

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 1

Mt. Hermon Road,
Salisbury, Md.

Beloved Elder and Sister Spangler:

I was disappointed that you did not stop after the funeral Sunday, as you thought you would, but I knew you were very unwell, and it was late, so I understood. I hope you experienced no injury to your health as a result of your trip.

It was so good to be at the meeting again! It had seemed such a long time, and the preaching was so spirit-refreshing. Elder Griffin laid the foundation, and you placed the capstone thereon; and it was so lovely. How my heart cries out in gratitude to my God for you and Elder Griffin! Truly the Lord has supplied all my need in these years since I received the promise, and He is still supplying them abundantly; and I'm strengthened by the sure knowledge that he will continue to supply them in whatever He knows is for my eternal welfare. My cup runs over as I contemplate the fact that, although I'm poor in this world's goods, and many of the comforts and joys of this life have been denied me, and although I'm sometimes lonely, I am never desolate; and the lack of many things in life have been far overshadowed by glimpses of the Shekinah glory which once filled the tabernacle, but in these latter days is shed abroad in the hearts of his elect people.

I wish I could fitly put in words some of the experiences I've had in the past six or eight weeks away from the office and the activities of life — too sick to work, but not too sick to read my precious Bible. His love-letter to me and all His people whom He redeemed: to eat his body, and drink his blood, and to meditate upon the manifold benefits showered upon me by and from his loving hand. In the busy days of life when

my time is so filled with my job, keeping my home, having company, and all the other details which fall to my lot, I find so little time, and I'm afraid desire, to meditate upon these precious things. Of course, none of us want to be sick, but I can clearly see how good it is to be arrested in the performance of these things which "perish with the using", and made to dwell upon the eternal.

As I have often told you, it has pleased the Lord, over the years, to speak to me, to instruct me and sustain me through his written word; and it seems to me I have never known the riches of it as I have in these past few weeks. I have been made to witness in my soul to the glorious doctrines and experiences of the New Testament writers, especially Paul: to whom was revealed "the mystery hid in God through the ages", how that of Jew and Gentile He would call out a people for His name, and form that new creation, the Bride of Christ. Paul, who was "given this grace that he should preach among the Gentiles the unsearchable riches of Christ", that he (and all the Lord's people) might know the power of His resurrection, and the fellowship of His sufferings: our dear Redeemer, whom it became to make the Captain of our salvation perfect through suffering; and Why? That he who sanctifieth and those who are sanctified might be one, to the end that He is not ashamed to call us brethren. What a most glorious doctrine is this! To even think upon such a marvelous thing, fills my soul with wonder and awe; and I am made to cry out, "Oh my God, hast thou made me — even me — a partaker of such riches? And, if so, why, Oh why, have I found favor in thy sight?"

Another thing, in reading the New Testament, and especially the Acts, I have been struck and amazed by the great stress laid upon the personal second-coming of Christ, and the resurrection of the body. I believe that Paul, in every instance when called upon for the defense of the Gospel, gave this simple defense: how that Christ died and rose again. Never did he leave Him in the grave. Some may ask why the resurrection of the body is so important. Well, if Christ arose, his people too shall rise, because he is the first-fruits of them that slept. Moreover, our forerunner, even Jesus, has entered into that within the veil, and made a priest forever after the order of Melchisedec — after the power of an endless life. If Christ's body did not arise, he is not now at the right hand of God with the glorious wounds, which evidence victory over death and the grave; proving that it was not possible that he should be holden of death. If He is not there with these "infallible proofs", then we have no great High Priest, no Mediator between us and the judgement of a justice demanding God — and we are yet in our sins. To me, this is the heart and core of the Gospel; this is that blessed hope, this is the earnest of our inheritance, until the adoption.

In these days of study, meditation, and communion, I have been drawn away from things of earth, and have been made to feel deep in my being the feelings expressed by Paul in Philip-pians 1:23. Many things are sweet and pleasant here: there are our dear ones according to the flesh; there are our precious brethren, and the meeting together, but all of these fade away at the view of Jesus. And there are many times these days when I desire, yes, long to lay it all down: "To depart and to be with Christ." These desires are not natural; and if I told them to most of my friends, I would be considered neurotic. But we who hope we have so much more to die for than to live for, understand. These things are "the secret of the Lord", and are with them

who fear or reverence Him, whom, having not seen, we love.

The doctor thinks I may return to work tomorrow, and with the resuming of earthly things, I know the glory of these experiences will somewhat fade; and I'm afraid that some great trial either natural or spiritual, awaits me, as has usually been the case following these times of unspeakable joy; but these experiences do leave their mark, and the memory of them is as anchor during the trial of our faith.

One more little experience, and I will stop. While reading the Scriptures much of the time for many days and nights, my afflicted eye, which hurts all the time, hurt me much less than usual. Then, one night during a lapse of faith, I picked up a magazine and read a right long story. The next day my eye ached and hurt to the extent that I could hardly read at all. The story was clean and fine, one which would seem to be no harm to anyone; but "that which is not of faith is sin". So I resolved, if the Lord will only give me that measure of grace, I will spend what is left of my precious eyesight, seeking to learn more of Him. I trust I may be given that measure of grace. If you feel so inclined, please seek the Lord in my behalf.

Elder Spangler, I did not write this letter for publication, but you did ask, if I felt to do so, that I write something for the Signs. . . . If you feel there is anything in this letter which might strike a responsive chord in someone's heart, and you wish to publish it, you may; but it was not written with that thought in mind. I simply felt, as I did not get to talk with you, and it may be a long time before I do, I wanted to tell you some of these things while the sweetness of them is still with me. I've not written them as they were, but I cannot express these things as I would love to.

With my love to you both, the family, and the precious brethren there, I humbly hope I am

Your sister in Him, Mildred Dykes

PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER TWO

THE first testament had its priesthood; Levi and his sons, one of the twelve tribes of the people of Israel, were set apart to that sacred office, that they should minister about the sanctuary of the Lord for all the people of the covenant, who were their brethren. For the people themselves could not approach unto God in the holy sanctuary, only by their consecrated priests, who represented them and presented their offerings unto the Lord. Those offerings were made for their sins; and the officiating priests were ordained and sanctified of God unto that divine ministry, to stand between him and his people, their brethren. This was therefore known as the Levitical priesthood, in which all the twelve tribes of Israel were equally represented and interested, for they were brethren; therefore all the people of that covenant belonged to that priesthood as a family and kingdom of priests, and as such they were united in the divine worship of the Lord God. They could not otherwise approach unto him in worship; but thus coming by their consecrated priests, their sins being atoned for and themselves ceremonially purified, God accepted them in worship.

Moreover, of the family of Levi, Aaron was called of God and made the high priest of all that priestly people, and his sons after him, to enter alone once every year beyond the second veil into the most holy place of the sanctuary, to make an atonement for all the sins of all the people, his brethren, and then to make intercession for them; for the Lord came down between the cherubim upon the mercy-seat, accepted the atoning blood, heard the intercession, and blessed all the supplicating people who worshiped in the court of Israel without. He saw all their names upon the sacred robe of their high priest, engraved in the twelve precious stones; for they were a people dear to him, and

he viewed them in the sacred person and offering of their atoning high priest, and heard, accepted and blessed them in and with him. Thus, as the Lord's covenant people, and for the sake of the atonement which he appointed for them, he accepted and blessed them. No other people on earth were so highly favored and blessed of God, as the Scriptures show. For Abraham alone, the Hebrew, with his sons Isaac and Jacob and the children of Jacob or Israel, did the Lord choose and call out from the nations that they should be a peculiar people unto himself, the children of his covenant, a family of priests, to offer sacrifices unto him, his redeemed and sanctified people. With the one wonderful exception of Melchisedec, this family of Abraham, "the friend of God", was the then only great priesthood unto the Most High, to worship him acceptably as he had ordained; for all other peoples were ignorant of the right worship of the true God, but they offered sacrifices to idols, and worshiped the works of their own hands, for he gave them up to their own evil ways.

A rapid review of this kingdom of priests — from the time Abraham was a stranger in the land of promise, with Isaac and Jacob, until Joseph was sent down into Egypt, followed by all his father's house, and Moses led them out to Sinai, where the law was given, the tabernacle set up, Aaron and his sons consecrated, the solemn worship of the Almighty God established, and the Lord came down between the cherubim and his glory filled the tabernacle — will overwhelm the understanding beholder with awe and wonder, and he will feel his spirit bow low in reverence and worship. Moses, after reviewing all the way the Lord had led his redeemed people out of Egypt to the borders of the good land which he gave them, said: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before

thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved of the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33:26-29)

All this was typical of "better things to come", and pointed the true children of Abraham away to "a better testament", a far more enduring and glorious priesthood, in which the worshipers are verily all righteous, and are called, "The holy people, the redeemed of the Lord." Of all this worship under the first testament, says Paul: "Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a school-master." (Gal. 3:24-25) And Paul therefore says: "For sin shall not have dominion over you, for ye are not under the law, but under grace." (Rom. 6:14)

For, let it be remembered, those sacrifices which were offered by the law, throughout the Levitical priesthood, could never make the worshipers perfect, nor take away their sins; but they must be repeated daily, and from year to year, in which there was a continual remembrance of their sins. This solemn fact is clearly presented in the epistle to the Hebrews, wherein we have a vivid comparison between the priesthood of the Old Testament and that of the New Testament, and a strong contrast between the old covenant of legal works and the new covenant of gospel grace, showing the infinite superiority and divine glory of JESUS the Son of God over Moses the servant of God. Yet some of the Hebrew believers were zealous for the commandments of Moses, while they professed to believe also in Jesus; therefore they sought to mix the works of the law with the grace of the gospel. For they were Israelites, the people of

the first covenant, the worshipers under the ceremonious priesthood of the showy temple, all of which had a show of great sanctity, and they were attracted and charmed by all this. It is much the same yet among all superficial worshipers under the priesthood of Catholicism, and the ministry of Protestantism, who make a pompous show of much sanctity and zeal.

Indeed, so tenacious and zealous were the priesthood and people of the old covenant for its shadowy form and typical sacrifices that they desired nothing better, but would have perpetuated it, and never have given it up for the new and better testament. For, failing to look beyond and above it, because of their legal blindness, they depended on and trusted in the works of that covenant, more than in God, who gave them the covenant with all its provisions and blessings; and so "they worshiped and served the creature, more than the Creator." Thus did they pervert those divine ordinances, which God gave them as "shadows of good things to come", and made an idolatrous use of them, by trusting in them, rather than looking through them to the Redeemer that should come and make one perfect sacrifice for sins forever, and turn away ungodliness from his people. It seems strange that the people of God, all along down the ages, have shown a proneness to thus corrupt his divine ordinance and service, by looking to and depending on the gifts more than the Giver; thus making their salvation conditional upon what they do in the way of serving God, instead of attributing all their devotional service, with every salvation and blessing, to his special qualification, mercy and grace. This fact not only shows the prevailing legal tendency of the human mind, which all are reluctant to give up, but also our selfish ingratitude toward the Father of all our mercies and blessings. Surely, we all need "a merciful and faithful High Priest" to atone and intercede for the selfish imperfections of our best efforts to serve our God; and it is well for us

that he "is rich in mercy", and is merciful to our unrighteousness, or we should receive no blessing from him.

This legal blindness and selfish pride was so strong and active in the priesthood of the old covenant, that it culminated in their rejecting, seizing and crucifying the Lord of life and glory, the harmless and holy High Priest of the new and everlasting covenant. How fearful! As though this were not woe enough against them, their false zeal hurled them on to madly seek to defeat his priesthood and destroy his kingdom; first, by preventing his rising from the dead, which their own prophets and himself said he should do; next, by persecuting and killing his ministers. Thus did they fearfully prove in themselves the utter weakness and failure of a conditional covenant of divine service and worship, which depended upon the faithfulness and works of the people themselves, to their own just condemnation and terrible overthrow. And thus did the just God and Saviour make it fearfully manifest by them, that there is no perfection by a covenant of works, nor justification by the deeds of the law, as performed by the people who are under it. So the wrath came upon that priesthood and people to the uttermost, and they went out in awful failure and darkness, as a divine warning to all worshiping peoples not to trust in themselves or rely on their works. The same hand-writing of God is written upon the wall of Time all along the succeeding ages, as plainly manifested by ever religious establishment among men; and it is the voice of the Almighty, saying: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (Jer. 17:5)

This is sadly a dark history and painful religious experience, and it fills the world with woe and the heart with mourning; yet God saw that it was necessary, and so ordained it; for in no other way will the children of men be convinced that there is no help in man, and be taught to "trust in the Lord",

in whom alone is righteousness, salvation and life, favor and blessing. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (Jer. 17:7) It is sad that all those whose entire trust and hope are in the Lord have ever been misunderstood, reproached and opposed by those who trust in man, and depend upon the outward obedience to the forms and ceremonies of religious service, looking more to the letter than to the spirit of the worship; but this has ever been so, as seen in Abel and Cain, the Publican and Pharisee, Mary and Simon, the younger and elder sons.

Men either forget, or do not know, that "The sacrifices of God are a broken spirit"; that "Blessed are the poor in spirit"; that "God hath respect unto the lowly"; that "the letter killeth, but the Spirit giveth life."

But in the infinite wisdom of God, who is holy in all his ways, and who knew what is in man, he purposed all this experience of trial and suffering as needful to bring the true worshipers "to Jesus the Mediator of the new covenant", and to make them "the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Therefore Paul wrote to the brethren in Christ, "That no man should be removed by these afflictions: for yourselves know that we are appointed thereunto."

"The law and the prophets were until John", the forerunner of Jesus; then they ceased, God having accomplished his purpose in them. All the Scriptures of holy men of old, from Noah to Malachi, testified of Jesus the Messiah; and every bleeding sacrifice and sin offering, from Abel's offering by faith until the angel Gabriel was sent from God to Zacharias the priest in the temple, typically testified of and pointed to the Lord Jesus Christ, as so many prophecies and promises that he should come to his temple at the time appointed of the Father, in the end of the law and all its ministrations, which could never take away sins, when all things were ready, as "the Messenger of the cove-

nant", and should "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness", and testified by the last prophet under the first testament.

"Darkness covered the earth, and gross darkness the people", the long and dark legal night grew more fearfully dark as it neared its close; men's hearts were failing them for fear; all, all had proved the wretched failure and frightful guilt and ruin of all the sons and daughters of men. This is the humiliating and bitter lesson of the law and its priesthood, and by it our God and Father has taught us the dreadful necessity of "a more excellent way".

(Chapter 3 next month)

Statonsburg, N. C.

Dear Elder Spangler:

I enclose money order to renew my subscription to the Signs of the Times. I enjoy the paper very much: it is a good religious periodical, and I have not yet found anything in it but sound doctrine, as far as I have been able to observe; and very little of passed troubles, and I think that is the way it should be. The less reference there is to the passed, and the less those things are talked about, the earlier they may come to peaceful conclusion, if the Lord will it to be so.

I hope you, your wife, and all who are near and dear to you by the ties of nature, are well and enjoying the richest blessings of God our Saviour. I also hope Elder Wood and his dear companion, together with all the associate editors are enjoying those blessings with you.

I have attended six associations, and every one of them were good. It seems to me they get better each year. Peace and love has been manifested, and fellowship seems to prevail; which, to me, is most wonderful, and a great blessing from on high.

Brother Spangler, sometimes I have an impression to try to write something

for publication, but when I try it seems I cannot think of anything that I can put into words that would be food to the hungry and thirsty saints of God. I am just an unprofitable servant, if one at all. Sometimes I am made to wonder if what I believe to be the dealings of the Lord with me, is just an imagination of this foolish heart of mine; or do I believe that Jesus is the Christ the Son of the living God because I read about him in the Scriptures. If so, then it is nothing and of no profit to me or anyone else. But, my dear precious brethren, sometimes I am made to witness with Job of old, when he said, "I know that my Redeemer lives." The only reason Job could say this was because of the witness within him. Though he was afflicted with sores from the sole of his feet to the crown of his head, his faith was in God; and he believed that at the appointed time of God he would see Him for himself, and that he would be like Him. The witness within prompted, or caused, him to believe this. My humble hope is that God our Heavenly Father, purposed in himself my salvation and redemption, and that I should be drawn to Christ by Him; for we read that Christ said that none, or no man, can come unto me except my Father which sent me draw him.

Jesus said, "I am the door of the sheep"; and, "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." I do not understand that Jesus meant that some of these will enter into the glorious presence of the Father in eternal heaven, but that it is possible for some to enter into the militant church. Jude said, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." According to my understanding, these are the same characters Jesus spoke of as thieves and robbers.

Hope some of you editors will write on this subject sometime.

A poor, unworthy servant, if one at all. May God bless Zion.

(Elder) W. B. Barnes

Woodward, Iowa

Kind Friends and Loved Ones:

I see I am in arrears in my subscription to the Signs. I had not forgotten but have just been neglectful. I am sorry, and I should be; but it is just another one of my many faults.

My one big fault (? — Ed.) is loving to hear the "old hardshells" preach salvation by grace, and all that goes with it: the predestination of all things. I guess I am an old absoluter, but I can't help it. I know I can't say anything but what you already know; unless it is what you don't know about me. I am one of the worst deceivers that was ever born: I want to do certain things, and can't; and I don't want to do other things, but can't help doing them. If I were like some people, I could be a good little fellow, and have a good time. But I find no enjoyment in the pastimes of this world; and will leave home and go some 600 miles to hear the Old Baptists preach. I live where you never hear anything but work and do, and that doesn't fit me at all: all my works were stored up in Christ before the foundation of the world, and are being manifested here in time.

I got to attend one association this Fall, but had to go to southern Illinois, to attend. It was a feast of fat things for me, if I know anything about such things. It was well attended, to be in such a remote part of the country. I feel so ignorant of the things of God, that I am afraid what little I know will only make you smile in pity at my ignorance. But I love the doctrine, and I love the brethren, if I can call you such; and I love everyone who loves the doctrine of Salvation by Grace, and the predestination of all things. I only ask that I be allowed to go along behind and pick up the crumbs you leave, for they are a feast to me.

Enclosed is a money-order for the paper another year. I want you to know that I love to read the articles it contains. I have met many of the writers, but only one of the editors. I met Elder Griffin at Soldier Creek Church in Kentucky, at the association; and I enjoyed his preaching so very much.

With all good wishes for the building of Zion here in this time world, I am, I hope, a sinner saved by grace, if saved at all.

W. J. Kimbro

Gretna, Va.

March 12, 1957

Dear Brother Spangler:

We were so happy to have you and Sister Spangler visit us Sunday. What a joy it is to know you are well enough to get out again and preach. I am sure that your exercises are those of a subject of grace.

I want to tell you what I hope is the dealings of the Lord in my heart and soul. My trials and tribulations have been so great for such a long time, and I have been so very low, miserable, and undone; and having so many doubts and fears. The little hope I tried to cling to, seemed to be gone forever. I had prayed day and night for a long time for God to give me a little more evidence of my hope, in a dream, vision, or anyway He saw fit. But nothing happened, and I gave up, not thinking that I would ever have this desire fulfilled.

When I saw you go up into the stand, I said to a sister, "We have a treat in store"; and I just trembled with joy. I was blessed even before you spoke. And every word you said seemed to be directed towards me. You preached my feelings better than I could ever dare to describe them. You pictured Zion as I have never seen it; and I was so happy I wanted to weep for joy, and could hardly keep from shouting. I felt this is surely enough.

Then Sunday night I had the most glorious dream anyone could have: I dreamed the entire sky was as black as the blackest smoke I had ever seen; and

I felt sure this was the end. But I waited to see what would happen. The black cloud disappeared and I saw the most beautiful sight I had ever seen: Beautiful mountains, green with shrubbery, and houses all exactly alike. I didn't see anything that wasn't beautiful and complete. I started to pray for my eldest son — I don't know why, I was just trying to pray for him, and no one else; not even the rest of my children. But, as I started, I saw the Lord my Saviour, appear in his beautiful white robe. Every care in the world, every burden, and every pain vanished; and instead of praying, I repeated these words over and over: "Lord have mercy." His mercy was being showered upon me, and I had no desire to pray any more, for I had everything my heart desired, and what was there to pray for.

As I was lifted up, I was transformed without tasting death — changed in a moment, and made whole. I was floating to meet Him in the cloud. I can't find words to describe the unclouded, undisturbed, serenity of peace and happiness, as I floated to meet my Saviour; with all my trials and tribulations gone forever.

I was shouting, when my husband awoke me and asked what was wrong: I couldn't stop crying for a few moments, to tell him. I am not sure whether it was in my dream, or when I first awoke, but I saw you, Sister Gilmore, (from Roanoke) Sister Annie Tosh, and Brother Matthew Pickrel. And I felt that I must talk with the two from here, and write you and Sister Gilmore. There is more I would like to say, but this is getting lengthy, and you must be getting tired.

Please look over all my mistakes. I desire that you write and tell me if you think I am deceiving myself and God's little flock, or is this evidence of a hope. I hope this is an anchor to my soul, both sure and steadfast; and I trust He will give me grace through the doubts and fears to come.

An unworthy sister in hope,
Mrs. Myrtle Shelton

CIRCUMCISION AND BAPTISM

To the People of God — Dear Saints:

A friend of our people, with a devoted wife and two baby boys, has requested me to give my views on Circumcision, and Baptism. A woman told this family that if these infants were not circumcised and baptized, hell would be their doom.

My desire and prayer to God is for divine guidance; may my mind be directed by his Holy Spirit to rightly divide the word of truth, and speak the truth in love. (see 2 Timothy 2:15; Ephesians 4:15) My aim and desire is to honor God, and praise his great and good name as the Saviour and Redeemer of sinners. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." (Acts 4:12) I desire to tell the truth, with no intention of pleasing the flesh; and set forth the doctrine of salvation by grace as purposed of God before the world began.

Webster gives in part the definition of circumcision to be: 1st, To cut off, as the foreskin; 2nd, In scripture, to purify from sin. As I recall, the first mention of circumcision was after God said, "Neither shall thy name be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised. And you shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall

be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." (see 17th chapter of Genesis)

We have no direct reference in which Jacob and Esau were circumcised. In the 34th chapter of Genesis we find, after Jacob answered Shechem and Hamor deceitfully (verse 13), "But in this we will consent unto you: If ye will be as we be, that every male of you be circumcised", that Simeon and Levi took each man his sword and slew all the males, including Hamor and Shechem. It seemed circumcision proved a curse to the Shechemites, as they were slain by Jacob's sons. So far as I am able to find, circumcision was kept up under the law until the children of Israel were in bondage.

