

Jeannette had many wonderful dreams and experiences before she was made willing to ask for a home with Durham Primitive Baptist Church. The Lord blessed the writer to baptize her the 3rd Sunday in May, 1991. She continued to be given many dreams and experiences that gave her much comfort and peace until her death. She wrote several articles published in the Signs of the Times on the understanding she was given of different scriptures as well as relating her experiences. The Lord gave her great faith for she had great trials to endure. Her faith failed not as she remained optimistic and joyful to the very end. Her hope was an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. She was blessed to touch many people in different areas of the country as people who had never met her, but had heard of her, would call just to talk with her and receive some words of encouragement for their own condition. She and I were

blessed with almost 47 years of wonderful, precious discussions of scriptures and experiences.

The last church service that she attended was at Durham Church the 3rd Sunday in February, 2009. It was a rainy day and I asked her if she would prefer not going as she was in a wheelchair and her condition was not good. She insisted that she was going and I believe she felt it would be the last time. It was.

Over the past 10 years, she had endured much pain and suffering due to ovarian cancer. The last 90 days of her life were so severely painful, but as the Lord told the Apostle Paul, My grace is sufficient for thee: for my strength is made perfect in weakness. During the last couple of days of her life, the doctors increased her pain medication to the extent that her eyes were closed and she could not communicate. Her mouth was open laboring for breath and groaning from the pain. Her left arm was bent and immovable against her face. A few minutes past midnight on March 30, the nurse woke us and said Jeannette did not seem to be breathing. The nurse had not touched her. We got up and found that she was not breathing, but she had the most beautiful, pleasant, peaceful look on her face. There seemed to be a trace of a smile on her lips. Her arm was down and both arms were folded on her stomach as though she was resting. There was no trace of any pain.

The Lord surely was with her that night for Precious in the sight of the Lord is the death of his saints. At the midnight hour, she was set free from the prison of her earthly tabernacle and freed from all her pain and suffering. Sin was finished. She had entered into that rest reserved for the children of the heavenly King. Weeping may endure for a night, but joy cometh in the morning.

At the funeral home, a dear elder left me a handwritten note that read, "*She was beautiful in life and she was beautiful in death.*" Her funeral was conducted by Elders Kenneth Key, Larry Hollandsworth and Jerry Farmer at Brown-Wynne Funeral Home in Cary, NC on April 2, 2009.

Written by one who loved her and misses her.

Elder Cleo Robertson, Moderator  
Catherine Humbarger, Clerk

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PSALM 26: 6-8.

I will wash mine hands in innocency: so will I compass thine altar, O Lord:

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.