After Israel was delivered (Ex. 14:22), and in the wilderness, Israel failed to do this duty as was given Abraham in his covenant. See Joshua 5th chapter, when circumcision was renewed, and required to be kept in that day. John the Baptist was circumcised the eighth day (Luke 1:59); and Jesus was circumcised the eighth day (Luke 2:21). Jesus said, "Think not I am come to destroy the law or the prophets: I am come not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." (Matthew 5:17-19; Luke 16:17) It was needful for Jesus to be circumcised in the flesh, for in this every jot and tittle of the law was fulfilled, which Jesus came to do for fallen man. Paul had his son in the ministry, Timothy, circumcised to satisfy the Jews. (Acts 16:3) There rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them, and to command them to keep the law of Moses. (Acts 15:5)

This sect believed but were not fully established in salvation by grace: part law and part grace, to please the carnal mind. "Stand fast therefore in the lib-

erty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. (notice: nothing) For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. (Galatians 5:1-6)

"Paul, and apostle of Jesus Christ by the will of God, and Timothy our brother" (Col. 1:1): "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism . . ." (Col. 2:9-12) When we are born again, we are cleansed from all sins; hope springs up, for we are saved by hope. "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19)

We have this hope in the forgiveness of all our sins, and made to love the church; also to believe that Jesus is "the Christ the Lamb of God which taketh away the sin of the world." (John 1:29) If not deceived in this hope, we are fit subjects for gospel baptism. It is the one born again, with the love of God in his heart, and who has repented of all his sins, that is a fit subject for baptism, as the Scriptures teach. "One Lord, one faith, and one baptism." (Ephesians 4:5) Read Matthew 3:11; Mark 1:8; Luke 3:16; and John 1:33: These tell us that Jesus will baptize his people with the Holy Ghost and with fire. This prepares us for heaven, whether infant or adult, and takes place when we are born again. (read the 3rd chapter of John)

“. . . when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away if the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.” (1 Peter 3:20-21; Genesis 6:7-8)

Should any man or woman come to you with such deception, with such heresies, as circumcision and baptism will save infant or adult, may the God of all grace give you to tell such unbelieving Pharisees, that Jesus Christ is the saviour of sinners. And that, “Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12; also read Matthew 3:11, and Luke 3:16)

When Mary the mother of Jesus went to see her cousin Elizabeth, at the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. John was baptized with the Holy Ghost and with fire. We have no record that he ever was baptized in water; while John baptized Christ in the river Jordan. This is the duty of the believer to be baptized into the fellowship of the church. We have to deny self: it is a cross contrary to the flesh. In fact, the flesh must be crucified and killed to the love of sin before we are fit subjects to come to the church, or be baptized in His dear name. The dying thief on the cross was not baptized in water, nor circumcised by the hand of men. To his prayer, Jesus said, “Today shalt thou be with me in paradise.” (Luke 23:43)

It will be enough, for sinners saved by grace to be with Jesus. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having

predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” (Ephesians 1:3-7) “For by grace are ye saved through faith, and that not of yourselves: it is the gift of God.” (Ephesians 2:8)

May the Lord keep us as little children, with sustaining grace to adorn the profession we have made, by an humble walk and godly conversation; and ever deliver his children from such silly women, who would deceive the very elect, were it possible. (Matthew 24:24)

Pray for our people everywhere, not only the children of God, but our enemies, and say, “Lord forgive them; they know not what they do.” Sift out all the faculty grains, and receive nothing but the truth as it is in Jesus Christ our glorious Redeemer.

In a blessed hope, with love
(Elder) J. G. L. Hash
Ferrum, Va.

Pocomoke City, Maryland

Brethren and Friends,
Dearly Beloved in the Lord:

In trying to put my thoughts on paper, I hope the Lord will direct them in the way they should go.

When I read the Bible there are many verses I don't understand; and there are others I hope I have some understanding of. Here are some verses I love to read: “And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.” (Matthew 4:18-20)

In these three verses I see a beautiful picture: I see two men, ordinary men, going about their work. It doesn't say

they were righteous, rich or poor. I take it that they were men such as the average men of Bible times, or even today, (for what was true then is still true now) going about their work. Probably the Lord had not crossed their minds. What would we do if some man in the flesh came up to us while we were working, and said, "Follow me"? We would probably laugh at him; and surely we would not follow.

When the Lord says, "Follow me", we will drop everything we are doing and follow him, just like Simon and Andrew. Jesus was in the flesh when he came to these two men; and when they saw and heard him, they knew who he was because he revealed himself to them. He is just as much with us today as he was then; and he gives us grace to know his work today the same as yesterday and always, because all work is done by him; and without him we are helpless.

An unworthy brother,
Frank Holland

THE TRUTH AND POWER OF GOD AND TOTAL DEPRAVITY OF MAN

The doctrine of Cause and Effect has been sadly neglected by some Old Baptists. Knowing that there cannot be an effect without a cause, I speak of the first cause of all causes — God. "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; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:24-26) All creatures are the work of God, both man and beasts, but not all men are the children of God. That God has a chosen people is so plainly spoken of in the Bible, that without fear, we speak of Election; that is, it was an act of God before

the world began. His predestination is unlimited and absolute; and the cause of all things is God.

Total Depravity. Total means to me, entire, whole, complete. Depravity means, moral evil, void of righteousness. Total depravity is a doctrine of the Bible. I call your attention to the following: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." (Psalms 53:2-3) "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." (Romans 3:19) "Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned." (Romans 5:12)

"There is none that understandeth, there is none that seeketh after God." (Romans 3:11) The following I quote from an old elder: "Dead in sin, enmity against God, in love with sin, drinking down iniquity as an ox drinketh water, raging and blaspheming, condemned and under the curse of a righteous, just, and inflexible, we find the human race." There is no exception whatsoever. Justice has demanded that the soul that sinneth shall die: "For I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law, till all be fulfilled." (Math. 5:18)

"Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." (Romans 3:20) The law points out the sin, and gives the penalty, but cannot forgive, nor heal. Jesus talked with his disciples about how hardly a rich man could enter the kingdom of heaven; and they were amazed, and said, Who then can be saved? And Jesus said, With men this is impossible; but with God all things are possible. (see Matthew 19:25) It is impossible with men because all are totally depraved;

and all they know is of man — the things of God are known only by the Spirit of God.

What a dark, dismal picture is here presented: the law is just, holy, and good, and justice has declared with a voice of thunder, that the soul that sins shall die — and death has passed upon all men, for that all have sinned. This makes man totally depraved before a holy God: wholly incapable to even think a good thought, or perform a good deed — he cannot even pray.

One more thought to show the imagination of man: Soon after God had destroyed man from the face of the earth, Noah and his wife, and his three sons and their wives, began to multiply; and they were all of one language. They took it upon themselves to build a tower that would reach to heaven; and the Lord came down to see the tower which the children of men had built. And the Lord confounded their language, that they could not understand one another's speech; and scattered them. (Gen. 11:1-10) This building stopped, but to this day men are working on this imaginary tower, claiming to build their way to heaven by their own works.

But the children of God are not brought that way: "Verily, verily, I say unto thee, Except a man be born again (from above), he cannot see the kingdom of heaven. Life preceds action. (I have proved that all men are in a state of total darkness; and have spoken of Election, so will not repeat) The salvation of the Lord's people is surely by the grace of God, freely given without help from depraved creatures. For his great love wherewith He loved them, even when they were dead in sins, He has quickened them to life, and made them to sit together in heavenly places in Christ Jesus. He has given them hope, the anchor of their souls, sure and steadfast. This doctrine was stamped and sealed by God himself before the world began; and in his eternal book their names are written, as exact and certain as He is omnipotent, that the Apostle Paul was 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." (Romans 8:38-39)

Now to the many brethren that it was my pleasure to meet this year (1958) at the five different associations it was my pleasure to attend, how good and how pleasant it is for brethren to dwell together in unity. We greet you all; and may the great God still keep us humble, clothed and in our right minds, is my prayer for Jesus' sake. Amen.

(Elder) George L. Weaver

FROM A LONELY SHUT-IN

965 Pioneer Avenue
Turlock, Calif.

Elder D. V. Spangler,
Dear Child of the Most High God:

This is to let you know that I am still in the land of the living; and am still receiving the dear old Signs of the Times, which I surely do so much appreciate. It is all the good news I ever get. I have passed my eighty-third milepost, and live alone; and know of no one anywhere near me that believes as I do. I have been to the Old Baptist church once, and had one sermon in my house. If the "Valley of Dry Bones" was any deader spiritually than I am, I can't realize it.

I am reading a lot of my old Signs over, and O, how I appreciate the good experiences! Some tell of hearing the voice of God, and I so much long at times to hear that dear voice. And I long for some of the true believers to come to see me. I might be called a shut-in, for I am lame and can't walk anywhere. I am very hard of hearing, and my eyes are not too good, but I still read a lot.

What I hope was my grace experience, was published in the February,

1943, Signs. I sent it to Elder Dodson, and he published it. I never saw him, but surely my heart ached at his passing; but never would I call a child of God back to this old world. I am just waiting His call; it can't come too soon. When I look within, doubts and fears arise, and I wonder, Am I His, or not. One thing I can say, I am not afraid of the devil, but I fear God.

I appreciate receiving the Signs; I have read them since they were a little newspaper. The experience of Elder Childers was in one of those papers. It was the first I had read, so I have never forgotten it. I was a young girl at that time, and was just awakened to the fact that I was a great sinner. One writer told of her prayers being answered; I also have had many prayers answered: a few outstanding, but I won't mention any here.

I won't be here a great deal longer. . . . There is much I would like to write, but maybe better that I should not; so will say please forgive all mistakes, and know I am just dust. With love and best wishes to God's children — all blessings on you and yours.

Marion S. Brooks

(We feel sure this sister would appreciate a letter from any who should feel to write her. — J. D. W.)

NOTICE

FUNDS RECEIVED UNDER THE WILL OF DR. MILFORD

The editors have received the sum of \$6,243.75, under the will of the late Dr. S. B. Milford, of Poolesville, Maryland, to be used to help the needy among Primitive Baptists. Further announcement will be made as soon as necessary arrangements have been completed.

Danville, Virginia January, 1959

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Route 5, Box 332F

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EDITORIAL

As we come to the threshold of another year, we send greetings to our brethren and friends throughout the land. We would first give thanks to our Lord for his mercies and blessings bestowed upon us, not only during the year past, but through the years each one has been manifested as the children of men in this world; and not only this, but the faith given us of our Lord, makes us mindful that our standing in Him goes back much further than this: It goes back into eternity when we were chosen of God in his Son. This is what God has revealed in his word, and confirmed in each one by the working of his mighty power, when he makes manifest in each one that he is a child of God by God's choice.

Our standing in Him therefore, is not just merely as an Adam sinner saved, but as a chosen child of God, redeemed according to His eternal purpose; for each one for whom Jesus came into the world to redeem, was a member of the

eternally loved and chosen family.

How far beyond the comprehension of men are the ways and purposes of God! Without the revelation that God has given us of things eternal, we would know nothing beyond what we know by "the spirit of man": We would know nothing beyond our conscience existence as adamic creatures.

But because God has revealed glorious things in his word, and, by his Spirit, in us, our comfort is not in the fact that we are children of this world, but, rather, being in this world, we are not of this world. We, therefore, have, after we are brought into the knowledge of the truth, a panoramic view and understanding of things from eternity to eternity, and not just merely of things of time only. This view and knowledge is that which accompanies faith; and without faith, real God-given faith, there is no knowledge of it at all. "Faith is the substance of things hoped for, the evidence of things not seen", said the Apostle.

It is because we have this knowledge, brethren, that we rejoice in the purpose of God in all things; for all things comprise the fulness of God's wisdom from beginning to end — or eternity to eternity, and are so working together as a harmonious whole, that God's will is done, and his pleasure is fully accomplished.

We are thankful therefore, not only for our hope and assurance of eternal life after we have finished our days in this world, but we are thankful for his mercies and the manifestations of his love while we live in this world. We haven't a thing which we have not received from him; and we are different from the men of this world in our hope and knowledge, only because He hath made us to differ.

We look back, therefore, over the days which are past, and make mention of his loving-kindness toward us; and look forward to the days to come, whether few or many with us individually, with the full assurance that God is unchangeable, and that "his purposes will ripen

fast, unfolding every hour", and that we shall be preserved by him in his own way and manner all of our appointed days. We are assured that his grace is sufficient for us, and that he will continue to provide all things both natural and spiritual for each of us; so that whether our days should end either in this year, or another, we shall receive all things appointed for us in his infinite wisdom and loving-kindness towards us.

Doesn't it mean much to us, that it is not only in this life we have hope? If hope did not go beyond this life, we would be indeed of all men most miserable. Each hour brings us nearer and nearer to the time of our departure from the scenes of this life; and also nearer and nearer to the end of hope, into the possession and enjoyment of things hoped for.

May we therefore, as possessors of hope, be given grace to run our race with patience, and to ever look unto Jesus as the author and finisher of our faith. And may we by his grace, be given to realize more and more, that, "If Christ be in us, the body is dead because of sin; but the Spirit is life because of righteousness": so that we shall not live after the flesh, but through the Spirit mortify the deeds of the body, and thus live in Him.

We believe that the Lord's people know that it is not in the flesh that they worship or serve the Lord, but that through the Spirit the flesh is subdued, and its deeds mortified. They know that there is no such thing as a "progressive sanctification" in the flesh — that men get more holy in this life. Their experience teaches them differently; and they are waiting for the "adoption, to wit, the redemption of their body", when mortality shall be swallowed up of life.

It is into this glorious state that they desire to come; and not only desire to come but shall come, because God has predestinated them to be conformed to the image of his Son. He has begotten them again unto a lively hope by the

resurrection of Jesus, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for those, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. (1 Peter 1:3-5)

To those who have this hope, we send greetings in the Lord; and would say that though they have many afflictions, doubts and fears, these are but little things in comparison with the glory that shall be revealed in them.

To those who are comforted and edified in the things published in the Signs, we ask an interest in your prayers; and trust you will feel to continue to support the paper. Your subscriptions, donations, and writings are necessary for its continuation. Love to all the household of faith.

J. D. W.

2619 S. Street,
Sacramento, Calif.

Dear Editors:

Please accept the enclosed for two years renewal of the Signs.

... Sometimes I read the Signs from cover to cover the day I receive it; but at other times my state of mind is such that I can hardly open it. And I ask myself, Why is it? and I cannot find the answer. Why was I born? Why was the heaven and earth spoken into existence?

The Bible tells us that God created everything that is, and for his own purpose and glory. Yet the world says, "Give God a chance". A God of that nature is less powerful than I; and it seems the utmost folly to me, that anyone could imagine a God who needs to be given a chance.

May God bless you in the publishing of the Signs. I know it is a task, but am sure that as long as God has a purpose in it, he will give you strength to carry on.

Humbly yours,
Herman Buckner

VOICES OF THE PAST
"He being dead yet speaketh"

New York, N. Y.
December 1, 1900

My dear Sister Rowland:

... The opportunity to write you now arises through my confinement at home in sickness. I have not been well for some time, and hard work, insufficient rest, exposure and other evils, have resulted in laying me up for a time. I am in poor condition to write to anyone, and quite incapable of properly answering your good letter, but I will at least acknowledge its receipt, and try to tell you something it suggests to me.

I am glad you wrote as you did, and I can sympathize with your feeling of hesitancy to ask questions concerning things which we believe the children of God have more light on than we. But I do not think we are justified in this hesitancy, for it is a good thing to speak often one to another concerning our hopes and fears; we are helpers of each other's joy in so doing. There is comfort to me in witnessing the groping in darkness of an afflicted and poor child of God. Their sensible ignorance, blindness and almost helpless despair, speaks more convincingly than ever lips could of their being kept by the power of God through faith unto salvation. Boasting is excluded where grace reigns; the sacrifices of God are a broken spirit and contrite heart, such he will not despise. It is a good thing to realize our ignorance; when we think we know something, then know we nothing as we ought.

I would be glad indeed to answer your questions in such a way that every fear and doubt would turn to you for a testimony that your dwelling-place is the house of the Lord, a house of prayer, but this is not in my power; except the Lord give the word, none can publish it. Your trouble, in that sin is mixed with all you do, is the common

experience of all saints. No temptation hath take you but such as is common to them all. Temptations put nothing into a man, but only draw out what was in him before. "Every imagination of the thoughts of man's heart is only evil continually." This heart of ours is the citadel where this enemy, sin, dwells and maintains rebellion against God all our day, and it is a deceitful heart, deceitful above all things, who can know it? Its deceitfulness in our dealings with others is as nothing compared to its deceitfulness towards ourselves. It abounds in contradictions, sometimes easily entreated, and again very neglectful. The frame of the heart is ready to contradict itself every moment; it is not constant to itself, and has no certain conduct that is stable.

A deceiving and a deceived heart, who can deal with it? I do not understand that "The sin which doth so easily beset us," is to be regarded as some special individual weakness, nor that "a thorn in the flesh" has similar import. I do not think that Paul, who made use of these expressions, had in mind anything but a sense of the total depravity of his fleshly nature. He found it totally irreconcilably enmity against God; that in his flesh dwelt no good thing. In his letter to the Romans, seventh chapter, he declares this law of sin to be an indwelling law; it is present with me, "it is in my members." It dwells in us, it is never absent. If it were only in us at times, we might accomplish some obedience in its absence, but it is no wanderer. **W h a t e v e r** we are about, wherever we are, the law of sin is always present, in the best we do, or the worst. Not only does it dwell in us, but "when I would do good, it is present with me." Would I pray, would I hear, would I meditate, this hateful indweller proves itself present. "The sin that doth so easily beset us," applies itself with great ease and readiness unto its work.

When I want to apply my mind or understanding to spiritual things, there it is, in ignorance, darkness and folly. When I wish for my will to be engaged,

there it is also, in spiritual deadness and stubbornness. Do I want my heart and affections set on things above? there it is, in inclinations to the world and present things. It insinuates itself into all that I do, hindering good and furthering evil. Many there are who find not this law in themselves, who have no spiritual sense and experience of indwelling sin, and this is because they are wholly under its dominion. They find no darkness or folly in their minds, because they are darkness itself, and darkness will discover nothing. They are at peace with their lusts, being in bondage to them.

I think it was John Warburton who once said, "It is a great mercy to know we are sinners," and so it is. In just the measure that we find this law of sin dwelling in us, in just such measure do we abhor it and ourselves, *and no more*. And to just the extent we find it, proportionately will be our longing for deliverance, *and no more*, and our watchfulness and obedience will be accordingly. Upon this one thing of finding out and experiencing the power of this law of sin, turns the whole course of our lives. Our sinful nature is not changed in the new birth, neither does it pass under any change. The carnality and enmity of our old nature is just the same as it was before we were created anew in Christ Jesus. Our Adam nature was a body of sin and death prior to a work of grace, and it is a body of sin and death now, and will continue to be so for all time.

Our experience proves there is not a feature of the old man defaced, nor a limb of him taken away. His offensive breath and unpleasant voice is just the same; his vital powers are as strong as ever, he is not in a declining state by any means. There is not one word of authority in Scripture to support the sentiment that one born of God becomes more pure and progressively holy, and that the corruptions of our sinful nature are driven out little by little. The truth is, "Whosoever is born of God sinneth not." As members of the

body of Christ there can be no growth in the principle of union; only in perception can they grow. That which God hath joined together no man can put asunder. The subjects of grace cannot be more united to the Lord than what they really are. They cannot grow in God's favor, nor can they grow in the nature or principle of sanctification and holiness. There is undoubtedly a growth in a spiritual perception of these things, and in proportion to it in experience our consolations will abound. But the principles of truth and grace in the new believing heart are immortal principles, and never can be in a declining or dying state. It is the life of Christ, which is immortality. If this life be in us, we are completely sanctified and justified in Christ Jesus our glorious head, and are as holy as Christ is holy, by virtue of our mystical union with him. We are a part of Christ; our natures and desires are one. We delight in each other, and the Father delights in both, because he has loved the members with the same love wherewith he hath loved Christ; thus the Lord said unto his Father, "And thou hast loved them, as thou hast loved me." Imputed holiness and righteousness are inseparable, there cannot be one without the other. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

What a wonderful work is this finished salvation of the Lord's people. Because they have everlasting life in Christ Jesus, they never can be in a state of condemnation, for the seed of God remaineth in them. It is not possible for them to lose their adoption or heirship. No, there is nothing present, or to come, that can separate the subjects of grace from the love of Christ, for he has given unto them eternal life, and they cannot perish. Every transgression of the Lord's people received a just recompense of reward in the person of Jesus, so there can be no such thing as God ever having any controversy with one of his children for sins which Christ died for on the cross.

Neither does he remonstrate with them in displeasure, or find fault with them on account of their frames of mind. "Our times are in his hand, and he knoweth our frame." We are apt to think sometimes that afflictions and tribulations are signs of God's displeasure against us on account of sin, but if such could possibly be, just think what it would imply. It would appear that Christ's sufferings were not satisfactory, and so make that satisfaction a mere verbal shadow. I have heard it said by those whom I gave credit for knowing better, that God afflicts and tries his children because they merit it by their unfaithfulness. Such a sentiment is the rankest Armenianism. It is in fact saying that God is not a Sovereign, and that mutable creatures have it in their power to make him change.

But I am making this letter too long, and must bring it to a close. Before you have read thus for I imagine I hear you saying, Yes, all this is true, but what evidences have I of acceptance in the Beloved? Let us look for some of these evidences.

All the promises of God are yea and amen in Christ Jesus; he is the amen, the faithful witness, and it is he who testifies concerning our condition as it is indeed. So it is in the manifest life of Christ in us, whereby our consolations shall abound. We may be mistaken, and be troubling ourselves in vain, or flattering ourselves upon false grounds, but when Jesus, the faithful witness, speaks of our state and condition, that it is indeed. He judges not by outward appearances, but judges as it is indeed. As the interest we have in his salvation is given us in Jesus. Grace is *given*, never earned or merited. The Spirit is *given*, pardon is *given*; faith is the *gift* of God; the promises are *given*, exceeding great and precious promises, that by these the elect might see and experience that they are made partakers of the divine nature. (2 Peter 1:4) Eternal life is *given*, and heaven is *given*. It is all *gift*, from first to last, in Christ Jesus our Lord. These things

we seek for, as for hidden treasure, but never are they discovered except in the revelation of Jesus; he is the embodiment of all.

When the word of God speaks in us, the word is made flesh, or in other words, Christ is come in our flesh, and when God speaks it is always in the declaration of his sure covenant, and it fills us with shame for all the ways whereby we have been alienated from him. We certainly speak peace to ourselves, when our so doing is not attended with the greatest hatred of our sin. This is healing ourselves, and not being healed of God. When we do truly look upon Christ whom we have pierced, we will "mourn" for him on this account, and will detest the sin that pierced him. When we go to Christ for healing, faith views him as one pierced. It looks especially on the blood of the covenant, on his sufferings, for with his strips are we healed, and the chastisement of our peace is upon him. When we look to him for healing, his strips are to be seen; when we look to him for peace, his chastisement is manifest. An evidence of the Spirit's indwelling, is godly sorrow on account of sin, and of desire toward God. A sense of the vileness and poverty of human nature, causing us to sigh and groan before the Lord, demonstrates where our affections are set. And to only such is the gospel preached.

I will close with just one thought: "It is *given* unto you in behalf of Christ, to suffer for his sake." The gifts of God are without repentance, he can never turn from his purpose, so you must needs suffer. And is it not comforting to remember that our God is the giver of every good and perfect gift, and to suffer is to reign with Christ? So we do glory in tribulation, knowing this, that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost, which is *given* unto us.

No, my dear sister, while you are in

time you will never be free from the hostility of the flesh against the Spirit. This is your portion, and by grace you are saved. Jesus hath a kingdom in the hearts of all his children, and his people also are his kingdom. He reigns and rules in his saints, with his sceptre of righteousness. Christ hath no kingdom in the soul of a poor sinner till he breaks into the soul with his precious love, then the redeemed and heaven-born soul says, Let Jesus be King, and none but him. He is our desire, and the desire of a soul is a demonstration of the state it is in.

Remember me in love to all the dear ones at Rock Springs, and especially remember me to your pastor, who is to me a father in Israel.

Forgive my wordiness, and believe me your brother in the hope of the gospel.

(Elder) John McConnell

OBITUARIES

DEACON JAMES H. JOHNSON

Deacon James H. Johnson, age 59, of Hooks, Texas, passed away at his home Friday night, September 20, 1957. He left surviving him his wife, Sister Bessie Johnson; one daughter, Mrs. Pat Holden; one son, Noel Don Johnson, all of Hooks, Texas; four brothers and five sisters.

Brother Johnson was a faithful and devoted member of Prospect Primitive Baptist Church, near Simms, Texas. He had served as a Deacon of Prospect Church for several years, and at time of his death he was Clerk of the church. Brother Johnson was dearly loved and highly esteemed by the brethren and sisters and by a host of neighbors and friends in the vicinity of Simms, Texas, of which vicinity he was a life long resident. The large crowd in attendance at the funeral and the beautiful floral offering, attested to the high esteem in which he was held by the brethren, sisters and friends.

Funeral services were conducted at Prospect Church by Elders T. A. Wall, Loyd Wall, and the writer, on Sunday, September 22, 1957, at 2 o'clock in the afternoon; and his body was laid to rest in Old Union Cemetery to await the glorious resurrection.

May the God of all grace comfort and console his loved ones, together with all that

mourn his passing, and give to each one a sweet spirit of reconciliation to His sovereign will in all things.

ELDER W. A. SPEER

MRS. N. E. M. REGISTER

Sister Register died August 22, 1958, at the age of seventy-six, after a short illness, at her home near Graceville, Florida. She was a firm believer in Christ, and affirmed her faith to the writer a short time before her death. She was the widow of the late Brother N. E. M. Register, who was Clerk of Pilgrims Rest Church for many years.

Sister Register is survived by three daughters: Mrs. Dellie Garner, Mrs. Ester Simmons, and Mrs. Alice Peacock; five sons: Vinson, Gordon, Reece, Hubert and Earl; one brother: T. J. Kyser; 24 grandchildren; 48 great grandchildren, and one great, great grandchild.

Funeral services were conducted by Elder J. J. Collins, assisted by Mr. C. C. Balkcom and Mr. Trim Finch, at her beloved Antioch Church. The writer used as a text, "Many daughters have done virtuously, but thou excellest them all." Interment was in the adjoining cemetery.

J. J. Collins

SAMUEL DUNCAN CAMPBELL

Our dear husband and father was born November 22nd, 1867 and departed this life March 9th, 1958. He was born in Elgin County, Ontario, the son of Malcolm and Janet Campbell, and lived most of his life in London, Ontario.

He was united in marriage to Henrietta L. MacAlpine on September 13th, 1899, who survives him. He is also survived by his 3 children, Dr. Mac D. Campbell, Katherine V. Campbell, Jean H. Campbell; 3 grandchildren and 4 great grandchildren.

He was not a member of the church, because of his feeling of unworthiness, but was a believer of salvation by Grace, and friends of the Covenanted Baptists were always welcome in his home. He was a faithful adherent to the Gospel. He had a heart condition but was active for his age to the last. He was widely known and respected and is sadly missed but our earthly loss is his eternal gain.

His funeral was conducted by Elder George Ruston who spoke very comfortingly from the 23rd Psalm and his favorite hymn, "Nearer my God to Thee" was sung at his service. His body was laid to rest in Fairview Cemetery near the home where he was born.

Written with love by his bereaved family.

EMMA CHAROLETTE LAWRENCE

My mother, Emma Charolette Lawrence, was born June 19, 1873, and died May 20, 1958, making her stay on earth 84 years, 11 months, and 29 days. She was married in 1888 to Bedford Brown Lawrence, who died January 16, 1957, at the age of 88 years. To this union were born eight children, of which three survive: Brother Sylvester W. Lawrence, Otway, N. C.; two daughters, Sister Beulah Weaver, of the home, and Mrs. Cora D. Gillikin, Norfolk, Va.; also 14 grandchildren, and one great grandchild.

She was a firm believer in salvation by grace, and attended her church meetings as long as her health permitted. She was afflicted with asthma for about fifty-five years, and confined to her bed for about thirty years of that time. When not suffering, she was very cheerful, and loved to see her friends come in and talk with her. May the good Lord bless and comfort all of her loved ones who mourn her passing.

Written by one who stood by her until the last minute. The funeral was conducted at her home by Elder Eddie Humphrey; and her body was laid to rest by her husband in the church cemetery.

Done by order of North River Church in conference Saturday before the first Sunday in July, 1958. The church orders that a copy be kept in its records; and a copy be sent to the *Zion's Landmark* and the *Signs of the Times* for publication; and a copy be sent to the family. Written by a very sad hearted son, Sylvester W. Lawrence.

Elder Eddie Humphrey, Moderator
Sylvester W. Lawrence, Clerk

SISTER MARTHA HEAD

Sister Martha Head was born January 8, 1887, and died August 14, 1958. She was the daughter of Mr. and Mrs. John L. Goodwin, Sr., and was united in marriage to Brother Edd Head, who preceded her in death several years.

She is survived by three sisters and three brothers, and a number of nieces and nephews.

Sister Head was a lovely and faithful member of Rehobeth Church for a number of years. She loved the brethren and sisters and friends, and her love and affection seemed to grow stronger as she grew older: proving that she loved the Lord, and the Church of God. We feel that she is much better off now, since she is through with suffering and great afflictions which we are subject to in this low ground of sin and sorrow. So, dearly beloved

ones, let us not weep as those who have no hope: the Lord is coming again soon to gather his precious jewels unto himself. What a sweet hope we have that we shall be with him forever.

The writer was assisted by Elder W. A. Speer and Elder J. L. Smith in conducting the funeral. She was laid to rest in Rehobeth Cemetery to await the glorious resurrection. The very large congregation and the many beautiful flowers denoted the great love and respect in which Sister Head was held.

May the Lord keep and sustain all the dear bereaved ones who were devoted to her, and did all they could for her.

Elder R. W. Rhodes

SAMUEL MATTHEW KUYKENDALL

Samuel Matthew Kuykendall was born September 4, 1877, at San Saba, Texas, and passed away at his home 727 S. Third Street, Chickasha, Oklahoma, February 15, 1958.

He was preceded in death by his wife, Pearl, one daughter, Lena, and one son, Thadas (who passed away one day before his father, in Ontario, Calif.) He is survived by one daughter, Mrs. Ruby Bonine, Boulder Creek, Calif.; three sisters: Mrs. Elizabeth Slusser, Chickasha, Okla., Mrs. Dollie Roberts, Big Lake, Texas, and Mrs. John Waldron, Cement, Okla.; five grandchildren; and ten great grandchildren.

Sam was about eighteen years this writer's senior, the family having known each other in Texas before moving to Oklahoma in 1912 and 1913. He, with his wife, joined the Primitive Baptists in his early thirties. He believed in a sovereign, eternal, immutable God, who ruled all things, and caused all things to work together for good to them that loved God; and declared that if he be housed in heaven and immortal glory, it would be by God's grace and mercy, through the imputed righteousness of Christ Jesus our Saviour. This was his hope; he died in this faith.

A true friend and brother has passed on, as we all must do at God's appointed time. Several years ago he asked the unworthy writer to conduct the services if he passed on before the writer. God granted his request. He was laid to rest between his wife and daughter, in the Cement Cemetery, at Cement, Oklahoma, to await the morning of the resurrection.

May the God of all grace, and the Father of mercy, comfort his family, and those of us who are left, and cause us to remember that we too must soon go the way of all men. "Dust thou art, and to dust shalt thou return."

C. U. Landers

MR. ELLIOTT SCARBOROUGH

Mr. Scarborough, who was reared and spent his entire life at or near Farmerville, La., died April 30, 1958, at the Confederate Memorial Hospital, Shreveport, La., at the age of 79 years. He was blessed to rear a large family, and was well known and well thought of in his community, being a good neighbor and a good citizen.

He was not a member of the church, as were his father and mother, and his wife and one of his daughters, but he manifested a great interest in the doctrine which Primitive Baptists believe, and he and his wife were regular attendants of Liberty Hill Church; where her membership is. He enjoyed the services very much, and expressed himself in such a way that it was evident he loved the doctrine of God our Saviour. He was in bad health for some time, having had a leg amputated close to his body. He has passed from his sufferings, and dear ones, we feel that your loss is his eternal gain. So let us weep not at those who have no hope, but let us look for that blessed day when all God's children shall go home, to die no more.

He is survived by his widow, Mrs. May Scarborough, who is in feeble health; and by four sons: George, Bastrop, La.; Shadelee, Farmerville, La.; Bruna, Jacksonville, Fla.; and Sim, Los Angeles, Calif.; three daughters: Mrs. Woodie Albritton and Mrs. Haywood Taylor, Farmerville, La., and Mrs. Ira Matthews, Linville, La.; and by eleven grandchildren, and four great grandchildren.

The writer conducted the funeral services at Liberty Hill Church, with Brother J. Duff Smith, assisting. There was a large crowd and many nice flowers, showing the respect and friendship that many had towards him. He was laid to rest in the Taylor (or Liberty Hill) Cemetery.

May the Lord bless, comfort and console dear Sister Scarborough and all the children.

R. W. Rhodes

IN MEMORY OF BROTHER J. B. OVERFELT

WHEREAS, Our Heavenly Father has been pleased to remove from our midst our beloved Brother, J. B. Overfelt. He joined this church September 5, 1937, and was baptized the same day. He was 87 years old, dying September 17, 1958. He leaves his wife and several children to mourn his death. He served his church well, always at the meetings unless providentially hindered; therefore

BE IT RESOLVED, That, we the church at Little Creek, bow in humble submission to God's will; and express our sympathy to the family; and order a copy of this resolution be

spread on our minutes; and a copy sent to Mrs. Alice Kingery, his daughter; and a copy sent to the *Signs of the Times* for publication.

Done by order of the church in conference October 5, 1958.

Elder J. P. Helms, Mod. pro tem.

RESOLUTION OF RESPECT

Whereas God in his infinite wisdom has called from us by death our beloved brother Henry D. Garner, who calmly fell asleep in Jesus on April 5th, 1958.

Brother Garner united with the Primitive Baptist Church of Newport River on Saturday, September 16, 1905, and was baptized the next day by the pastor, Elder W. W. Brinson. Living a devoted member and able defender of the cause he so much loved for 52 years. The Church feels it's loss in his passing but we realize that we must bow in submission to Him who doeth all things well. He leaves a bereaved widow; one daughter, Mrs. Thelma Thompson of Durham, N. C.; three sons, Alvin and Vernon (Ted) of Morehead City, N. C., Owen of Bridgeton, N. C.; 7 grandchildren, 6 great grandchildren and many friends.

May the dear Lord in his mercy fill the place made vacant by his passing with his presence in his home and in the church.

THEREFORE, Be it resolved that we look to Him for comfort who knows all our sorrows. Resolved that a copy of these resolutions be sent to the bereaved widow, a copy to *Signs of The Times*, and a copy recorded in our church record.

Done by order of the church while in conference Saturday before third Sunday in September, 1958.

Elder M. L. Simmons, Moderator
G. C. Garner, Clerk

ELDER J. RUSSELL GIBSON

Elder J. Russell Gibson was born on 26 October, 1893, and departed this life on 1 September, 1958. His parents were Van buren A. Gibson and Ida V. Russell Gibson. Both of his grandparents were ministers in the Primitive Baptist Church. They were Elder M. V. Gibson and Elder J. T. Russell. Elder Russell was also a medical doctor.

Elder Gibson was married on 1 April, 1915, in Galveston, Texas, to Buelah Rollins, and to this union were born eight children namely: Mrs. J. E. Hall, Anderson, S. C.; Mrs. B. R. Wells, Madison, Ala.; J. Russell Gibson Jr., Troy, Ala.; Mrs. H. H. Blanton, Crawfordville, Fla.; Mrs. A. B. Cardwell, Montgomery, Ala.; Gussie Gibson, Troy, Ala.; John W. Gibson, Troy, Ala.; and one child who died in infancy.

He is survived by his wife, the above named children and 15 grandchildren.

He first joined another religious order, but being impressed with the power of an all-wise God and the doctrine of Salvation by Grace and Grace alone, he asked for a home with the Primitive Baptists, and was baptized into the fellowship of Elam Primitive Baptist Church by Elder J. W. McLeod on 22 October, 1953. He was impressed so strongly by the doctrine of Salvation by the Grace of God and not by the works of the creature that he was made to stand on the walls of Zion and cry aloud and spare not. He was licensed to preach within 3 weeks after his baptism, and was ordained to the full work of the ministry on 30 May, 1954. Elder Gibson succeeded Elder J. W. McLeod as Moderator of the Conecuh River Association in 1954, and continued in that office until his death.

Brother Gibson was recognized and highly respected by his neighbors and fellow citizens. He held elective offices of public trust for many years in Pike County, and was elected to every office for which he offered himself to the people. He was Probate Judge elect of Pike County at the time of his death.

Brother Gibson was laid to rest at his beloved Elam Church with consoling remarks by Elders E. D. Gafford, Sam Dean, and Warren King amid the greatest floral display the writer has ever seen.

Done by order of the Conecuh River Association while in conference 11 October, 1958.

Elder Warren King, Moderator
A. C. Carter, Clerk

CHURCH NOTICES

BETHLEHEM CHURCH, Malvern, Alabama, meets each second Sunday at 11 A. M.

HOPEFUL CHURCH, Ozark, Alabama, meets each fourth Sunday at 11 A. M.

NEW HOPE PRIMITIVE BAPTIST CHURCH, Slocomb, Alabama, meets each first Sunday, 11 A. M.

WRIGHTS' CREEK CHURCH, Slocomb, Alabama, meets each fourth Sunday and Saturday before at 11 A. M.

RAMAH CHURCH, Cottonwood, Alabama, meets each third Sunday and Saturday before at 11:00 A. M.

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

H. MATT BROCK, Pastor

OLD UNION PRIMITIVE BAPTIST CHURCH, meets each Saturday before the fourth Sunday, near Dozier, Alabama.

HARMONY CHURCH, meets each fourth Sunday at 11 A. M., ten miles SW. of Fayette, Alabama.

H. MATT BROCK, Pastor

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

H. MATT BROCK, Pastor

EPHESUS PRIMITIVE BAPTIST CHURCH, Slocomb, Alabama, meets each third Sunday and Saturday before.

E. R. SORRELLS, Pastor

THE PRIMITIVE BAPTIST CHURCH, Pratt City, Alabama, meets every fourth Sunday at 11 A. M. Meeting place at Alder Street at top of hill, first car going into Pratt City from Birmingham.

H. C. MOON, Pastor

LIBERTY CHURCH, meets each fourth Sunday and Saturday before at 11 A. M., eight miles South of Gordo, Alabama.

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. A. SPEER, Pastor

REHOBETH OLD SCHOOL PRIMITIVE BAPTIST CHURCH, located five miles North of El Dorado, Arkansas and half-mile West of Highway No. 7, meets second Sunday in each month and Saturday before at 11 A. M.

R. W. RHODES, Pastor

W. A. SPEER, Clerk

LITTLE FLOCK CHURCH, Miami, Florida, meets each first Sunday and Saturday before, SW. 29th Avenue and 6th Street. We extend an invitation to any interested to visit us.

Mrs. J. M. Futch,
7005 SW. 21st Street,
Miami, Florida

SALEM OLD SCHOOL BAPTIST CHURCH, Weiser, Idaho, meets each second and fourth Sunday and Saturday before at 5th and E. Park Street.

John Hall, Pastor

Isabel Turnidge, Clerk

PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH, Kingman, Kansas. For information please write Mrs. Verda Machesney, 516 E. Avenue C, Kingman, Kansas.

THE LOST CREEK CHURCH OF OLD SCHOOL PREDESTINARIAN BAPTISTS, meets first Sunday in each month and Saturday before, near Denton, Carver County, Kentucky, ten miles south of Grayson and two miles from Denton, on Grayson and Denton Highway. Leave U.S. 60 at Grayson via Hutchins; take gravel road to church.

C. H. EVANS, Pastor

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

R. L. BIGGS, Pastor

THE ZION CHURCH OF PRIMITIVE BAPTISTS, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., and Saturday before at 2:30 P. M., on South 7th Street.

O. W. PERKINS, Pastor

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

W. D. GRIFFIN, Pastor

BLACK ROCK OLD SCHOOL BAPTIST CHURCH, Butler, Maryland, meets each first Sunday afternoon at three o'clock. Butler is on Falls Road about twenty miles north of Baltimore.

JOHN D. WOOD, Pastor

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

SIDELING HILL OLD SCHOOL BAPTIST CHURCH, Fulton County, Pennsylvania, meets each 5th Sunday from May through September, with two days meeting the 1st Sunday in May; and meets at Needmore, Pa., on 5th Sundays from October through April, with two days meeting the 2nd Sunday in October.

John D. Wood, Pastor

Orien Mellott, Clerk

McConnellsburg, Pa.

SHEPHERD FOLD CHURCH, Houston, Texas, meets each first Sunday and Saturday before 10:30 A. M. Church is located on Little

York Highway, four miles north of Houston, and one mile east of Highway 76.

W. W. Fleet, Pastor
Irene Wisenbaker, Clerk

BIG SPRING CHURCH, Elgin, Oregon, meets each first Sunday at the home of Sister Elva Spikes.

ERNEST ATTEBERRY, Pastor

MT. ZION CHURCH, Weslaco, Texas, meets each second Sunday at 10:30 A. M.; and each fourth Sunday at 10:30 A. M. and Saturday before at 2:00 P. M., at their new location: seven miles West of Weslaco, on highway 83.

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk

SARDIS CHURCH, Amarillo, Texas, meets fourth Sundays at 10:30, in the home of E. J. Parsons, 1711 Lincoln Street.

W. A. WINFREY, Pastor

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

C. U. LANDERS, Pastor

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

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

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

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

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

C. Y. OSTEEEN, Pastor

MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS, Stockdale, Texas, meets the third Sunday in each month at 10:30, at the home of M. J. Culpepper. Lovers of the truth invited.

E. B. AULT, Pastor

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

MAGGIE ELMORE, Clerk

SAINTS REST OLD SCHOOL BAPTIST CHURCH, Dallas, Texas, meets each first Sunday at 11 A. M., and Saturday evening before at seven-thirty, at 4614 Sylvester Street.

W. W. TAYLOR, Pastor
JOHN T. BEENE, Clerk

LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH, Altus, Oklahoma, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2:30.

W. W. TAYLOR, Pastor
C. E. TURNER, Co-pastor

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

W. W. TAYLOR, Pastor

THE PREDESTINARIAN BAPTISTS, Memphis, Tennessee, meet in the Primitive Baptist Church, corner of Getwell and Fizer Streets, on second Sunday in each month at 11 A. M. and Saturday evening before; also on fourth Sundays at 11 A. M.

H. G. Brown, Pastor
791 Watson Street
L. C. Campbell, Clerk
3347 Tutwiller Street

LITTLE FLOCK PREDESTINARIAN BAPTIST CHURCH, Cass County, Missouri, meets on second Sundays in the Memorial Building, Pleasant Hill, Missouri. We invite brethren of our faith and order to visit us.

MRS. J. W. TAYLOR, Clerk
L. L. SCHENCK, Pastor
Pleasant Hill, Mo.

NORFOLK PRIMITIVE BAPTIST CHURCH, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 2:30, and is located at 3032 Tidewater Drive.

R. B. DENSON, Pastor
MRS. RUBY COWARD, Clerk

RICHMOND PRIMITIVE BAPTIST CHURCH, Richmond, Virginia, meets each fourth Sunday in their new meeting house about ten miles South of Richmond, just off highway 360 South.

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

NEW VALLEY CHURCH, meets third Sundays at 11 A. M. each second month (February, April, etc.), and is near Lucketts, about eight miles north of Leesburg, Virginia.

BROAD RUN CHURCH, Poolesville, Maryland, meets third Sundays at 11 A. M. each second month (January, March, etc.)

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

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 3-3782.

JOHN D. WOOD, Pastor

LITTLE ZION PREDESTINARIAN BAPTIST CHURCH, Chehalis, Washington, meets in the home of Sister Effie Parke, 1360 First Street, the first Sunday of each month at 11 A. M.

HOWARD EASON, Pastor

PLEASANT GROVE CHURCH, Naches, Washington, meets at 10:30 A. M. each second Sunday at the home of one of the members living in Naches. Those interested will please contact the clerk.

E. J. ATTEBERRY, Pastor
MRS. DASIE BAKER, Clerk
Rt. 1, Naches, Wash.

HARMONY OLD SCHOOL BAPTIST CHURCH, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11 A. M. and Saturday before at 2 P. M.

J. R. LANE, Moderator
MILDRED STANLEY, Clerk
Rt. 2, Huntington, W. Va.

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

T. R. JEFFERSON, Pastor
WM. ECHOLS, Clerk
Chowchilla, Cal.

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

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

The **WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are at 10:30 A. M. DST.

The **MIDDLETOWN AND WALKKILL OLD SCHOOL BAPTIST CHURCH**, Middletown, New York, holds monthly services on each fourth Sunday from April to, and including, the fourth Sunday in November. Meetings are at 2 P. M. DST.

ELAM PRIMITIVE BAPTIST CHURCH, two miles North of Goshen, Alabama, meets each second Sunday at 11:00 A. M.

J. R. GIBSON, Pastor
A. C. CARTER, Clerk

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

John D. Wood, Pastor
Chas. B. Osborne, Clerk
Quarryville, Pa.

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

WHITE WATER OLD SCHOOL PRIMITIVE BAPTIST CHURCH, located about one mile Northwest of Tinsman, Arkansas, meets each fourth Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. A. SPEER, Pastor

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

W. D. GRIFFIN, Pastor

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 1:30 P. M.

A. J. Slauson, Pastor
Mrs. Neva Brooks, Clerk

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

R. B. Denson, Pastor
Mrs. Bettie Richardson, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., FEBRUARY, 1959

NO. 2

A HYMN

By Daniel Herbert

What is this point you long to know?
Methinks I hear you say, 'Tis this,
I want to know I'm born of God,
An heir of everlasting bliss.

Is this the point you long to know?
The point is settled in my view;
For if you want to love your God,
It proves that God has first loved you.

I want to know Christ died for me;
I want to feel the seal within;
I want to know Christ's precious blood
Was shed to wash away my sin.

I want to feel more love to God;
I want more liberty in prayer;
But when I look within my heart,
It almost drives me to despair.

I want a mind more firmly fix'd
In Christ, my everlasting Head;
I want to feel my soul alive,
And not so barren and so dead.

I want more faith, a stronger faith;
I want to feel its power within;
I want to feel more love to God;
I want to feel less love for sin.

I want to live above the world,
And count it all but trash and toys;
I want some tokens of God's grace,
Some foretastes of eternal joys.

I want — I know not what I want;
I want that real special good;
Yet all my wants are sum'd up here,
I want, I feel I want my God.

Is this the point you long to know?
The dead can neither feel nor see;
It is the slave that's bound in chains,
Who knows the worth of liberty.

So where a want like yours is found,
I think I may be bold to say,
The Lord has fix'd within that soul
What hell can never take away.

However small thy grace appears,
There's plenty in thy precious Head;
Those wants you feel, my Christian friend,
Are never found amongst the dead.

(We copy the above from the Signs of May
15, 1895 — J. D. W.)

TARRY WITH ME

"Tarry with me, O, my Saviour
For the day is passing by;
See the shades of evening gather,
And the night is drawing nigh.

Many friends were gathered round me
In the bright days of the past;
But the grave has closed above them,
And I linger here at last.

Deeper, deeper grow the shadows;
Paler now the glowing west;
Swift the night of death advances —
Shall it be the night of rest?

Feeble, trembling, fainting, dying,
Lord, I cast myself on thee;
Tarry with me through the darkness:
While I sleep, still watch by me.

Tarry with me, O my Saviour!
Lay my head upon thy breast
Till the morning; then awake me —
Morning of eternal rest!"

(Selected by Sister Watt, of Alvinston, Ontario, Canada)

THE PRIESTHOOD OF THE SON OF GOD

CHAPTER THREE

By Elder David Bartley

"GOD SENT FORTH HIS SON."

WHEN "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God," and said, "They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one," he did not shut them up in the horrible pit, to perish without mercy; but to his Anointed he said: "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of 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." (Isaiah 42:6-7) So the Lord is longsuffering, merciful and gracious unto the children of men, as said Elihu: "Then he is gracious unto him, and saith, 'Deliver him from going down to the pit; I have found a ransom.'" (Job 33:24) "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass. . . . And he shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.

As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope; even today do I declare that I will render double unto thee. . . . And the Lord their God shall save them in that day as the flock of his people; and they shall be as the stones of a crown, lifted up as an ensign upon his land." (Zech. 9) O how rich in mercy is our God! for he is the God of salvation.

"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4-5) Of this wonderful advent of the beloved Son of God to the earth, John says, "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. . . . And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." (John 1:14-17) Thus is the Advent of the only begotten Son of God profoundly declared.

His Incarnation and Birth was the most marvelous event of time, and of infinite interest to lost men; and second in important wonder to his birth was his Death, and thirdly his Resurrection. Without these three most wonderful events in the universe of God, no flesh

could have been saved from sin and death. But God declared to Moses that he would keep mercy for thousands, and forgive sin, iniquity and transgression; therefore, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy Salvation cometh; behold, his reward is with him, and his work before him." (Isa. 62:11) "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. I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm shall also strengthen him. . . . He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my First-born, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." (Ps. :89)

This David (beloved) or Son of David is the man Christ Jesus, the Son of Abraham and Isaac, David and Mary, and therefore chosen out of the people of Israel; yet he was also the holy Son of God, while he was verily a man, and called himself "the Son of man," but at the same time he dwelt in the bosom of the Father, whom he revealed and declared. This is most wonderful, that the "holy child Jesus" should be one with God and one with men! As a man, Jesus dwelt among men in the days of his flesh, and at the same time he was in heaven and reigned upon the throne of glory. Truly did Paul say, "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." A most wonderful mystery, that God himself, whom heaven cannot contain, would condescend to bow the heavens and come down to earth, and dwell among men in the likeness of sinful flesh as a man, unto the end that the children of men should be exalt-

ed to dwell in heaven with God! This glorious mystery is embraced in the incarnation of the Word, and the holy priesthood of "the man Christ Jesus", whom God made strong for himself, and gave him power or rightful authority to lay down his righteous life, and power to take it up again, according to the commandment of his loving and holy Father. This was in fulfillment of his holy office and consecrated work as the High Priest of all his people.

There is a most solemn and sacred necessity that the Word that was in the beginning with God, and was God, should be made flesh, take upon himself the form of a servant, and be made in the likeness of men, as stated in the following Scripture: "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and them that are out of the way; for that he himself also is compassed with infirmity. And by reason thereof he ought, as for the people, so also for himself, to offer for our sins. And no man taketh this honor unto himself, but he that is called, as was Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, today have I begotten thee." (Heb. 5:1-5) For the people whom God gave to the Son of man in the new covenant, that they should be his brethren and be with him in glory, are the children of men, "partakers of flesh and blood." and so sin and death stood between them and the life of holiness and glory unto which God in his everlasting love had chosen and predestinated them. These enemies must, therefore, be destroyed and taken out of the way: "that we, being delivered out of their hand, might serve him without fear, in holiness and righteousness before him, all the days of our life" — an endless life.

But our Deliverer must come to us in our nature and as our near kinsman, for he must be our Brother in the flesh; yea, he must be one with us, that we should

also be one with him in true holiness. In no other way could he be qualified as the High Priest of his people to meet and receive the sword of divine justice, fulfill and satisfy the holy law and redeem them from its curse, suffer and die for their sins, then rise up out of death, above the law and the dominion of sin, justify them unto righteousness, and save them by his life. "For since by man came death," it follows that this penalty of death was against man only, not against angel or spirit; so it is equally true that, "by Man came also the resurrection of the dead." (Cor. 15)

So it is written: "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:9-10) For in no other way could the sinful people of the covenant of life and peace be made perfect, and "grace reign through righteousness unto eternal life" over them. "For if there had been a law given which could have given life, verily righteousness should have been by the law." (Gal. 3:21) "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." (Gal. 2:21) "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: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:3-4)

All this divine testimony fully shows that the Anointed Christ, the one Mediator between God and men, was truly a man in the flesh and the Son of man; that he died in the flesh as a man, and for the children of men; that God raised up from the dead the MAN Christ Jesus, to die no more, and anointed him with the fullness of the Holy Spirit of life

and peace the glorious High Priest of all his people forever.

The descent and parentage of the risen, ascended and coronated Son of man, whose name is "Wonderful", will further show the real humanity or manhood of our High Priest unto God, and his true Divinity as well. "The angel Gabriel was sent from God" to a virgin of the royal family of David the king, saying unto her, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. . . . Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1) Mary was given faith to joyfully believe this wonderful annunciation, and she said, "My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour."

More than seven centuries before the time of Mary, a prophet said, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall bear a son, and shall call his name Immanuel." (Isa. 7:14) The interpretation of this name is, "God with us." Jesus, his personal name, means the same; that is, Jesus is God with us, for he is the God-Man, or God-and-man in his one person. All the perfect attributes of the incorruptible God and of uncorrupted man were verily his. As well in his manhood as in his eternal Godhead, Jesus was sinless and divinely holy, and is God's "holy child." "Jesus Christ our Lord was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." (Rom. 1:3-4)

It was absolutely necessary that the holy and blessed Jesus should sustain this twofold relationship — to his Father and brethren — and possess all this divine fulness of perfection and power,

to constitute him our sufficient and successful Prophet and Priest and King, and bring all his people into the glory and bliss of the Father's presence and love, sanctified and holy, and say, "Behold I and the children which God hath given me." Unto this merciful purpose and work of full salvation Jesus came. How rich the mercy and divine the blessing, that our God would thus glorify the children of men, in the person and exaltation of the holy Son of man, and make them in and through his Son the children of the Most High! What infinite love that God came to us as Man, that lost men should be saved! This was compassion like the blessed God, and it verifies the ravishing truth that "God is Love"!

The angelic salutation to the mother of Jesus proclaims him King, as well as Priest; for, on his mother's side, he was the Son of David and heir to his throne of Israel, while, on his Father's side, he was the Son of God and heir to his throne of heaven. This is very wonderful! David was king in Israel, but he could not also be a priest; for the priestly line was in the family of Levi, while the kingly line was in the family of Judah, and so the two sacred offices were distinct. It were death should a king of Israel thrust himself before the Lord in the most holy place of the sanctuary. On the other hand, neither Aaron nor his sons, though consecrated to officiate in the holy office of high priest, could not reign upon the throne of Israel.

A very instructive and important lesson is thus taught us; that is, that neither Aaron nor David were complete types of our adorable Priest and King, because neither could represent him in both these divine offices; yet each partially, Aaron as high priest, and David as king. In the complete Bible we shall find a more perfect typical person, therefore, of him "that is born King of the Jews", and was also "the Apostle and High Priest of our profession"; and this better type has God given us in the remarkable person of Melchisedec, who

was "king of Salem, priest of the most high God." By interpretation his very name signified "King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." (Heb. 7:1-3) That is, Melchisedec was the only priest of his order, and therefore he was without descent in his priestly office, and his was an abiding priesthood in which he was a true type of the Son of God, who abideth a priest forever.

Melchisedec was also king of righteousness and peace, and in this he fitly represented the King who reigns in righteousness, even Immanuel, whose "name is called the Word of God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." (Rev. 19) How wonderful was this man Melchisedec as type of the Son of God! At once perfect and alone as both priest and king, no other man in the wonderful Bible so truly personated the man Christ. So it is written of Jesus, "The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec." (Psalms 110:4) In Hebrews 7, we learn that this man was so great that Abraham paid tithes to him, and that thus did Levi and Aaron and all that priesthood, who received tithes of their brethren, the people of Israel, pay tithes to the better and greater priest in the person of their great patriarch Abraham, who honored Melchisedec as superior to himself. In this we connect Melchisedec with Jesus, who said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. . . . Verily, verily, I say unto you, Before Abraham was, I AM." (John 8:56-58)

"If therefore perfection were by the Levitical priesthood, (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order

of Aaron? For the priesthood being changed, there is made of necessity a change of the law." (Heb. 7:11-12) Thus it is very evident that the priesthood of the Son of God belongs to a new and better testament or covenant than the Levitical priesthood, and is entirely different and distinct from it, which difference will be considered hereafter.

A further notice of the fleshly lineal descent of the holy Son of man is of vital interest to all who earnestly desire kindredship and union with him, without which we have no representation or interest in his priesthood, for he is the High Priest of his brethren only, and they shall for this reason be joint-heirs with him in all the fullness and blessing of his successful and glorious priesthood. First, then, the precious Redeemer unites in himself the three-one office of Prophet-Priest-King, not as arbitrarily thrust in either, but rightfully, as born unto them. For his genealogy on his royal mother's side, as given in Matthew 1, shows that the prophets and priests and kings of Israel united in his "precious blood". Yet his patriarchal line is reckoned from Judah, from whom the scepter should not depart, said the dying Jacob, "until Shiloh come; and unto him shall the gathering of the people be." The meaning of Shiloh is, "resting-place", and Christ gives rest unto all the people that come to him.

But Jesus is the salvation of God unto the ends of the earth, and Simeon said of the infant Redeemer, "A light to lighten the Gentiles, and the glory of thy people Israel." So, though Jesus was born of the Jews, it is equally important and interesting to the Gentiles, to whom God grants repentance unto salvation, to know that no less than four of our Lord's maternal ancestors were Gentile women, whose husbands were sons of Israel, which the record plainly shows David the king, of whom Christ came, was the great-grandson of the interesting Ruth, a daughter of Moab, and beautiful type of the Gentile church. The kings of Jerusalem were likewise descended from the mother of Solomon,

a Gentile woman. It will interest the Bible reader to trace the other Gentile women of faith, from whom came our Brother-Redeemer. How wonderful this is, that the man Christ, the Anointed of God, our Prophet and High Priest and King for ever, is our near kinsman in the flesh, though we were lost sinners of the idolotrous Gentile race. In this is seen the riches of God's mercy, and the much more abounding of his grace, reigning by our Lord Jesus Christ.

This overflowing of salvation to the Gentiles, who were outside the walls of the first covenant, is beautifully expressed in the typical blessing of the dying Israel upon his son Joseph, saying, "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." So it is indeed true of the spiritual Joseph, whose "bow abideth in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the Shepherd, the Stone of Israel. . . . The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills: they shall be on the head of Joseph." (Gen. 49) "For it pleased the Father that in him should all fullness dwell." "And of his fullness have all we received, and grace for grace."

(Chapter four next month)

ELECTION: A GRACIOUS ACT OF GOD

325 West Missouri St.
El Paso, Texas

The doctrine of salvation by grace is so inextricably tied in with the doctrine of Election, the New Birth, Regeneration and the Resurrection, that the wisdom of man had to devise and design some other method of eternally saving man in order that none need be lost and left out when the final day of reckoning comes. It became necessary to dilute the doctrine of salvation by grace by throwing in a little works of human

effort, and still label it "salvation by grace." In this way, no man woman, or child need be eternally lost, as must be the case under the doctrine of Election and the pure, unadulterated doctrine of salvation by grace.

We not infrequently hear someone who does not want to risk offending another, say "We are all wanting to go to the same place, therefore, it does not make so much difference after all what church we belong to, just so we live up to the teachings of the Bible. This attitude does not help matters, but on the contrary makes them worse; it places the emphasis on church membership rather than on the work of the Holy Spirit in the individual. Since the Election of a definite number of the human family to be the children of GOD and the recipients of eternal salvation, was the work of GOD in eternity before there was a man, woman or child, there could have been extorted no human effort; no act of the individual. Therefore, the Election was a gracious act of GOD, unadulterated and undefiled by any work or effort on the part of those individuals so elected to eternal salvation.

Of course, there are those, and their numbers are as the sands of the sea, who adulterate, and mingle works with grace, and deny the doctrine of Election, either expressly or by implication. We who disagree with them should not quarrel with them. Neither should we spend precious hours in trying to convert them. That is the office of the Holy Spirit. We cannot do the work of the Holy Spirit, neither can we undo what the Holy Spirit has done. We should be ever zealous in our walk and praise of GOD, but not so zealous that we are afraid one of His little ones will be led astray and possibly be lost, by being contaminated with the grace plus works doctrine; and in our zeal offend those with whom we disagree. GOD has been too good to the undeserving and Christ suffered too much for the hell-deserving, for them to waste one second of precious time that should be devoted to

praising HIM who graciously planted in us a hope that, despite our vileness and unworthiness, we are members of the family of GOD. To argue and dispute, except in an humble defense of our faith, with those who feel that they must have some part in their own redemption and salvation, is a waste of that precious time.

We have been taught that GOD chose for HIMSELF a people, and that they will be eternally saved BECAUSE Christ died to save them. We have not been so taught by man. We do not find that this teaching is anywhere contradicted by the scriptures. On the other hand men teach, and many believe, that man is saved BECAUSE Christ died to save all sinners; and BECAUSE sinners, some of them at least, accept Christ as their personal saviour. By this teaching, the effectiveness of the first BECAUSE is made to depend upon the second BECAUSE; the effectiveness of Christ's dying to save sinners depends upon whether the sinner wants to be saved and will accept and benefit by what Christ did.

We have no quarrel with those who believe that way. They can no more help believing as they do than I can help believing as I do; and I would not want to be chastised or criticized by them because I believe as I do. We do not walk in the same light, and thus we go our separate ways so far as our convictions regarding the teachings of the scriptures are concerned. I am constantly reminded by the words and actions of those who are zealously engaged in bringing lost souls to Christ, that Christ Himself said, "No man cometh unto me unless the Father which sent me, draws him"; and that Paul, who was taught a memorable lesson by no other teacher than Christ, said that, Salvation is by grace and not of works.

By the language of these two no encouragement is held out to those who, though feeling no drawing power tugging at them, try to approach Christ with an offering of the flesh in exchange for spiritual balm for an already con-

tented mind. But I would not try to lift the fog through which they travel. That is again the work of the Holy Spirit; and just as surely as Christ accomplished all that HE came to do, that sure the Holy Spirit will accomplish its work at the time appointed of GOD.

So, with that HOPE, which never dies though often it may become dim, to light our paths as we travel toward life's western horizon, and the port of embarkation for the journey to the climes of eternal glory, we may be and are assured that, come what may, trials tribulations, sorrow, suffering and persecution, none of these can separate us from the love of GOD who so graciously chose us and draws us to HIM and gave for us hell deserving creatures, HIS only begotten Son, Christ Jesus. Bearing in mind that Christ was so considerate of our faults that HE gave HIS life to redeem us, does it not behoove and become us to be more considerate of the faults of each other?

Hubert T. Faulk

CHRISTMAS GREETING

My Dearly Beloved in the Lord:

While the sun slowly sinks in the golden West, the nocturnal breeze blows down the streets, and the shadows of night creep slowly o'er the town, and the stars twinkle in the heaven above, it tells us that the toils of another day are done. But a new day will break forth at dawn, to give us new experiences and many unexpected events.

Now we see more than a day coming to an end: the year of 1958 is swiftly coming to a close, and the dawn of 1959 will soon be here, to bring us new experiences, exciting events, and many unexpected things — because God does not let us know all the morrow will bring.

While we look upon the shadows of night, and the eventide of the old year, may our minds go back to many days gone by when God's people were wan-

dering in darkness. For more than four hundred years they wandered with no new prophets with whom to speak: and no great spiritual light could they find. Only the traditions of the law remained, and a little spark of hope in the hearts of some few scattered about. But God had not forgotten the objects of his love.

One quiet, still night while the shadows hovered over the land and the stars twinkled above, the angel of the Lord broke the good news to shepherds watching their flock by night: "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 Saviour, which is Christ the Lord."

Now, nearly two thousand years later, while spiritual darkness once more hovers over us, let us remember that that notable event came to pass according to God's promise; and that God promised Christ would come again and carry his people to glory. May we celebrate that memorable night, the night the angel brought the good news, by singing with the spirit and understanding, "Glory to God in the highest, and on earth peace, good will toward men." And looking forward to the second coming of Christ, when a new day, an eternal day, will dawn with everlasting praise, eternal joy, and peace forever. Amen.

With brotherly love and Christian esteem, I am

Your unworthy brother in hope,
(Elder) W. W. Taylor
1216 S. Brighton,
Dallas 8, Texas

Perrin, Texas

Dear Editors and Readers of the Signs:

I see that my renewal is due, so I enclose payment for another year. It seems that I could not do without them, for I get so much lovely preaching out of them.

I want to tell the brethren of our association which was recently held. There

was much love manifested, and the preaching was all of one accord; salvation by grace and grace alone, and each one believing in good works produced by the Holy Spirit. We are made to sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. I feel that it was a God sent meeting: all were in one accord; and the singing was wonderful. Our minds were lifted from earthly things, and we were enabled to praise God from whom all blessings flow.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." (James 1:17) What a wonderful God the Old Baptists have, for he saves to the utmost all that come to him by Jesus; and no man can come to him except by Jesus, and he that cometh, he will in no wise cast out, but will raise him up at the last day. Is it not wonderful to feel God's presence? There is not a day that he doesn't give some pleasant thoughts on the Scriptures. Oh that I might praise Him with all the power that is within me.

May God be with all that read the Signs; and all who write for it, is my prayer. I was eighty-nine the 13th of June (1958), and I can't think as I used to.

Your brother in hope,
C. Y. Osteen

FINAL PRESERVATION OF THE SAINTS

We have a request for an article on the above subject, which we feel a desire to comply with as best we can.

Surely no subject should more vitally concern the redeemed of the Lord or afford them more ground for everlasting gratitude and thanksgiving than to be assured that their eternal happiness has been secured to them beyond a possibility of a miscarriage. But to proceed to examine the grounds for our hope,

let us examine this subject both negatively and affirmatively.

If the final abode of the redeemed depends upon their goodness or upon them keeping themselves from the evils of the world and the powers of Satan, then indeed is their hope resting upon a precarious foundation; for without holiness no man can see God (Heb. 12:14); and he that keepeth the whole law and offends in one point, is guilty of all (Jas. 2:10); and there is not a just man upon earth that doeth good and sinneth not (Eccle. 7:20); and if we say that we have no sin, we deceive ourselves, and the truth is not in us. (1 John 1:18) Therefore there are none that are able to clothe themselves with the holiness necessary to come into the presence of God, and if their hope rests there, then instead of there being final happiness for some, there is certain damnation for all; for all have sinned and come short of the glory of God. (Rom. 3:23) Again Paul says that he and the Saints at Rome were no better than those whose damnation is just. After referring to certain characters who had slandered him, he declared their damnation is just; then he asks, "What then, are we better than they?" and answers, "No, in no wise." (Rom. 3:9) Now, we reason, if the damnation of the wicked is just, and the righteous are no better (considered in themselves) than the wicked, their damnation is just also, if their own righteousness is all they have to secure them from damnation.

We deem the foregoing sufficient to show the futility of any man or of all men's efforts or claims to a state of final happiness upon a basis of their own merits or good works. This is the grounds upon which the great masses of professing Christians are resting their hope of heaven, and we are not surprised they stand in doubt as to what the final results will be. But the redeemed of the Lord whose hope the Lord is have a more sure word of prophecy; they whose trust is in the Lord for righteousness have the sure mercies of David vouchsafed unto them by the im-

mutable promise and oath of Jehovah; and all the divine perfections of the Three-One God are engaged to bring them to this expected end. Let us consider briefly some of those promises which are said to be sure to all the seed. (Rom. 4:16)

The inspired apostle unto the Gentiles said: "Being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ." (Phil. 1:6) Here we should be willing to rest our case were there no further testimony, for this assurance to the apostle was given by the inspiration of God, and no amount of adverse statements and arguments that man can make should be sufficient to move our hope from this sure foundation; but before we conclude we shall see that a cloud of witnesses, equally creditable shall add their testimony to this blessed confidence of the apostle Paul.

We said that every divine perfection of the Deity was engaged to accomplish the final and everlasting salvation and deliverance of all the chosen vessels of mercy, and so they are: Infinite wisdom, omnipotent power, eternal love, immutable justice, everlasting goodness and mercy, each and all must exert and exhaust their utmost force before one for whom Christ died shall fail of final and everlasting deliverance. Shall we conclude that the Father, who, rather than see the objects of His love perish everlastingly, delivered up His beloved and only Son to die for them; and the Son, rather than be separated from those whom the Father had given Him, and whom He promised the Father to keep, laid aside the glory that He had before the world was created, accepted the curse of an offended law and became obedient unto death, that they might be delivered from the curse of the law and from the power of death and live and reign with Him for ever and ever. And He in His conflict with death and the powers of Satan, charged their ramparts, broke down their bulwarks, grappled with death, sin and

Satan in their strongholds, gained a complete and decisive victory over them all, delivered the objects of His love from the prison of sin, from the bondage of the law and from the power of the grave; a victory which cost Him His precious life: We repeat, shall we now conclude that after the Father and Son have paid so stupendous a price for the liberty of these captives, have engaged to accomplish their final and everlasting deliverance, that They may yet surrender all They have accomplished to an inveterate and conquered foe, and acknowledge the shame of defeat? Or worse still that the creature for whom all this was done should bring them into disgrace by frustrating all their plans and setting at naught all their achievements, and then flaunt in the face of Jesus His own words? "This man began to build and was not able to finish." (Luke 14:30) But as truly as God is God this shall never obtain, for He not only delivered them from all iniquity (Tit. 2:15), but they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. (1 Pet. 1:5) If they are kept by the power of God, in order that they be destroyed, there must be a power superior to God's power brought into action, which is able to set aside the power of God. But we are told that there is no power but of God; that the powers that be are ordained of God. (Rom. 13:1)

Again, we hear the Son himself say, "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 pluck them out of My hand. My Father which gave them Me is greater than all; and none is able to pluck them out of my Father's hand." (Jno. 10:27-29) Is not this a sweeping and convincing declaration of the perfect safety of the sheep, those for whom Christ laid down His life? (Jno. 10:15) He asserts that He gives unto them eternal life, places them in a state of preservation and declares that they shall never perish; and then

to give unto them greater assurance of their complete safety, He declares that they are in the hands of He and His Father, and that none is able to pluck them out. Could their security be more certainly declared? The blessed Savior showed His solicitude for the safety and final happiness of His people in His prayer to the Father when He said: "Father, I will that they also whom thou hast given Me, be with Me where I am: that they may behold my glory, which thou hast given Me; for thou lovest Me before the foundation of the world." (John 17:24) What shall be our conclusion? will the Father answer the prayer of his Son and grant his will that those the Father has given him be with him where he is? On another occasion, in prayer to the Father, Jesus said, "And I knew that thou hearest Me always." (Jno. 11:42) Jesus never asked anything of the Father that the Father did not grant, is the meaning of the words above, therefore those whom Jesus prayed to be with him where he is will be there in answer to that prayer.

Paul said the believer is "sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." (Ephe. 1:13-14) The earnest of the inheritance is the advanced payment, or that which is given in advance to assure the consummation of the promise. There is no way by which the one receiving the earnest can abrogate the promise or nullify the contract. To illustrate: I contract to sell my farm; all the terms are considered and agreed to by both myself and the purchaser, the price is agreed upon; and in order to assure me of his good faith, the purchaser gives me \$500, which I receive. This \$500 is the earnest of that purchase price, is a part of it, and I am bound by law, when I receive it, to fulfill my part of the contract, and make a good and sufficient title to the property contracted. So it is in the divine transaction between Christ and His purchased possession, His covenant children; when they have received the earn-

est of the eternal inheritance which assures them of the good faith of Christ, they have received a part of the inheritance itself, and this places it beyond their power to vitiate the promise or nullify the covenant. If Christ does not bring them into a full realization of that inheritance of which they have received a part, it will only be because He does not choose to do so, as the consummation of the promise rests wholly in His pleasure as in the case of the purchaser cited above, but in neither case can the purchaser recover the earnest. In the eyes of the law that would be liquidated damages against the purchaser for his failure to faithfully perform his contract or promise. But God, "Willing more abundantly to show 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 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 has for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec." (Heb. 6:17-20)

So not only is God's promise given as assurance to the heirs of promise of the certain and final fulfillment of His purpose to deliver them from every foe, and bring them home to glory where Jesus is, and prayed that they should be, but He has confirmed that promise with an oath. Paul said that he was in hope of eternal life, which God, that cannot lie, promised before the world began; (Titus 1:2) And again he said, as quoted above, that it was impossible for God to lie; and for one to believe and teach that there is even one for whom Christ died, and to whom the promise of eternal life has been made, will fall short of the fulness of this promise, is to believe and teach that God has not only lied, but has perjured Himself. This no devout child of God can afford to do. Both God's promise and

his oath are immutable, and whatever He has promised must come to pass without the possibility of failure; therefore, those who have Christ as their hope have strong consolation, knowing their hope will never end in disappointment; while those who build their hope of eternal life and eternal happiness upon their own supposed righteousness and good works, must content themselves with strong anxiety with no grounds of consolation. It is a significant fact that only those who deny the finished righteousness and complete salvation of Christ call in question the final preservation of the saved; and well they may question the final preservation of all who are not included in this complete salvation, for the apostle declares, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12) So if their salvation does not rest in the finished work and righteousness of Jesus Christ, then indeed they will not preserve, for they have only been wrapped up in "filthy rags" (Isa. 64:6), and filthy rags were never known to preserve anything.

Finally the solution of this subject rests in the correct answer to the question, Did Christ save His people from their sins, as the angel which heralded His birth declared He should do? If He did, then their salvation is complete, and their preservation sure, if He did not, then they are not saved, and their damnation is certain. The angel said of Christ, (Matt. 1:21) "He shall save His people from their sins." If he did this, then their sins cannot be the cause of their damnation, because they are saved from them. If Christ undertook to save His people from their sins, and it finally results that their sins damn them, it is conclusive evidence that Christ did not do what He undertook, but made a failure. But the prophet Isaiah, (42:4) says: "He shall not fail nor be discouraged, till He hath set judgment in the earth." The blessed Savior himself said of his mission on earth, "I am come that they (His sheep) might have life, and

that they might have it more abundantly." (Jno. 10:10) Again, "For the Son of Man is come to seek and save that which was lost." (Luke 19:10) Again he says, "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." (Jno. 6:38-39) We are not left to guess at what the work Christ undertook was, for it is abundantly and clearly declared in His words and in the words of all who told of His coming. Did He accomplish the work which He came down to do? We will rest upon His own blessed testimony. Hear Him as He reverently addresses his Father who has confided so sacred a trust in His hands, "I have glorified Thee on earth; I have finished the work which thou gavest Me to do." (Jno. 17:4) Again, as He hung suspended upon the cross he cried out, "It is finished." We bow in reverence and again declare our implicit trust in the finished work of Jesus; to question which would be to call in question the dying testimony of the blessed Lord of life.

The apostle Paul, in adding his testimony to the truth set forth above, declared that those whom God foreknew he predestinated to be conformed to the image of his Son; and those whom he predestinated; he called: and those he called, he justified; and those he justified, he glorified. (Rom. 8:29-30) Notice these verbs are all in the past tense and represent all this work as completed in Christ who is the Head and Representative of his people. If those foreknown and predestinated to be conformed to the image of Christ have been called, justified and glorified as the result of what Christ has done for them, will someone pray tell us what now can intervene to defeat the purpose of God to bring them into final happiness. But the apostle did not stop here; he asks, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own

Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32) As much as to ask, If God has performed what, to man, would appear the impossible task of delivering up his beloved and only Son to die for sinners, and that too while they were his enemies, (Rom. 5:10) how could it be thought possible that he could now refuse or fail to give them all things freely, which would include eternal happiness which was secured to them in the gift of His Son? The seemingly difficult task is finished when God delivered up His Son; the gift of all other things is of minor significance compared to the gift of Christ. So all for whom Christ was delivered up have been given with him perfect and perpetual immunity not only from the consequences of sin, but also from all charges of sin; for hear the apostle in the next verse of the same chapter from which we were quoting: "Who shall lay anything to the charge of God's elect? It is God that justifieth." This is equal to an interrogative affirmation that none can lay anything to the charge of God's elect. It is certain if they cannot be charged with sin, they cannot be condemned for it. It would be ridiculous to attempt to condemn a man by the law when he has not and cannot be charged with an offense; and so it was said by the prophet, "Every tongue that shall rise against thee in judgment thou shalt condemn." (Isa. 54:17) The reason why those for whom Christ was delivered up cannot be charged with sin, is because their sins have all been charged to Christ, and He paid it all for them; and as the same account cannot be charged to two persons, nor collection of it forced twice, neither can the sins of those for whom Christ was delivered be charged to their account. God says, "Their sins and their iniquities will I remember no more." (Heb. 8:12)

When Christ took the sins of his people upon himself, he imputed his righteousness to them, without any consideration of works on their part, (Rom. 4:6) He gives unto them eternal life

and says they shall never perish. In consideration of all of the wonderful works which Christ performed for his people, and the manifestations of his everlasting love for them, the apostle Paul affirms their eternal security and preservation in these words: "For I am persuaded that neither death, nor life, no angles, 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." (Rom. 8:28-29) This is sufficient to establish beyond any possible conjecture, the abiding love of God for his people. Nothing can separate them from his love; death nor life nor anything that intervenes between can come between God and the objects of his love. Their everlasting happiness is so inseparably connected with God's glory, that he has pledged the honor of his own word and oath to accomplish this for all that he has given to his Son.

We would like to examine some of the scriptures that are sometimes introduced to prove apostacy, but time will not permit; suffice it to say that every scripture correctly understood and interpreted must be in perfect accord with the numerous passages quoted in the foregoing, and an interpretation of any scripture which would place it in conflict with a plain statement of inspiration is an erroneous interpretation. May the Lord enable us to accept his truth and rejoice in it.

(The above is an editorial by Elder J. R. Hardy in *Advocate of Truth*, March 1, 1914; and is published by request.)

THERE THEY ENCAMPED

Benton, Kentucky

Dear Elder Wood:

Recently I was reading Exodus, 15th chapter, and when I read the last verse, something caused me to meditate on the *beautiful place of encampment*: twelve

wells of water were there, and three score and ten palm trees. What a beautiful place to encamp! There they encamped.

This Summer, in August, Friday, Saturday and the 4th Sunday, 1958, was the time for the Little River Association to be held. The place where the association was held, was a beautiful lawn, with two rows of maple trees: their branches lapping and intertwining around each other 'till the rays of summer sun could not shine through the foliage; the moss around the tree roots had formed a soft, plush, green carpet. There the seats, row upon row, had been placed by dutiful hands; and the benches arranged for the preaching brethren, and a table for the stand. There were not twelve wells of water — but a well of water in the side yard, which was clear and cold, for the natural thirst.

There we encamped the three days of Little River Association, close to Cadiz, Kentucky. The brother, Lucien Dunn, the only member of Long Creek Church where the association was scheduled to meet, finding the old house in bad condition, decided to have, or try to have, the Lord willing, the meeting at his home — using the lawn for the services. Several unusual incidents took place. Brother Dunn fell from a scaffold while fixing something about the residence, and spent several days in a Nashville hospital, but was released in time to finish preparations for the meeting. Elder Darnell was expecting visiting ministers from different states and associations. They arrived, and were wonderfully cared for; and were there seemingly by appointment of God, and not of man. Their understanding was enlightened, and their minds led in a straight line of truth as it is in Jesus. Surely they were called and chosen.

On Saturday night a heavy rain fell so very near our out-door, unsheltered meeting place, which caused many to say, "We will start for home, but will go by and say, Good-by, to Brother Dunn," who had made it possible for us

to meet at his home. But on arriving a few yards from the place, they found that the rain had not fallen at our meeting-place during the night: the seats were dry on this sunny Sunday morning, and services continued till the close of the association.

"What wonderous love is this, oh, my soul." Sufficient for us to say, "Who hath known the mind of the Lord, that he may instruct him?" And we might well add, He leads us about and instructs us in his ways. From the very beginning of the meeting, many of us said, "It can't be done out on the lawn; the weather will interfere." Nothing is too hard for our God. "Thou hast shewed us hard things." (Pslams 60:3) "And we drink the wine of astonishment."

How astonished we were, naturally speaking; but how astonished we were when we were led out of nature's darkness into his marvelous light of truth, and to see the "hard things", as we hope, our God has showed us in all the way he has led us. If some super-natural thing did not break forth into view, we would be bragging, "We arranged it so." But He delivers; He shows his children!

Although that place mentioned in Exodus 15, the last verse, was so beautiful for situation; and our place of meeting the three days was beautiful for situation, it is a light thing compared with what we hope we see in the strength of our God: his power to keep, to save, and to lead. How he speaks in holiness, and it is done!

I promised Brother Darnell I would try to describe the meeting, if I had a mind. This is my mind now.

In hope,
Effie Bowden

1355 Fernwood Circle, N. E.,
Atlanta 19, Ga.

Dear Friends in Christ:

The check is for subscription to the Signs of the Times, which I value very highly, and enjoy very much. A church

paper such as the Signs of the Times, stands next to the Bible. The Bible is the greatest reading in the world: every believer should have both in his home.

Your paper is a need for present day information, and I sincerely hope that the Lord continues to bless you in its publication.

Yours in fellowship,
(Elder) Ples M. Watkins

Brampton, Ontario

Dear Elder Spangler:

Am enclosing money-order for my renewal and for a new subscription.

. . . Elder Ruston, our dear pastor, asked me to try and write my experience, and I still hope and pray that I can. Reading some of the experiences in the Signs I feel others have described my feelings better than I can.

My grandma and my mother always had the Signs in their homes, and I always want them in mine. The Bible is the most wonderful book. The Signs has much scripture quotations in it, and is a means of corresponding and mingling of our precious belief in an all Sovereign God. I would not want to be without a single issue.

May the Lord bless all the editors of the Signs, and that it be His will that it continue to be published, and expound the power and glory of God. To me, it is a privilege and a blessing to receive it.

Yours in a precious hope,
(Mrs.) Verna Carscaded

OUR APPRECIATION

We wish to express our thanks to the brethren and friends for their cards and letters received during the holiday season; and since we would not be able to acknowledge each one individually, we address this note to them in the Signs, desiring each to know that we highly value their love and fellowship. May the New Year bring renewed evidence of the goodness and mercy of the Lord to all the household of faith.

John D. Wood

Danville, Virginia February, 1959

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EDITORIAL

“So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Romans 1:15-17)

I do not make any claim towards being equal with Paul, but if I have been called of God to preach the gospel, I have the same feeling about preaching the gospel that he had. Since he sent this forth by inspiration I do not think any fault can be found with his experience in these things. I am not Paul, and I am a laggard when it comes to having his zeal and interest in the kingdom, yet, I cannot understand that we can have a different experience than he had and be able to substantiate our claim to be called a minister.

We have all heard the old adage that

“the best evidence that a man is called to preach is that he preaches.” The commandment to those the Saviour sent out was, “As you go, preach”; and if there is a better criterion by which to judge the matter it has not yet been given us by the Master. I have often felt that I was a failure as a minister; I have even called in question many times my being called in the first place; I have gotten home a lot of times and felt that it would not do the Old Baptists any harm for me to quit. *But I have not tried to quit.* I have been trying to preach for more than thirty years, but after the Lord liberated me, as I hope, having brought all my rebellion to an end, I have not tried once to quit. I have tried each time that I have been placed by my brethren in the pulpit to preach Jesus as the only salvation of sinners. Only once in all this time have I refused to go forward in a preaching way. I hope that I have been told *not* to cast pearls before swine, and on that one occasion I did not see anything except the *snout* and the *grunt* and *squeal* of swine, and if not that, then I did not see the quality of sheep but rather the *butting* and the *fighting* and the *smell* of goats.

I hope that the commandments of my Master are precious and worthy of the closest adherence of every servant of his. But I do not want to preach so bad that I want to put words in his mouth. That he has commanded the feeding of sheep I freely and readily admit; that he has sent ministers to comfort Israel, to preach the word, to rebuke, to reprove, to exhort, I think I know right well. That he has commanded us *not* to cast pearls before swine; that he has *not* taught the group with the apostle while on the Damascus road; that he did *not* command Peter to do anything, nor say anything to the ones *not* cut in the heart on the day of Pentecost, I emphatically accept as Bible teaching.

I do not come before you to tell you what the “Hardshell” position is in regard to preaching the gospel. I do not know too many of that class. The name

is not the name of God's people (see Isa. 33:16). All of them that I have known say that the Lord has commanded his servants to preach to people that are dead in sin, commanding them to repent and come to God even though he knows they cannot do it. If there is such a thing as the "Hardshell" position in regard to preaching the gospel, that is about as hard a position as one could find. The position of the Primitive Baptist church is much better than that. Her Master has not given her a set of ambiguous and superfluous directions for carrying on his work. Her Master has not needed to initiate something so as to be excused before men. He did not do anything in vain and I am sure that he has not commanded her to do something that was useless. He *may* have commanded the "Hardshells" to do that but that he has commanded the Primitive Baptists to do that, I deny.

The way of the Lord has always been too hard for men. It has always found repugnance in the carnal mind of men. The crookedness of men is opposed to the straightness of God; the religion of men is opposed to the straightness of God. Every departure from the truth has been because men were not in harmony with what the Lord has said. Look back through what little history we have of the so-called dark and middle ages and in every case it has been a lack of knowing the will of God, and of setting up their own will in matters pertaining to the faith.

In the present day the great question over missions was brought to the front by men who did not know the sovereignty of God in salvation: *What He did* was all right, but *more* could be done. Or, to put it another way, he at least would be excused because he did not do more. Jesus is the Saviour of his people, or he is not. If not, then it behooves us to preach (not Jesus, but) the law of Moses. If Jesus did not save them from hell, neither did he procure the good of the land for them, and if Jesus did not save his people, perhaps some of them might stumble upon compliance with

the law of Moses and would thus be able to salvage at the least the good of the land. My Jesus (if I am his, he is mine) redeemed his people, and is now saving them from all of the things that the law of Moses could not save them from.

Fuller and his associates not only wanted more saved than Jesus saved, but they also wanted to exonerate the Lord. Although he did not choose them, and did not die for them, and did not promise them any blessings and revelations and gifts of the Holy Ghost, yet, to allay suspicion, and to clear him of injustice, they concocted the thought of preaching to both the dead and the living; of commanding both of them to do what living men only could do. Then we have had several minor controversies here in America since the mission question, all of them brought about by the same question, to wit, that it is our duty to preach the gospel to all men. At the beginning of each controversy about the same reasoning was used, to wit, that it rendered the man without an excuse for *not* complying with that which only living men could comply with. It has always been said in the beginning of these departures that dead men could not comply with them, but it has also been soon followed with the assertion that they could.

We, as a people, have spent a lot of time shooting arrows at the denominations. We have said that they believe if they did not get the gospel to the masses and give them a chance to be saved that the going to hell was because of that failure. But the thing has now come to us in a new way. God has made it obligatory on us to give every one a dose of the gospel, even though it doesn't do them any good, and yet, if we have thus failed in doing all this that does not do any good, then God will hold us responsible because we did not do more that would not do any good.

More than that, if preaching the gospel to all men is to be done so that men would not have an excuse for not com-

plying with the gospel, then what slugs we have been, and how many poor deluded sinners are in hell that do not have an excuse for being there, and how awful it is that the Old Baptists have had an opportunity to remove a stigma from God because that it did not suit him to choose them in eternity, nor was not in the eternal purpose of God for Christ to die for them, and that Jesus did not send the Comforter to them, but that God, seeing he had left his name to these folks as being a little forgetful or unmindful, later decided to relent a little towards them and have the gospel preached to them, even though he had it fixed to where dead men could not hear it. Again, that may be the "Hardshell" position but it is not the position of the church of Jesus Christ, which I believe with all the powers of my being is the Old School or Primitive Baptist people.

There is more than one kind of Hardshells. Some of them do brag right much about themselves. They do seem to think that no one has any knowledge of the wonderful works of God except an exclusive few. They are determined to have just as few in the organic kingdom as they possibly can. Sometimes you will hear them say, "We have got to be careful who we take in, for we will get somebody in that has not got any business in the church." That is a hard position to take. But it can be harder than he that takes it intends for it to be. If they have got to be careful who they take, will they not sometimes make a mistake and keep out one who should be in? Or does this carefulness only work one way? It behooves us to be careful in all things, but if it is one sided, and works only half way, or if it takes care about who gets in but does not about who is left out, then it is, to me, a "Hardshell" position and I do not want any part in it.

I believe, if I believe, that Jesus Christ set up his kingdom here and that organically, it is the Old Baptist church. If I did not believe that; if I was not fully persuaded of that, I would

search for somebody that fit the bill for me, but I would not do my searching under the auspices of the Old Baptist church. That too, would be the "Hardshell" position. I preach to all that are in my audiences, but I have not, and do not expect to begin, to call on dead sinners. John Gill, Dr. Watson, and all of the learned of the day can talk about the scriptures teaching such a monstrosity but I beg to be excused from falling for it. I am not ashamed of the gospel of Christ. Why? Because it is the power of God unto salvation to every one that believeth. It is not the power of God for salvation, but unto salvation to all of the believers. If it is the power of God unto the believers, then it does not have any power in it for the unbeliever. I would not belittle the gospel nor the preaching of it, but I do think it is my duty to warn our people in regard to the extensiveness of that gospel. I would be ashamed to say that the gospel was the power of God to the unbeliever; I would be ashamed to say that the gospel did not reveal righteousness from faith to dead works but that it was the Lord's appointment to preach it to the possessors of dead works that they might not have an excuse and that God would be exonerated from the calumny of carnal men.

I hope that I have a desire to reach the children of God. I would be zealously engaged in preaching to every creature under heaven for among them are many of the children of God. That is the purpose of the gospel to find the little ones. If they are weak, then I must come as one who is weak; if they are under the law, I must come as under the law; if they are without law, I must come as one without law. Why? Not too long ago I said that the gospel saved the children of God. I knew that saying a thing like that was not going over too much, but let us read carefully the words of the apostle (I Cor. 1:21, 24). Now here we see him coming to men of all classes as he finds them. Why? What did he do that for? That he

might by all means save some (I Cor. 9:20, 22).

May the Lord bless us to discern the truth, to love the truth, and to believe the truth. Further, if need be, may he give us grace to die in the truth, and and for the truth.

Written at the request of a little child.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." — Luke xvii. 10.

The lesson taught in these words of our Savior to his disciples is that in nothing can we be of profit to the Almighty; and some reflections growing out of this are in my mind this morning to speak about. It seems exceeding hard to divest our minds of the idea of human merit in what we may do or say. We even turn the special gifts of God into occasions whereby to exalt ourselves, as though we had originated them, and out of our own storehouses had offered gifts to God whereby his infinite fullness had been added to. And so again and again we are reminded in the Scriptures of our dependence and unprofitableness, that our pride may be humbled and our vainglory silenced.

Jesus had just before spoken to his disciples of faith which could work miracles; and faith always does work miracles, in the sense that it always does what sense or reason or human power can never accomplish. But though faith is itself the gift of God, the fruit of the Spirit, and being of divine origin works with divine power, so that human power is all excluded from any participation in the matter, yet we are all the time saying, "My hand hath wrought this great work, and my wisdom hath planned it;" and therefore Jesus proceeds to remind the disciples

that after having done the mightiest works which faith can produce, they were not to boast themselves, as though they were thankworthy, or were in any way profitable to their Maker. Yea, more than this; so far would they be even then from putting God under obligations to them, that he would have a right to demand still more service at their hands. After they have plowed the ground or fed the cattle, he still has a right to demand that they shall gird themselves and wait upon him at his table; and even then they deserve no thanks. If afterward they sit down and eat, it is of his bounty, for which they are bound to return him thanks.

It must not be forgotten that this parable was spoken to eastern people, the whole structure of whose society is different from ours. Their idea was and is that servants are bound to render all demanded service to their masters. In our day and land, where the relations of men to each other are different, any such service rendered from one to another would most frequently be met by the courteous phrase, "I thank you." But such an expression would be entirely foreign to all the ideas of eastern nations. There, a master would never think of thus acknowledging a service rendered by a servant. The master does not consider himself under any obligations to the servant, but the servant owes all his life and powers to him; and it is of his bounty if the servant receives his daily bread. Now the Savior uses this condition of things as a parable, and by it presents our relation to God. So likewise ye, after that ye have done all that is commanded you, count yourselves unprofitable servants.

1st. We are the creation of God. He has made us, and not we ourselves. He is the only self-existent Being, the only Being of whom eternity can be predicated. We owe our existence to his will. We are, because he is, and because he willed that we should be. Surely the creature must receive all. He can by no means render anything to his Creator. Therefore, when we have done all his

will, we have only answered the end for which he created us; we have only rendered back to him that which came out of his own hand. In the Scriptures man is often said to have robbed God, but never to have added anything to him. He said, "If I were hungry, I would not tell thee: for the world is mine and the fullness thereof." — Psalm 1. 12. See also the connection. As God has made us, we ourselves are his; and as he has created every power within us, and all that we have, these things are also his; and so neither our persons nor our works can profit him anything, or deserve any thanks from him.

2d. It is God that upholds us and preserves us. "In him we live, and move, and have our being." — Acts xvii. 28. He gives us our breath, and upholds us by the word of his power. — Acts xvii. 25; Hebrews i. 3. How little conscious of all this are we! Yet he is so close to us that we exist in him, act in him, and without his presence we should perish. He has made us in order to do his will in us and by us, and daily he renews our strength. Each daily breath is proof of his continued sustaining power. If he withdraw, we shall cease not only to live, but we shall cease to be. Therefore all our service of praise and obedience is only the expression of power from God, every instant imparted to us, that we may be kept in life. We have therefore put him under no obligation to us.

3d. Not only has he created us, and daily preserved us in existence, but he gives us all things. Man in his vanity gathers the fruits of his husbandry into his barns; with the profits of his labor he builds houses, and purchases the comforts and luxuries of life. By his learning and wit he gains a great name among men, and he says, "See what my power hath wrought!" Vain thought! Who gave him mental and physical power? Who sent down the heat of the sun and the showers of the early and latter rain upon the seed which he has sown? Who gave life to the seed, and prepared the soil in which it grew?

Who saved it from mildew and rust and blight? Who gave favoring gales and smooth seas to his ships? Who kept his houses from the storm or fire? What has he that he has not received? — John iii. 27. Why boasts he as though he had not received it? How little we live in a realizing sense of the constant providence of God! He is the Giver of all. If any streams flow back to him, they are but seeking the place from whence they came out. If every river flows into the ocean, wherein is the ocean profited? Does it thank the rivers? Their cheerful and mighty and beneficent flow can continue no longer than old ocean wills. God in his immensity is the ocean, and all we do and say in his service are but the return to him of what he gives; therefore he owes us nothing. We cannot borrow from him to pay the debt which we already owe him. Therefore, from these three considerations it is manifest that we can yield him nothing. We are unprofitable servants if our whole lives are his.

4th. But we have to do with sin and sinners. We have not rendered him his own. We have denied his power and goodness, and set at naught his authority. We are in debt to him. We have failed to obey his commandments. We have fallen from our uprightness, and are enemies to God. As such the Bible speaks of all men. In connection with this also, some reflections grow out of these words of our Savior of which I wish to speak. Could an unfallen man, who should perfectly do God's will, have any merit before God? Could such a man present any holiness to God that would place him under any obligation in return whatever? A man can render service to his fellow-man that can rightly demand reward, because he meets his fellow-man upon an equal plane; but can he render any such service to God? It is manifest that the first essential quality that must belong to any meritorious work is that it shall be "self-originated;" that is, that it shall be performed entirely out of a man's own self, without being originated from any

source outside of himself. If it be originated from any source outside of himself, it is to the praise of that source, and not himself. A man may demand praise or reward from his fellow-man for service rendered, because with regard to him the act was self-originated — it was performed from an equal to an equal; but we are not in any sense equal with God. It has been before proved that we must receive all from the Creator. No good work is from self. All our good works, if we have any, must be from God. We cannot take one thing which God hath wrought in our hearts and make it the ground of a demand for more. If God originates our good works, they cannot constitute any merit in us. If God has originated them, they must be to his praise forever. Can we then originate any good works, such as faith, love, obedience, &c.? In answer, let us first consider that the Scriptures teach that man is wholly unclean, and his heart wholly evil. It must be manifest that evil cannot originate good. Evil only originates evil. To this the Scriptures and reason both agree. Let us look at the testimony of the Scriptures for a little. "A good tree cannot bring forth corrupt fruit, neither can a corrupt tree bring forth good fruit." — Matt. vii. 18. "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." — Matt. xii. 34. That all men by nature are sinful altogether, is declared again and again. See the first three chapters of Romans, in which Paul draws up an indictment against the whole world, and declares that none are exempt from the condemnation there pronounced. Sin and death are the condition and doom of all men. Who can bring a clean thing out of an unclean? Not one. God only can work good or originate it in us. If any man does work good works, it is because God has created him to good works, and foreordained that he should walk in them. — Eph. ii. 10. Every good and perfect thing is declared to be the gift of God, and to come down from

him. — James i. 17. Repentance is his gift. — Acts v. 31. Faith is his gift. — Eph. ii. 8. Love, hope, faith, and all the Christian graces, are declared to be the fruit of the Spirit. — Gal. v. 22, 23. Our good works he is declared to be the author of. — See again Eph. ii. 10; Isa. xxvi. 12. From all these scriptural testimonies we may surely conclude that in point of righteousness we deserve no thanks, and cannot be profitable to God.

5th. From all this it is manifest that we cannot make an atonement for our sins. If any price can be rendered to justice, it must be a holy ransom, such as justice can approve. But we have before seen that holiness is not in man except God create it there; and it is manifest that we cannot render to God his own work as our merit. Because I have one good thing from God I cannot rightly say, "Therefore I deserve another." Our works, which God has wrought within us, cannot atone for past sins; and all in fallen man is sin, except the works which God works within him. Redemption therefore must be of God; it cannot be of ourselves. Of myself I can neither pay the debts I owe, nor lay up treasures of righteousness after my debts are paid. Human merit is excluded from redemption, both as regards the atonement for sin and the sanctification of the sinner. Salvation must be of divine grace, and not of creature works. Even the works wrought within us, of faith, love, humility, &c., are not capable of paying the debt which we owe to divine justice, because they are the fruit of the Spirit; and the Spirit is not given until after Jesus has paid all the debt we owe, neither could it be given until after the atonement was made. In salvation, atonement for the sins that are past must precede all else. To this agrees the type. The people could not come near the sanctuary, and no worship could be offered there, until it was sprinkled with the blood of atonement. To this agrees all Christian experience. No man has ever yet felt that he had one spiritual blessing from God, until he has felt himself sheltered by the

blood of the atonement. If our works were perfect they could profit God nothing; they could not atone for sin. They must be created in us of God.

6th. But our works, even the best of them, are not perfect. Imperfection is true of all Christians and of their best works. To this the Scriptures agree. Disciples are taught to pray, "Forgive us our debts, as we forgive," &c. — Matthew vi. 12. Paul complains that he sins, and does what he would not. — Rom. vii. — John, in his first epistle, first chapter, says, "If we say that we have (present tense) no sin, we deceive ourselves, and the truth is not in us." The record of the lives of holy men of old shows that they were imperfect, and they did not hesitate to confess their sins and failures, as did Noah and David. Christian experience and Christian testimony to-day are the same. Not only do we positively and willfully sometimes go astray, but even when we are striving to do the will of God with the most earnest desire, we have to confess that there is often a mixture of wrong motives. Selfish desires arise and spoil our best work. There are often flies in the most precious ointment of the apothecary.

"If I pray, or hear, or read,
Sin is mixed with all I do."

If this be true of the Christian, the renewed man, certainly the unregenerate man can do no better. If the best offering of him in whose heart Jesus abides needs the cleansing blood to make it acceptable to God, surely the work of the unrenewed man must be wholly hateful and horrible in the sight of God. If he that does all is unprofitable, where shall he stand who never has known what love to God and obedience to his law mean? Surely from all this the exceeding riches of the grace and kindness of God take on a new meaning; and must appear immeasurable. If a man is saved, how great is the exhibition of the love of God to him!

7th. From the text we may learn humility toward God. Humility is one of the graces of the Spirit. It is not a

thing that can be created or called into exercise at our own will. As a principle, God himself creates it. It is not a subject of exhortation when we consider the principle in the heart; but it is scriptural and proper to exhort Christians to put it on in their life. As a principle in the heart, it springs out of right views of ourselves and just conceptions of God and of our relations to him; and what would be better calculated to increase a feeling of humility in our hearts than a consideration of the text at the head of this article? To feel that our God does not need us, that we can add nothing to him, but are unprofitable at the best, and must receive all from him, is a most soul-humbling consideration. And accompanying this grace, we shall also be humble in our deportment toward all our fellow-men. Since we ourselves are of no profit to the Almighty, none can be behind us. We are better than no one else; and the feeling of the heart will be, Surely I am most unprofitable of all. It will not be hard then to esteem others better than ourselves. This also will make us lenient and forgiving to the faults of others. Ashamed of our own shortcomings, we shall feel how little right we have to judge others. The humble man is slow to condemn. He judges himself by a far sterner rule than he does any one else.

8th. From a consideration of the text we may also learn gratitude to God, the Giver of all. He does not exact from us even that which it is his right to demand; and, all undeserving as we are, he never wearies of supplying all our needs. We owe no thanks to him who pays a just debt; but how grateful should we be to him who, being under no obligation to us, yet does us a thousand favors, knowing that we can never by any means recompense him again.

9th. The text is also well suited to stir us up to obedience to God. Thus, and thus only, can we exhibit our gratitude and love. We know that we can be of no profit to God, but yet humbly and lovingly we desire to acknowledge his favors in the only way possible to us.

Here speaks the spirit of the true Christian. The spirit of the flesh says, If I can put God under no obligation to me, so that I can secure some favor from him for what I do, what is the use of serving him? But the spirit of love and gratitude speaks another thing altogether. It says, "What shall I render to the Lord for all his benefits toward me?"

Thus I have suggested some things that seem to me pertinent to the text. Many precious truths I have not alluded to. I have found profit to my own soul in these reflections, and I hope they will profit some one else.

I remain, as ever, your brother in hope of life through Christ,

F. A. CHICK.

(The above was written by Elder F. A. Chick, Feb. 11, 1885.)

OBITUARIES

DEACON HEWITT OSBORN

Deacon Hewitt Osborn departed this life July 10, 1958; he was born February 14, 1869, making his life here more than eighty-nine years. He was united in marriage to Elizabeth Lane, April 4, 1888, who departed this life July 25, 1921. To this union four children were born, one having passed away. Surviving are: Floyd, Syracuse, N. Y.; Scott, of New York City; and Mrs. Ethel McCormick, Middletown, N. Y. Also surviving are four grandchildren and eight great grandchildren. On January 3, 1932, he was united again in marriage to Miss Margaret VanWoert, who preceded him in death on January 5, 1952.

Brother Osborn united with Olive and Hurley Old School Baptist Church, at Shokan, N. Y., on July 3, 1925, and was baptized by Elder George Ruston; and was later set apart as a deacon. He was a faithful member, steadfast and unmovable in Salvation by Grace, and the will and power of God through the Lord Jesus Christ: always giving God all the glory for his hope, and always able to give a reason for his hope — that it was by the grace of God that he was what he was, in knowing the truth as it is in Jesus. He loved to hear the gospel preached in demonstration of the Spirit and the power of God, by the under-shepherds. In his younger days he traveled many miles to the different associations to hear Jesus preached, which was precious food for his soul. He was able to drink of the fountain of the water of life freely.

Funeral was held at Lasher's Funeral Home,

Woodstock, N. Y., by the writer; and burial was in the Woodstock Cemetery.

(Elder) A. J. Slauson

LEE HODGES

Funeral services were held at Antioch Church, Graceville, Florida, for Lee Hodges. He died November 1, 1958, after a lingering illness, at the age of 66. He was a prominent farmer and civic leader of this section; and a firm believer in salvation by grace.

He is survived by his wife, one son, Bill, and four daughters: Mrs. Millard Snell, Columbus, Ga.; Mrs. John R. Armstrong, Tallahassee, Florida; Mrs. Grady Campbell, Tacoma, Washington; and Miss Martha Hodges, Graceville, Florida. Also by two brothers and three sisters: Ed and Charlie, Mrs. Early Williams, Graceville; Mrs. A. W. Miller, Geneva, Alabama; and Miss Lillie Hodges, Fort Walton, Georgia; and several grandchildren.

He was a dear lover of the Primitive Baptist Church, and helped many in distress. Funeral services were conducted by Elder J. J. Collins, and Mr. C. C. Balkcom, with interment in Antioch Cemetery, near his farm.

J. J. Collins

MARY ELIZABETH STEWART JONES

Sister Mary Elizabeth Stewart Jones was born November 22, 1869, and departed this life September 17, 1958. (She was often called, Aunt Mollie) She is survived by three daughters and one son: Mrs. Tressie Maxwell, Mrs. Leona Anthony, Mrs. Myrtle Chapman, and G. W. Jones, all of Delhi, La.; and by forty-two grandchildren, seventy-one great grandchildren, and one great great grandchild. She was the widow of J. B. Jones, who preceded her in death by nineteen years.

She was so blessed of the Lord that she was a strong believer in the doctrine of the saving grace of God, through the Lord Jesus Christ; that the Lord's people are completely saved through the Saviour and Redeemer of His people. This is evidence that she was embraced in this salvation; so, dear ones, weep not as those who have no hope. May we be given to look to, and trust in, the one she believed and trusted in. It is a great consolation to those who survive, to know that she had a precious hope in the Lord. "Which hope we have as an anchor of our soul, both sure and steadfast; and entereth to that within the veil." (Hebrews 6:19)

The writer, together with Elders J. L. Smith, and David Turner, conducted her funeral at the Lamar Baptist Church, in the presence of a very large congregation, with many flowers; and she was laid beside her husband in the Davidson Cemetery, to await the glorious

morning of the resurrection.

May the Lord bless each one who mourns her passing.

(Elder) R. W. Rhodes

SISTER ADDIE M. D. HOYT

Sister Addie M. D. Hoyt, of Middletown, N. Y., was born May 20, 1873; and passed away September 28, 1958. She was a faithful and devoted member of the New Vernon Old School Baptist Church, New Vernon, N. Y. She lived most of her life on a farm a short distance from Middletown, and most always filled her place at the meetings. She bore much of the fruit of the Spirit: love and charity. Kindness to everyone was her motto, and she was dearly loved by all her brethren and friends.

She leaves to mourn her passing, no relatives nearer than cousins, besides her church brethren: who feel that their loss is her eternal gain; for to depart and be with Christ is far better.

Funeral services were held at the Applebee Funeral Home, Middletown, conducted by the writer. Burial was in New Vernon Cemetery, New Vernon, N. Y.

(Elder) Amasa J. Slauson

L. H. WEEKS

L. H. Weeks, of Geneva, Alabama, was lost at sea June 20, 1958, off the coast of New Orleans, in a storm on the Gulf of Mexico. He was 37 years of age, and an excellent student of the writer. He was the son of Mr. and Mrs. Sollie Weeks, and is survived by his wife, and three sons: Michael, Richard, and Gregory.

Memorial services were held for him by Elder J. J. Collins at Mt. Gilead Primitive Baptist Church, Wicksburg Alabama, on July 20th; attended by a host of relatives and friends. The Coast Guard and other agencies had made an extended search for his missing body.

(Elder) J. J. Collins

SUMPTER SMITH

Sumpter Smith, a close friend and lifelong associate of the writer, died June 17, 1958, after a short illness. He was a native of Geneva County, Alabama, and had resided in the Wicksburg community all his life; and was a prominent citizen and official.

He is survived by three sons: Harvey, Homer, and Luther; and two daughters: Maudie Lee and Sonja Faye; his wife; two brothers: A. J., and Marlin; one sister, Mrs. Eula Raines; and by eleven grandchildren. One brother, Marcus, died suddenly a short time ago.

Funeral services were conducted at the residence by Elder J. J. Collins and Mr. James Branch, on June 18th; with interment in Goodwater Cemetery.

(Elder) J. J. Collins

SISTER EMMA McLANEY

Mrs. Emma McLaney, of Coffee Springs, Alabama, died May 26, 1958, after a lingering illness. She had been a member of Mt. Gilead Primitive Baptist Church for about 64 years, and was devoted to its principles and doctrines. She was the daughter of Mr. and Mrs. Henry Childs, of Hartford, Alabama, pioneers in this section of the deep South; and also members of Mt. Gilead Church.

Her first husband was Mr. Kelly, who died many years ago, being survived by one daughter, Lonia, and two sons, J. M., and Boss. Soon after his death she married H. C. McLaney, who passed on several years ago. To this union were born Alfred, Tillis, Essie, George, and Dugan McLaney. She was also the step-mother of several children of Mr. McLaney by a former marriage. Sister McLaney was thus the mother of three sets of children; and a mother indeed.

Most of all, she was truly a mother in Israel. For 96 years she lived as an active citizen of her section, her home and her church.

Funeral services were conducted by Elder J. J. Collins, at her beloved Mt. Gilead, on May 27th; with interment in the adjoining cemetery, where she was tenderly laid to rest beneath a mound of beautiful flowers, in the presence of a vast host of friends and relatives.

also

MRS. MARY C. HARRISON

The subject of this sketch died May 28, 1958, at her home in Columbus Georgia, after an accident. She was the daughter of Elder and Mrs. J. N. Purvis, who were members of Bethlehem Church; and the former most active among Primitive Baptists in Alabama.

Sister Harrison and her husband joined Bethlehem early in life, and remained true to its principles to a ripe old age. For many years the writer served as her pastor; and what a faithful member she was.

Sister Harrison is survived by Elder W. J. Harrison, and three sons: J. N., of Columbus, Georgia; C. P. and J. F., of Birmingham, Alabama; five daughters: Mrs. Eula Leger, Dothan, Ala.; Mrs. Willie Smith, Reidsville, N. C.; Mrs. Mary Bland, Mrs. Jessie Davis, and Mrs. Alice Watkins, of Columbus, Ga. Also by three sisters; 19 grandchildren, 23 great grandchildren, and three great great grandchildren. Truly a sincere believer in Christ has gone home to paradise.

Funeral services were conducted at her beloved Bethlehem by Elders A. B. Chumney, E. R. Sorrells, C. C. Hornsby, and J. J. Collins; with interment in the adjoining cemetery, in the presence of a great concourse of relatives and friends.

(Elder) J. J. Collins

WALLACE LEE HOLLEY

Mr. Holley was born in Wood County, Texas, February 27, 1881, and passed away June 10, 1958, at Winnsboro, Texas, where he had lived for a long time.

He is survived by his saddened widow, Mrs. Sebrina May Dykes Holley, and the following children: Jones Holley, Lovington, N. M.; Mrs. B. B. Smith, San Antonio, Texas; Marion East-ridge Holley, Mineola, Texas; Julious Holley, Warrensburg, Mo.; Mrs. M. J. Pasko, Sagatuck, Mich.; Mrs. Arian Crow, Winnsboro, Texas; and Mrs. Murrel Morrison, Hobbs, N. M. Also surviving are the following brothers and sisters: Frank Holley and Parks Holley, Winnsboro, Texas; Tom Holley, Globe, Ariz.; Mrs. Sol Turner, Winnsboro; and Mrs. Ray Turner, Dallas, Texas; and by nine grandchildren and other relatives.

Sister Holley is a member of the Primitive Baptist Church at Hopewell, and Brother Holley, though not a member, manifested a great interest in the church, and gave evidence of a good hope in the Lord Jesus Christ. He has passed from earthly afflictions and sorrows, and his body will rest in the grave till the Lord the Redeemer shall come and call his redeemed from the silent tomb to himself and everlasting peace and joy.

The writer was called to conduct the funeral at Hopewell Church, in the presence of a very large congregation, and many flowers, showing the regards in which he was held.

May the Lord bless, comfort, and lead each of those who mourn in their trials and afflictions.

(Elder) R. W. Rhodes

JAMES B. ROBERTS, SR.

James B. Roberts, Sr., was born September 13, 1881, in Brown County, Texas; and passed away April 15, 1958, at a hospital in Odessa, Texas.

He is survived by three sons and three daughters: Cary A., Coleman, Texas; J. B., Jr., Marfa, Texas; Ralph L., U. S. Air Force, Yuma, Ariz.; Mrs. W. C. Cate, Jr., Odessa, Texas; Mrs. Claude Cunningham, Chickasha, Okla.; and Mrs. Wilburn Kunkel, Irving, Texas. Also by four sisters: Mrs. M. A. McDougal, Bronwood, Texas; Mrs. Thomas Lilly, Bangs, Texas; Mrs. Maude Cellars, Ector, Texas; and Mrs. Allie LeSuer, San Beneta, Texas; and thirteen grandchildren, and one great grandchild.

He did not unite with the church, but was a strong believer in salvation by grace; and professed a hope of a life beyond this life.

The writer has heard him relate his experience, and speak of the wonderful works of God. He didn't believe in the works of man, or the doctrine of the world, but said, "I hope I am one of those Christ came to save."

The services were conducted by the writer, and he was laid to rest beside his wife in the Coleman Cemetery, Coleman, Texas, to await the second coming of our Lord and Saviour Jesus Christ.

May the Father of mercy comfort his children and relatives, and endow each of us with wisdom to remember and understand that which is written: "There is a time to be born and a time to die." and, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Written by request of his children.

(Elder) C. U. Landers

REUBEN AUSTIN DENSMAN

Reuben Austin Densman was born in McClellan County, Texas, August 2, 1882, and died August 2, 1958, at the age of nearly seventy-six years.

He was united in marriage to Miss Mary Magdalene Haynes, June 7, 1907. There were no children born to this union. He is survived by his wife, of Rising Star, Texas; three brothers: James Franklin, Corpus Christi, Texas; Dave, Brownwood, Texas; and George, May, Texas; two sisters: Mrs. Ida Wood, Brownwood, and Mrs. Evie Hawkins, Corpus Christi; and several nephews and neices.

Brother and Sister Densman united with the church in 1920, and he was ordained deacon in 1947. He was a man who lived what he believed. He was bedfast the last six months of his life, but he bore his sufferings with patience, and manifested that he was reconciled to the will of God. He was a staunch believer in Salvation by Grace, and that Israel's God controlled all things; and caused all things to work together for good to them that love God.

His brethren and sisters miss him, and look with a sad heart on his vacant seat at church; yet we are comforted that the God of all grace will bring his people together at his appointed time, in that "world to come", where there is no sin, sorrow, or death; and where they will see him, be like him, and be satisfied.

May it be His will to increase our faith, and strengthen our hope, and give us grace to walk in an acceptable manner in His sight. Written by request of Sister Densman.

(Elder) C. U. Landers

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., MARCH, 1959

NO. 3

A PRAYER

Great God I know that Thou art good,
That Thou art wise and strong;
I know that Thou art merciful,
Even when I am wrong.

Thy mercy and thy tender care,
Has oft' caused me to kneel
In thankfulness to thee dear God:
Thy promises are sealed.

If there were something I could do
To merit thy good favor,
Why should I need the blood of Christ
And regard Him as my Saviour?

If I am of that chosen few,
And do a work that's good,
It is because of leadership
Of Thy dear Son, my Lord.

When Christ the Shepherd leads me
I cannot go astray.
Oh God, help me to follow,
And teach me how to pray.

Amen.

Mrs. W. W. Taylor
Dallas, Texas

Scotch Road, Rt. No. 1,
Titusville, N. J.

Dear Brother Wood:

Time for the yearly subscription, and soon Christmastime too; a season when the heart of every Christian is stirred and diffuses spiritual fragrance. It makes itself manifest in their walk and conversation, and the way they share their gifts. Some dear believers may not be gifted in expressing themselves in comforting words of wisdom and truth, but if we see them walking in the light, as He is in the light, we have fellowship with them.

One thing which held much meaning when the Christ-child was born, was the light that shone 'round about him. No evil could penetrate within the pro-

tecting halo of this light, we are told, because it was above the LAW. It reflected the glory of God's salvation — pure and holy, and without sin. A light that still shines forth in the hearts of His people. Have you not sometimes felt His presence within you, and how an inner serenity of hope assured you that you were not alone in some dark valley?

With the coming of the wonderful message of Hope, God made his presence felt in the hearts of his people. And whenever that comes to them, they rejoice and make glad the day. It gives peace to the soul; and they walk joyfully, treasuring up the glory of their blessed experience, like good fruit from the vineyard, to share with their brethren along life's pathway.

Christ in his coming was our first bearer of Light, and as many as his Father has chosen in him, are also bearers of light — a testimony shining out in the darkness of the world, breaking forth as the morning.

In prayer and service may we share our blessings, and with God's help, may we observe the season fitly, remembering it is to Christ our Redeemer we offer our gratitude.

In first John, first chapter, we read: "And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." Such beautiful words! I feel God has placed a broad margin on every leaf of our book of life, where many notes of kindred spirit and love are recorded by those who feast with thankful hearts upon His word.

May God bless you and all the other editors of the Signs, and their families, is my prayer. May he bless all of you

with an increase of spiritual gifts, and bless one and all with strength and courage to meet each new day. May he keep all of you in his divine care, and guard and guide you lovingly in the ministry.

With a sincere wish for a bit of good cheer today, and everyday throughout the New Year.

Sister Mary L. Hellings

Princeton, W. Va.

Dear Brother Wood:

I read your editorial in the last Signs, and enjoyed it very much. . . . I have been reading the Signs for many years, and have been given a lot of comfort from them, and I hope to take it as long as I live. I have had many afflictions, and the older I become the more vanities I see, and the less I care for the things of this world. But I believe that as the Adam man perishes, the inward man is re-newed day by day, and we are brought to see more and more of heavenly things, and view the deep things of God; for, "Wisdom hath builded her house."

Somehow I believe we are given to go from strength to strength; and I believe we receive all the spiritual blessings that were given in Christ before the world began. He is our store-house; and is made unto us Wisdom, Righteousness, Sanctification and Redemption. The Spirit subdues the flesh and brings it into subjection, therefore it mortifies the deeds of the body. In His light and life we are given to meditate on the deep things of God — for we are subject to the Father of lights. No wonder we are strangers to the world: for the world by wisdom knows not God.

Everyone that hath hope purifieth himself, even as he is pure, for Christ is in him the hope of glory, the anchor of the soul both sure and steadfast, which enters into that within the vail. But sometimes he hides his face, and storm-clouds arise; and we wonder when he will appear again. We have learned that we have to wait upon him,

for we are left beggars, and mourn as a dove. Sometimes he waters the garden, and it flourishes like a rose.

I would love to see you and Sister Wood again while I remain in this earthly house, but, if not, I hope our hearts are knit together in Christ — which is not bound by space or time, nor customs: although we are separated in body, we are not in spirit.

I desired to write you after reading your editorial; it was comforting and edifying. I hope the Lord will spare you many more years to set forth the unsearchable riches of Christ to those who mourn in Zion. I desire to be remembered in your prayers.

Your sister in hope of eternal life,
Mrs. W. G. Pritchett

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER FOUR

OUR BROTHER HIGH PRIEST

AARON, the first and greatest high priest in the old covenant, was a type of JESUS, the great High Priest in the new covenant; and Aaron was the brother of Moses, by whom the law was given, and as well the brother of all the people of that covenant, whose high priest he was. As often as he entered within the second veil of the holy sanctuary with the atoning blood, to appear in the presence of the Lord, the twelve precious stones in his breast-plate reflected the names of the twelve tribes of the people of Israel toward the mercy seat before him, while the two precious stones upon his shoulders also reflected their names heavenward, and all these were his brethren, no less than his fellow-citizens in that kingdom, and it was for their sins that he made the atoning sacrifice there in the presence of their covenant-Lord, and for them only he interceded. Being their brother, they were near and dear to him, and he could be touched with the feeling of their necessities and infirmities, be-

cause he was in this close relationship and sympathy with them. Moreover, they were not only his own near kindred in the flesh, but they were the people of the Lord his God, and their merciful God had ordained him their high priest, to appear in the Holy Presence and typically put away their sins. All this appointment, and the very constitution of this brotherhood, was of the Lord, for he had ordained it thus. This is instructive and very wonderful, for our God thus teaches his spiritual Israel a divine truth. For all this pointed to and was typical of the greater High Priest than Aaron, even "Jesus of Nazareth, of whom Moses in the law and the prophets did write", and dimly represented his diviner priesthood and priestly people.

For, as pointed out in the last chapter, the Son of David the king, as born of his blessed mother Mary, was Brother of all his people in the flesh, as well the Gentiles as of the Jews; for his God and Father gave them all to him and him to them in the everlasting covenant of life, and ordained Christ and his people to be one in the covenant, one in the flesh, one in death, and one in life. Therefore, it is verily true that the holy Son of God is our Brother in the flesh on his mother's side, and we are his brethren in the Spirit of life on his Father's side. This blessed and divine reality is clearly revealed by the Spirit in the holy Scriptures, and witnessed in the hearts of the people of Christ's holy priesthood, after they are born of the Spirit. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16)

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Heb. 2:11-12) This is the church that Christ loved, "and gave himself for it; that he might sanctify and cleanse it with the washing of water

by the word." (Eph. 5:25-26) So at the conquered grave, the newly risen Christ said to Mary: "But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17) Here our First-born Brother from the dead preciouslly owns his brotherhood with all his people, the children whom his Father gave him, and is not ashamed to call them brethren, notwithstanding he had passed through death and stood victorious on heaven's side of the grave and, they yet sorrowed on earth's side.

O, how highly favored are the people of God's covenant-mercy, since his exalted and glorified Sons calls them, "My brethren"! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:1) While this sonship embraces sinful people of the Jews and Gentiles alike, it is in the sonship of the Son of man, and in his holy life and divine nature; for the sinless Jesus is "the only begotten Son of God," and in his life and righteousness only are we the sons of the Father who is holy. That the people whom the Father gave him in the perfect covenant should be made "The holy people", the holy Son of God came to them in the flesh and under the law; and thus is he their near kinsman and beloved Brother, and in him was the right of redemption. The noble and compassionate Boaz, the near kinsman of the widowed and impoverished Naomi, who represented the state of the Jews, and as betrothing Ruth unto himself, as representing the Gentiles, thus redeemed them both and made them rich, in which he is a beautiful type of our spiritual kinsman, of whom Paul says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9)

It was thus, as the Son of man in the flesh of his people, that the holy Son of God was one with them under the law, and therefore lawfully and right-

eously represented them as in covenant and life union with them, so that their sins were righteously imputed to him, and his righteousness likewise was theirs in and with him as his brethren and members. This is divinely and wonderfully true and comforting, because in no other way could sinners be saved and made holy. It is this sacred and endearing oneness with our Beloved that makes him so unspeakably dear and precious to every humble believer in him; for he is our All-in-all. It was in these sacred bonds that Isaiah said of the holy Lamb of God, "and he was numbered with the transgressors," and that Paul said, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21)

God did this in his infinite holiness and wisdom; therefore Peter said of Christ, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God." (1 Peter 1:20-21) So Paul also: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thes. 5:9-10) So the death of Christ for his people was according to this appointment of God, which proves that he died righteously, and in his death fulfilled all righteousness, made an end of sin, abolished death in its sting and power over his people, and brought life and immortality to light in his resurrection unto God and glory. He did this as our Brother and for his brethren. The sufferings unto death of the Anointed man Christ in the flesh were because of his sacred relations to his people, whom he should save from their sins; therefore he neither represented nor died for any others.

In the absence of this brotherhood that made Christ and all his people one, as Head and body and members, his death could not have fulfilled the righteousness of the law for them, nor put

away their sins; because he would not have had the just right to redeem them, neither could the righteous claims of the divine law against every transgressor have involved him with and for them. This principle is established in equity, and it obtains as well in nature as in grace, for the just God has so ordained it. And because this is true, the atonement of the holy Redeemed is necessarily special, and it could not possibly be general or universal. For, before there could be the imputation of our sins to the sinless man Christ, or the imputation of his perfect holiness to us, he must be one with us and we one with him. No truth is more clearly revealed in the inspired testimony than this, and it is only in this sacred and divine union with him who is righteousness and life that "ye are complete in him which is the head of all principality and power."

"It is because God ordained that "they two shall be one flesh", that the husband is justly obligated with and for the wife in law, and his payment of her debts justifies and acquits her equally with him. Without this union and unity, he could not be justly held to satisfy any law for her. It is so with straying and trespassing sheep; for the shepherd and owner only is under a lawful obligation for them, just because they are his. "I am the good shepherd: the good shepherd giveth his life for the sheep", is the precious word of Jesus. For no others did he give his life, neither could he righteously do so, and for the sheep only because the Father gave them him and they were his. "My Beloved is mine, and I am his." "The one thing needful, dearest Lord, is to be one with thee."

It is most wonderful and blessed that the "one Mediator between God and men, the man Christ Jesus", is at once one with his brethren and his Father. And because he is, he raises them above sin and death and uplifts them to his Father, and to their Father! In view of this, a poet sang:

How great the grace, how sweet the song!
 "Hail sacred union, firm and strong!
 That worms of earth should ever be
 One with incarnate Deity!"

But our present consideration is, the grace that brought Christ down to us, in touch and sympathy with us in our sinful estate of suffering and death in the flesh. In Psalms 40, David testifies that the Lord went down to him in a horrible pit, brought him up out of it, set his feet upon a rock, established his goings, and put a new song in his mouth. Of the priesthood of our compassionate Redeemer, another says, "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 succour them that are tempted." (Heb. 2:17-18) Thus it is shown that the people of this priestly covenant are also the brethren of their High Priest, and that, as merciful and faithful, a sacred obligation was upon him to bow the heavens and come down to them, and be made like them in all things; for otherwise he could not have suffered and died, the just for the unjust, that he might bring them to God, being put to death in the flesh, but quickened by the Spirit. As distinct from his people in the flesh, who were appointed of God to be "an holy priesthood", Christ could not have suffered and died for them, neither could they have been washed and purified from their sins. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." (Heb. 2:14)

Thus and in this way only was Christ qualified, clothed and consecrated unto the office-work of the ordained High Priest of the people for whose sins he should atone, and who should be his

brethren and royal priesthood for ever. For they are the children of men in the flesh, sinful and under the sentence of death; for this cause the Redeemer must himself be a sinless and perfect man in the flesh, and as a man obey the law for them, suffer its sentence of death against them, fulfill it, redeem them from its just and fearful curse, by being made a curse for them, then, rising up out of death, destroy it and the devil; for in no other way was it possible for him to reach them, or for them to rise up out of death, living and holy, and be with him as his sanctified and holy brethren and priesthood, to praise God forever. O how awfully solemn and dreadful was all this on the part of the dear Son of man!

(Chapter five next month)

729 Allston Street
 Houston, Texas

To the Signs of the Times,
 and the Loved Ones who may read:

I have a desire to write some of my experiences. When I was nineteen years old, and a married woman, I had much trouble, and I thought much on my life at the time. I had two children, but it seemed so dark at times I couldn't see my way. It just seemed that if I was out of the way, all would be better. I thought that if I were one of God's little ones, I didn't know it; so if I were bound for hell, it didn't make any difference what I did, or how I left this world.

But about that time I had a beautiful dream; my mother had passed on to another world some six years before. As I laid on my bed, this dream came to me: It was very dark where I was, and all at once I saw my mother come in at a window; and there was a dim light around her. She moved my children and me, and the bed, out of the darkness to a gloomy light. It seemed so easy for her to move the bed with the children and me on it. Then she stood up and backed toward the win-

dow; then she looked out, and then back at me, and smiled; then she was gone. And I knew it was my mother who had come to relieve me; and from then on, I felt that I could wait on the Lord, and all my earthly troubles were removed from me, and didn't bother me any more.

As time went on, I read my Bible more, and lots of nights I would read until midnight, and I was comforted. Again I had another dream: I was still in semi-darkness, and went to a church — I had a great desire to go to this church. When I walked inside I was still in semi-darkness, but I kept walking, and saw Jesus seated. He turned his head to look out the window; and I seemed bound to look the way he was looking. I beheld a beautiful lake, shining like gold, and a beautiful light shined over it. I don't have words to explain the beauty.

From then on I had a desire to go to the church and be baptized; which I did, and have had lots of happiness with the brethren. I have had other sweet dreams since then, which makes me believe my Lord is with me. I am more than seventy-two years old, and not in very good health, but able to go to meetings some; and I am thankful for the sweet privilege of meeting with the brethren and sisters. My husband, Elder W. O. Beene, passed on in 1956.

My Christian love to all Old Baptists.

Mrs. W. O. Beene

Route #2
Elon College, N. C.

Dear Elder Griffin:

For many years I have read lovely articles from your pen and have also heard you preach from time to time the wonders of God's grace in a most comforting and refreshing manner, so that the poor hungry and famishing souls might be given freedom to eat and drink at the King's table. When we are blessed to behold Zion, sometimes we are given to realize there are many

lame and halt, even as Mephibosheth, lame on both feet, but by the tender mercy and grace of God — the wonder workings of his grace — they are blessed to eat at the King's table continually. The Lord directed the prophet Isaiah to strengthen the weak hands and confirm the feeble knees; to say to them of a fearful heart, be strong, fear not, behold your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, the ears of the deaf unstopped, and the lame man leap as an hart and the dumb sing.

Jesus sets forth in the 10th chapter of John, a parable concerning the sheepfold. This parable seems to be directed to the Pharisees, but they understood not. "Then said Jesus unto them again, Verily verily, I say unto you, I am the door of the sheep." I am thinking that the sheepfold for natural sheep was used in this parable to represent the church, the spiritual sheepfold for the children of God, the sheep of his own pasture, whom he designates "my sheep". In verse 7 he says, "I am the door of the sheep." Sometimes he is spoken of as the door, and sometimes as the way.

The church of the living God is mysteriously contrived, and has only one foundation and but one door, for another foundation can no man lay than that which is laid, which is Christ the Lord. (I Cor. 3:11) The church militant is set up here on earth. Christ told Peter, and all the apostles, on this Rock I will build my church and the gates of hell shall not prevail against it. In the parable of the sower (Matt. 13), not all seed fell in good ground. When before him all nations are gathered he shall separate them one from another as a shepherd divideth his sheep from the goats. Jesus said, "I am the door; by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The natural sheepfold is a place where the sheep are folded together for safety, and the shepherd led them

forth to green pastures and streams. He who is the good shepherd of his sheep giveth his life for the sheep. He redeems them from bondage and death, conquers death and hell, and is today their Intercessor in heaven. The Psalmist David said, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me besides the still waters. He restoreth my soul; he leadeth me in paths of righteousness for his name's sake," etc.

I have thought Christ leads his sheep, having gone before them into death, the just for the unjust, and now leads them to fountains of living waters, to deep wells of salvation, and into the green pastures of covenant mercy and doctrinal truth; and are fed by his undershepherds, as they take the oversight of the flock of God over which the Holy Ghost has made them overseers.

Please remember me through the Signs to our lovely brethren and sisters there and in Georgia. I would like to call them all by name if I could. I tried to tell my wife what a wonderful visit we had with Elder Croker's family, his church at New Harmony, his sister and husband, the Ragsdales, the wonderful meeting at our precious Sister McGinnis' home.

I want to say to you, to Sister Griffin, Brother and Sister Gladding, I had never seen your face shine as it did in that meeting. There was a glow of light on your face so bright that all your complexion seemed to be gone, and a beautiful light shining and your face glowing so bright I could hardly look at you.

This was one of the warmest, sweetest meetings I have attended in a long time. Fellowship so sweet and lovely with all. Elder Croker was wonderful in preaching — never better to me, and Sister McGinnis and every one so sweet and tender. I felt the Lord was in our midst.

With love to you and Sister Griffin,

Brother and Sister Gladding, and all of our folks among you.

Yours in Hope,
J. W. Gilliam

PRAISE THE LORD FOREVER

1158 Falls Terrace,
Union, New Jersey

Dearly Beloved in the Lord:

What a wonderful blessing to have been shown the sovereign existence of an alwise God, one who is too wise to err and too good to be unkind, a God who reigns and rules in the army of heaven and among the inhabitants of the earth, one who speaks and it is done, who commands and it stands still. 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 of my pleasure." The wills and shalls of Jehovah are everlasting, for "the foundation of God standeth sure, having this seal the Lord knoweth them that are his."

This God has all power in heaven and earth and none can stay his hand or say unto him, What doest thou; he is all powerful for not even a tiny blade of grass can fall by the wayside without him. He is omnipotent, omniscient and omnipresent, and he is everywhere the same yesterday, today and forever. Not a sparrow shall fall to the ground without the will of the Father, for he has power to protect every living creature be they great or small, even the very hairs of our head are numbered.

All power, honor, praise and glory belongs to God who is our present help in trouble, a never changing God who is able to pull our feet out of the miry clay and place them upon a rock, the solid foundation of salvation alone by the grace of God. He is the shadow of a great Rock in a weary land; he can speak peace to the weary, heavy laden soul, a peace that passeth all understanding, a peace that none but the redeemed of the Lord can understand. When all human comforts fail, there is

a place of refuge for the weary sinner in the arms of the blessed Redeemer, who has promised never to leave or forsake his own. The winds and waves obey his will;; the lion was not able to touch Daniel because his jaws were closed by the almighty power of God; the three Hebrew children in the fiery furnace were unharmed because of the same almighty power. Can you think of anything not controlled by the merciful God that we worship?

There is nothing in this world without his knowledge; he created all things for a purpose and without his knowledge there was not anything created. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." It is all his; we cannot escape that fact, and we would not want to think of a God who did not control all things. He is so precious to our weary, heavy laden souls when we can look to him for comfort and consolation when all other helpers fail. Our hope is built on the shalls and wills of an alwise God; a God who cannot be moved, who has promised grace sufficient for all our needs and we are made to say, "Though he slay me, yet will I trust him," and this trust is for all our needs in this world and for a home in heaven. We are made to stand still and see the salvation of the Lord. "Be still and know that I am God;" wait on the Lord, be of good courage and he will strengthen thine heart.

He has a people in every kindred, tongue and nation, an elect people, chosen in Christ before the foundation of the world, elect according to the foreknowledge of God the Father that we should be holy and without blame before him in love. "If God be for us, who can be against us"; what man may say or do can do us no harm. Praise his blessed name for the promise that "he who hath begun a good work in you, will preform it unto the day of Jesus Christ." If we have tasted the goodness and mercy of God, it can never be taken from us, for there is no power in heaven or earth able to pluck these little

ones from the everlasting arms of the Almighty Father, the Prince of Peace, the One altogether lovely. He is ever underneath giving the needed strength to carry us through the trials and tribulations of this world. "Great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou King of saints."

He has predestinated all things (not just part of them) and he will bring them to pass at his own appointed time. We may not be able to understand the why or wherefore of many things as our poor finite minds think we should, but "Not Gabriel asks the reason why, nor God the reason gives." We are made submissive and can see that it is all according to the determinate counsel and foreknowledge of God, and that it is all a part of his eternal plan, for "we know that all things work together for good to them that love the Lord, to them who are the called according to his purpose."

How and why do we know all of these things? Because we have been born again, born of the Spirit; the truth has been revealed to us, not by man's teaching but by the Holy Ghost we have been shown of the Lord, taught to know there is none other name under heaven given among men whereby we must be saved, except by the shed blood of our Lord and Saviour Jesus Christ. Our eyes have been opened, our ears have been unstopped, we have been given a heart to understand the things the Lord has prepared for those that love him because he first loved them. We know our feeble efforts have all been in vain, and we now look only to the giver of every good and perfect gift, knowing that his grace is sufficient for all our needs. Our works have all become as filthy rags, and he has become our all sufficient aid, for in and of ourselves we can do nothing; without him we are lost and ruined forever, but with his rich mercy and grace (the unmerited favor of an alwise God) we are able to press onward and upward, ever looking unto Jesus the author and

the finisher of our faith.

When we have been given this sweet hope of life eternal, we are then made willing to take up our cross, go home to our friends, telling what great things the Lord has done for us; then, oh how sweet to be lowered into the watery grave of baptism as an answer of a good conscience toward God, and to be taken into full fellowship with those we hope we love for the truth's sake! Sometimes, in our weakness, we think if those feeding on the outside of the visible church in this world only knew the joy of being numbered with the flock, they would come asking for a home, yet we know it is all in the hands of an alwise God who can bring them home at his own appointed time. May he give us grace to pray for strength to be submissive to his will, knowing that he has power to add to the church daily such as should be saved, and knowing that he will not leave himself without a witness.

I often think of a scripture given me one night on a bed of restlessness, "Happy art thou, O Israel, saved by the Lord." There is no people like the people who have been given a hope of life eternal; and "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." How sweet the hope that we know him, for if in this life only we have hope in Christ, we are of all men most miserable, but 'tis sweet to rest in his love and to know that he will never leave or forsake his own.

Why are we happy? Because we have a hope that we have been saved by the shed blood of our blessed Redeemer; we have been given a hope that there is atonement for us, a hope that our sins were washed away, and our robes have been made white in the blood of the Lamb; we have been given a foretaste of the joy that awaits beyond this life; we have been made to hunger and thirst after righteousness, knowing that our cup has been filled to overflowing as we listen to some dear soldier of the cross expound the theme of salvation

alone by the grace of God. At times our eyes have been melted to tears when alone, communing with the dear Saviour who is able to do abundantly more for us than we are able to ask or think. There comes a rest and peace that we are not able to describe; we are made willing to leave all things in the hands of an alwise God, knowing that he doeth all things well.

We then can rest as no one else can. "Father, we rest in thy love." Oh, what a place to rest. None but those who have experienced this rest can understand the sweetness of the feeling that all things are for our good. Our blessed Father will never leave or forsake us and we know that he is able to give us strength, courage, wisdom and knowledge to endure the trials of this world. God is our ever present help, his mercy endureth forever, his truth is everlasting, and "his love in times past, forbids me to think he'll leave me at last to sink." Oh, no, never will he leave one who has been given a hope of heaven and immortal glory; and how thankful we should be that God is all powerful, and, as with Job, our enemies can go just so far and no farther.

Praise his holy name for redeeming love, for grace sufficient for every need, for his mercy which endureth forever; praise him for blessings in this life; praise him for a home with the dearest people in the world; praise him for the desire to meet and mingle our voices together. It seems that I could praise him forever.

Please forgive me for any errors in these rambling thoughts, and give all praise, honor and glory to God.

Your sister in Christ and a sinner saved by grace if saved at all.

(Mrs.) Elsie Loeffel

2901 Avenue T,
Snyder, Texas.

Dear Brethren Editors:

I feel very unworthy to address the Lord's servants as brethren, but if not

badly deceived, I have been wonderfully blessed with that kinship through the shed blood of our blessed Lord.

It is a glorious feeling when I am lifted up above the earth and earthly things, and can say, as did Job, "I know that my redeemer liveth." But, dear brethren, so much of the time I am in the "valley of despondency", and feel that my blessed Lord has forsaken me: but we know that he has promised that he will never leave nor forsake his little ones.

Sometimes we look about us and see others so happy and carefree, seemingly, that we wonder why we have so many trials, troubles, and heartaches. Paul taught the disciples to glory in tribulations; knowing that tribulations worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. The Lord promised in the beginning that we would have trials and heartaches in this life. If we didn't have, I fear we would fail to call upon the blessed Lord; and we wouldn't have a longing desire to leave this old sin filled world, to live with our blessed Redeemer. One moment of time spent with our Lord near, is worth far more than a lifetime of worldly pleasures.

I did not intend to take up so much of your time to read my letter, but merely meant to say that I am enclosing \$5.00 to renew my subscription of the dear Signs for two more years. I enjoy it more than I can find words to express; and hope the Lord will continue to bless you dear brethren to edit the paper. And also that He will give the many brethren and sisters minds to fill its pages with their wonderful experiences, and their interpretations of the Scriptures, to feed our hungry souls.

May the God of all grace and mercy, bless and comfort you editors, and all who contribute in any way to help make the Signs a paper of which to be proud,

is my prayer. Pray for this unworthy one when at the throne of grace.

A little sister in a sweet hope,
Minnie Lee Williams

CORRESPONDING CIRCULAR LETTER

(Written by Eld. A. J. Slauson)

The Lexington-Roxbury Association now in session with the First and Second Roxbury Churches at Halcottville, Delaware County, New York, Wednesday and Thursday, September 17 and 18, 1958, to the churches and associations with whom we correspond;

Dearly Beloved in the Lord: We will now attempt to address you again with a message called the Corresponding Circular Letter, as has been our custom for many years.

God through his abundant mercy and goodness to us few has sustained our faith and courage in the true and living God and his blessed Son Jesus Christ. Words fail us to express to you how very thankful we should be, and do desire to be, to the Lord of all mercy that it has been his good pleasure toward us to bring us out from this wilderness world and cause us to love his great name. He has given us faith in the God that none can control, who works and none can hinder, and when he hinders, none can work. The Word tells us that, "Faith is the gift of God, and without faith we cannot please God." Faith which worketh by love brings us at the feet of our Heavenly Husband for all our needs; and none has such a Husband as the bride of Christ, the Church. He has provided, and will provide all that she will ever need for time and eternity, for her good and His honor and glory.

We trust it is through this God given faith that has been given us that we are coming together, and are bound together in bonds of love through Jesus Christ our Lord, who draws his children by the cords of his love: all being of like precious faith in God. We love to think of this precious faith as God

given wisdom. This faith provides wisdom to the foolish and unlearned, enabling such ones to know, like Solomon, how much they are in need of wisdom, and to know that they have no other source to obtain it from — only God and the teaching of the Holy Ghost whom Jesus has sent to teach his people all things. So at the ushering in of this most holy faith, by the teaching of the Holy Ghost and the revelation of Jesus Christ, poor ignorant sinners as we are by nature, are made wise unto salvation, or to know things we did not know before. God is made known unto us as God, or as our God. We are made to fear God. The Word says, "The fear of God is the beginning of wisdom." Hence, such wisdom causes or enables such ones to love God and to hate evil; to have a heart feeling knowledge of good and evil; and they hate evil or sin, and love Christ and his followers, and the fruit they bear.

The more of the precious fruit of the Spirit there is among brethren, the closer and dearer they are to each other. Where plenty of this fruit or love is among brethren, there is a oneness that is God honoring. Then, "Each can feel his brother's sigh, and with him bear a part; and sorrow flows from eye to eye, and joy from heart to heart", for love binds together. Love makes many members one perfect body: perfect in Christ. Love will watch over each other for their good. Love will bridle the tongue from speaking evil or hurtful things of brethren. Love will cause one to do all they can to help a brother. The Word says, "He that loveth not, knoweth not God, for God is love."

It was because of this love that God chose a people in Christ before the foundation of the world. It was because of this love that Jesus was born of the Virgin Mary. It was because of this love that Jesus was put to death on the cruel cross. It was because of this love that Jesus rose from the dead. It was because of this love that Jesus is seated at the right hand of the Father on

high, to make intercession for poor sinners — for us, dear brethren and kindred in Christ, if we are his. It is because of this love that Jesus is coming again to make up his jewels. It is because of this love that his children's vile bodies shall be fashioned unto his glorious body, and they shall see Jesus as he is, and be like him and be satisfied. It is because of this love that his children shall be before God the Father without blame in love.

It is too much for poor finite minds to fully understand such love — love that will erase, forget, and not remember sin. So, as we see it, it was love in the beginning, love all the way through, and love at the end — for God is love. God's love! What a golden chain that none can break! None can change one single purpose of God's plan in his love; cannot add anything to his love or take anything from it. Dear brethren, if we have been delivered from the power of darkness, and translated into the Kingdom of God's dear Son, it is because of this love.

Dear brethren, to whom this epistle of love and fellowship is addressed, we feel to say that you are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; and that God dwells in your hearts by faith, and that you are rooted and grounded in love, having one Lord, one faith, one baptism, one God and Father of all, who is above and through all in you. All having been baptized into Christ, have put on Christ, and are fellow citizens of this great city, Zion — city of our God; and have love and fellowship for those who dwell in the city (Church).

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Elder Amasa J. Slauson, Moderator
Elder George Ruston, Ass't. Mod.
Deacon Edward K. Adsit, Clerk

ENJOYS READING THE SIGNS

545 N. 6th Street,
Fairfax, Okla.

Dear Editors:

May 1959 be a happy one for each of you. I have now been reading the Signs of the Times two or more years; up to that time I did not know about it. I don't know how to put it on paper but I would love to thank all for the paper. I have just read and re-read the January, 1959 issue, and to say that I enjoyed it, the half isn't told.

I can sympathize with Sister Marion S. Brooks: I too am alone, hard of hearing, and crippled enough that it is hard to do my everyday work. I am the only Primitive Baptist in this town, and only get to go to church once in awhile, at a distance of 139 miles, but go whenever I have opportunity.

I want to say that I get great comfort from all the letters in the Signs, and keep each copy, but let others read them if they desire. I wish I could take each writer by the hand, and say, "write on, you are feeding some hungry soul: like the sister in California and myself." I haven't much, but am sending a wee bit to help.

May God bless and keep each of you, and enable you to contend for the truth, so that others may read and be fed. May I ask to be remembered when you pray. I am not worthy, but I hope I am a child of God, saved by his grace — not by giving him a chance, for the God I love does not do anything by chance.

Yours in hope,
Mary E. Hendricks

*"As many as are led by the Spirit of God, they are the Sons of God."
(Rom. 8-14.)*

We can easily see that we are sons of Adam by the first birth, who is a figure of the Second Adam, a Quickening Spirit. Each Adam is head and father of all the descendants that each will bring forth. The Second Adam, the Lord from heaven, contained in Him-

self the eternal life of all His seed, the elect Sons of God, the chosen of Adam's race. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." (Gal. 4-6.)

Many, who seem to have the letter of truth on other portions of the Scriptures, so twist the Scriptures relative to the second birth and the future status of the children of God, that their reasoning really contradicts the truth; being masterpieces of Satanic theory. For example, "the new birth" is represented as a "new principle" instilled in the creature, denying that "It is Christ in you the hope of Glory." To quote another, "In 2nd Pet. 1-4, the regenerated are said to be 'Partakers of the divine nature' which does not mean of the very essence or being of God, for that can neither be divided nor communicated. In heaven itself there will still be an unmeasurable distance between the Creator and the creature; otherwise the finite would become infinite." Another Scripture quoted to support this is found in 1st Tim. 6-16, "Who (God) only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen nor can see; to whom be honor and power everlasting, amen."

It is a fact that it is impossible for a man to approach unto God, but it is not impossible for God to beget sons in his own image with this immortality, the very nature of God himself. If they are sons of God, they have to be partakers of his nature else God has lied, which we know is an impossibility. Paul, writing along this line in Eph. 5-30, says, "For we are members of His body, of His flesh and of His bones." If this be true, then His sons in the resurrection will be completely (soul, body and spirit) clothed with immortality, the very image of God Himself. (1st Cor. 15:53-54), "For this corruptible shall 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." Since, the flesh and blood of his sons cannot inherit the kingdom of God, (1 Cor. 15-50), neither doth corruption inherit incorruption, there must be a change. "We shall all be changed." How? By this corruptible putting on incorruption and this mortal putting on immortality.

When Christ came to his own (Jews) and they received Him not, it is written, "But as many as received Him, to them gave He power to become the sons of God, even to them that believed on His name; which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God." How this cuts out all claims of sonship by works, acceptance or surrender by the creature!

"As we have borne the image of the earthy (1st. Adam) we shall also bear the image of the Heavenly (2nd. Adam) the Lord from Heaven." Scriptures testify of the oneness of Christ and His elect as joint heirs, not ashamed to call them brethren, Christ being the first fruit of them that sleep. Christ's last prayer was "That they (sons) all may be one; as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." All show that there is not the great distance between the Creator and the creature.

The glory of that Eternal paradise is an inheritance which the heirs inherit as sons, whose births are from above, and who will in the resurrection have their bodies quickened by the Spirit (of Christ) which dwelleth in them now.

It appears from the Scriptures, that the one grand purpose of the Eternal God manifesting himself as Father, Son and Holy Spirit is to bring many sons to glory, making the Captain of their salvation perfect thru suffering and bestowing this perfection upon His sons.

W. L. Crowley, Gordo, Ala.

Danville, Virginia

March, 1959

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EDITORIAL

"In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1

The beginning here has reference to God's creation, as verse three clearly implies. The spoken Word is here under consideration, as it was nearly fifteen hundred years after that Moses wrote the first five books of the Bible called "The Pentateuch." Moses was a prophet, but in these five books he wrote the history of creation, the disobedience of man and its result, the destruction of the world by a flood and the salvation of Noah and his family in the Ark; also the dispersion of man after the confusion of tongues at the tower of Babel. The first book contains the history of mankind until the death of Joseph. This book, covering that which took place before Moses was born, was given to Moses to write, not from folklore, as some might imagine, but by divine inspiration, for in the beginning was the Word and the Word was with

God and the Word was God. Moses not only wrote that which had been, but that which was and that which was to come, the Word, the same yesterday, today and for ever.

Our thought at this time is solely to encourage our brethren and friends to read carefully and prayerfully the Word of God, especially the first five books, for therein is contained the substance of all that follows, whether it be in the prophets or in the New Testament itself. We find F a t h e r, Son and Holy Ghost engaged in this wonderful revelation that was given to Moses to write, and in it is revealed a purpose, the purpose of God which was purposed in Christ before the foundation of the world.

The Word is the manifestation of a purpose, and is the expression of a mind back of that purpose. What the Almighty thinks, the power of the Almighty brings to pass. How grand the language! "The Spirit of God moved upon the face of the waters," and the spoken Word said, "Let there be light: and there was light." We believe David by inspiration tells us in Psalm 33:6. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." Peter also tells us, "For this they willingly are ignorant of, that by the Word of God the heavens were of old." I could wish that none reading this will show that they are willingly ignorant. What a great sin is willing ignorance, men ignoring God's Holy Word and showing by their desires and practice that they are content to seek this world and its vanities, rather than to read the revealed will of God, who made the worlds and all things therein. Let us not forget that Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." Peter also tells us that, "The prophecy came not in old time by the will of men: but holy men of God spake

as they were moved by the Holy Ghost."

Men might ask what proof have we that Moses wrote the Pentateuch. Jesus, who is the Word of God in the flesh, began at Moses, meaning the first five books of the Bible. (Luke 24:27) Abraham, in the parable, said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." From God's word it seems clear that God had a definite purpose in all things whatsoever come to pass. The Apostle puts it beautifully in Ephesians 1:9-11, "Having made known unto us (by the Word) the mystery of His will, according to His good pleasure which He hath purposed in Himself: That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: In whom also we have obtained an inheritance, being predestinated ACCORDING to the purpose of Him who worketh ALL THINGS after the counsel of His own will."

This great Architect purposed the glorification of His Son, who, though equal with God, would at the fulness of time, be found in the fashion of a man. (Philippians 2:5-11) It is as sure and certain as if the Almighty took a seed and planted it in perfect soil which He chose, and also controlled every breath of wind and storm, with the determined purpose that the tree in its perfection should be manifest at the time appointed. After the earth was made, He commanded it to "bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind;" also fish of the sea and fowl of the air. After this, "the Lord God formed man of the dust of the ground," and He did something in making man which He did not do to the lower creatures. He "breathed into his nostrils the breath of life, and man became a living soul."

We have quoted Psalm 33:6, that God made the host of the heavens by the breath of His mouth, and we would here quote the Psalmist in a n o t h e r

place. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Angels cannot die, God's breath, like Himself, is eternal, and man had, in the breath of God, that which distinguished him from the beasts that perish. We believe that the quotation, though not Scripture, is true. "Dust thou art, to dust returnest, was not spoken of the soul," and our Lord, in Matthew 10:28, says, "And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

Man had glory and honour above the beasts of the earth, and when men have made him just a beast of the earth, we have wondered how they could think that he could walk with God in the Garden of Eden. He was made a little lower than the angels and he was the figure or the likeness of Him that was to come; and in considering that likeness we would first notice that Eve was in Adam in creation. "And the Lord God caused a deep sleep to fall upon Adam and he slept: and He took one of his ribs and closed up the flesh instead thereof; And the rib, which the Lord had taken from man, made He a woman and brought her unto the man. And Adam said, This is now bone of my bone and flesh of my flesh, she shall be called Woman, because she was taken out of Man, Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Here we see the figure of Jesus, the second Adam the Lord from heaven, sleeping the sleep of death, and from His side coming, as He awoke from that sleep, a bride, the Lamb's wife, who was bone of His bone and flesh of His flesh. Let us, in face of a cavilling world, here say that the above-quoted Scripture is the Word of God. Read Paul in Ephesians 5:22-33, and

notice how the Word of God has not changed, though man becomes more debased as he, in his folly, thinks he is more enlightened.

How long this first man and woman, who were the only two who were never children, lived in innocency and found pleasure as they walked in the garden with God, Eternity only will disclose. It is recorded that Adam gave names to the cattle, and to the fowl of the air and to every beast of the field. It is said by some that God made a covenant of works with Adam, but we read, "The Lord God **COMMANDED** the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Eve was in Adam, and the whole of the human race was in his loins when this commandment was given to him, so when Eve partook and gave to Adam, he knowingly came under condemnation and all his posterity with him. Here again we see the Church, the bride of Christ, chosen in Him before the foundation of the world, and Christ willingly taking upon Himself her sins by imputation. As soon as sin was manifest judgment came upon all. Adam did not then and there die a corporeal death, but he died to that innocence in which he was created, and from that day he lived under condemnation, having marred by sin the likeness in which he was created. From that day on he begat children in his own likeness. (Genesis 5:3) His disobedience affected not only himself and his posterity, but the ground and all that it brought forth.

"O thou hideous monster Sin, What a curse hast thou brought in!
All creation groans through thee, Pregnant cause of misery.
Thou hast ruin'd wretched man, Ever since the world began;
Thou hast God afflicted too; Nothing less than that would do."

There is one verse we would mention here that must have given encouragement to our first parents. God said to

the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A judgment yet to come! We also find Election and Redemption here revealed in the Word. Of the first two sons born to Adam, one was taken and the other left. Abel took a lamb of the firstlings of his flock and of the fat thereof. "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." (Hebrews 11:4) The Word was light to Abel, he was illuminated from above, for God who commanded the light to shine out of darkness, had shined in his heart, "So then faith cometh by hearing and hearing by the Word of God." (Romans 10:17) Thus Abel was taught to do the Word before Moses lived or wrote God's revealed order of sacrifice.

Abel, conscious of guilt, took an innocent lamb and slew it, the innocent for the guilty, no doubt believing in a God who could justify the ungodly, for only in this way could he be said to be righteous. This imputed righteousness did not free Abel from sorrow and trouble while in the flesh: he, like Jesus, the seed to come, was hated and died a cruel death at the hand of his brother. Soon after, we see a sovereign God blessing Enoch with the same God-given faith and sparing him so that he did not go down into death, for "By faith Enoch was translated that he should not see death, and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God." (Hebrews 11:5)

No doubt from the record given, the wickedness around him made this world a wilderness of woe to him, and our Lord gave him the favour of His presence so that while he filled his place in this world and had a family, yet it is said that he walked with God three hundred years. It is true that during those years wickedness increased, but

those to whom the Word of God came are in Genesis 6:2, called the sons of God. These were not angels, as some have supposed. Our Lord has given the key to this Scripture in John 10:35, "He called them gods unto whom the Word of God came, and the Scripture cannot be broken." We also conclude from Mark 12:25, that angels neither marry nor are given in marriage. To those also in the New Testament to whom the Word of God came, the Word declares, "Beloved, now are we the sons of God." (1 John 3:2) Then, as in the days of the prophets, who were mighty in word and truth, as His servants have been in all ages, the older they got, the smaller and more dependent they felt to be. Paul, in one of his last epistles 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." (1 Timothy 1:15)

We believe the giants were natural men who could look down upon God's humble people, and were leaders in those things which were contrary to the teaching of the Spirit of God. Wherever such are, and there are many in these days, the wickedness of men will increase upon the face of the earth. The ones to be dreaded to-day are the religious giants who ignore God's Word and defy the armies of the Living God.

From the Scriptures in Genesis 6:1-8 we have at times seen a parallel between that day and this. The sons of God, following their natural desires and taking wives of all they chose, seemed to be acting contrary to the Word of God. Many have been given love one for the other, and afterwards the Lord has sometimes called husband or wife as it has pleased Him. A believer, whether man or woman, to whom the Word of the Lord has come, should lay their case before the Lord, asking guidance. Especially do we, in this day, feel a needs-be for this, as those who profess this doctrine are considered so peculiar that it becomes them to make such important things a matter of prayer and

supplication. We do not consider it exactly right to restrict believing members to marry only church members, for one can marry in the Lord without their companion being at the time a church member.

Prayer is the exercise of a soul who feels his or her dependence upon the Lord. Solomon, though wise, was led astray by outlandish women, women who were idolaters. When Paul said "Be ye not unequally yoked together with unbelievers," he was not considering marriage, for he said, "Come out from among them and be ye separate, saith the Lord." (2 Corinthians 6:14-18) He means false or disorderly organizations, whether it be churches or secret societies. This is to us an admonition to the church of God and to every God-taught person to have no fellowship with the unfruitful works of darkness, but rather reprove them. Where there is a running after, instead of a running away from, the world, there is a grieving of the Holy Spirit, "whereby ye are sealed unto the day of redemption." (Ephesians 4:30)

In Genesis 6:5 we see 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 such a day comes and God withdraws His Spirit, destruction is at the door. How merciful God was even then to the few. He blessed Noah to find grace in His eyes and Noah was a preacher of righteousness, for Christ was there in Spirit with Noah to preach to the spirits in prison, "which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:19-20) Space does not permit more, how solemn are God's judgments and how fearful it is to fall into the hands of the Living God.

G. R.

BRETHREN ARE JUDGES OF GIFTS

We are requested to write something

of our call to the ministry; and, with the request, the question asked, "Does the Lord call a man to preach, and then withhold the fact from the brethren, so that the man has to take the initiative in trying to impress the brethren that he is called; and feels hurt because the brethren are slow in their actions towards him?"

We are glad to answer briefly our brother's request as to our impressions to preach, and also to give our answer to his question: which will be as we have felt about the matter for many years. There is one thing certain: If the Lord calls a man to preach his gospel, that man will preach, because all apparent obstacles will be removed; the necessary qualifications given; the way opened up, and he will go where he is sent; and the brethren will not only recognize the gift, but will be edified and comforted in his preaching. There can be no volunteers in the gospel ministry, though there are impersonators — and this is what causes searchings of heart by those who are not volunteers.

If we have a call to preach, it came with the irrepressible feeling that we must declare how great things the Lord had done for us, and that salvation was not obtained by the works of men (as we had been taught, and once believed), but was alone by the grace of God. His mercy had been such that He had brought a condemned sinner out of the prison-house, and spoken pardon and peace to his soul; and opened up the truth that this is the very thing the Scriptures declare — though men were preaching to the contrary.

The brethren received us into their fellowship when we told them some of the things the Lord had done, but not a hint of the impressions to preach escaped our lips, for this seemed an utter impossibility — we had no qualifications; and besides, the Lord would not call such as we were to such a sacred office, so surely the impressions were nothing more than vain imaginations.

Much to my surprise, however, shortly after being baptized, one of the dea-

cons called me aside and said that he felt that I was burdened about preaching, and asked if it were not true. There are those, I am sure, who know something of my astonishment that anyone even suspected my secret feelings. How could I say yes, and how could I say no! I was afraid to say either. After we had talked for awhile, I reluctantly said it was true.

The result was that I was asked by the brethren to speak, which I did briefly that day; and continued to have something to say before the brethren until my work took me out of town to West Virginia. I spoke there a few times; and, in the meantime the brethren gave me license to exercise wherever the Lord should lead me. But the impossibility of my preaching the gospel grew more and more in my feelings, until I resolved not to attempt it again. I often stayed away from meetings, and, if I went, refused to have anything to say.

After returning from West Virginia, I went to Florida, where I felt that I could forget the whole matter, for nobody down there knew me, or of my impressions. I remained there for more than two years, but my impression would not leave, and I was sorely perplexed what to do. After returning to Roanoke, I continued to refuse to try to speak, and often would not go to the meetings for fear of being asked. All of my running lasted for more than ten years; yet some of the brethren still felt that I would preach. Finally, on a Saturday meeting in my presence, our pastor, Elder P. G. Lester, simply announced that they would expect Brother Wood to speak for them on the morrow. Again, some of the brethren will know my feelings, and what I went through from that afternoon until the next day. The result was that I did try to speak, and have been at it ever since.

I have often marveled at the patience of the brethren, for I have had many reasons at times to feel that I was mistaken in the call, and that I have been running without having been sent. I

have not gotten to the place that I can go into the pulpit without a great deal of fear; and I am conscious of the fact that my way and manner of presenting the glorious things of the gospel, is very weak in comparison with what I hope I have seen and felt of the power and glory of them. My flesh and carnality says I am a failure, and I have often felt that I can go no more, yet I find myself doing the things I know I cannot do. There is a, "Woe is me, if I preach not the gospel."

These are some of the things I have lived with. But I do not want to leave the impression that I feel all should be brought this way: I am glad that they are not; but this is my experience in these things. If any can witness with me, then I shall be encouraged.

As stated above, if the Lord calls a man to preach, he will certainly do just that. But where there are those who appear anxious to stand before the brethren, but in whom the brethren cannot feel there is a gift, there is evidently something amiss. It is better evidence by far to see a man drawing back, than to be ever ready and anxious to go; there is more evidence of growth in humbleness than there is in forwardness; and there is more food for the brethren in deep spiritual exercise than there is in a multiplicity of words. Those who are spiritual are judges of gifts, and they are most tender and patient with those in whom they recognize a gift. He who is anxious to show the brethren that he is a preacher, has much to learn — either that he is not called, and cannot preach to the Lord's little ones, or will experience many sore trials before there is a sign of growth in the ministry.

No doubt there have been occasions when brethren have become too hasty in ordaining ministers and deacons, and proceeded without being fully satisfied in the matter. This is hurtful both to the brother and the church, and affects adversely his home church and the sister churches. Full satisfaction should be had as to the Lord's calling and

soundness in faith before sending one forth in the name of a Primitive Baptist minister. This is a very serious matter, and should not be hastily done. Mere ordination by a presbytery never has qualified anyone a gospel minister, or qualified one a deacon. Both, in every case, are called and qualified of the Lord alone; and we believe the brethren will be given to recognize and appreciate the gifts.

In our own case we were blessed to have faithful brethren to give advice and counsel as we came along; and it is our feeling that brethren should not fail to admonish their ministers if they take up habits in their manner of speaking, or appearance before them, which are detrimental to the cause, or cause them not to present their preaching clearly so as to be understood. He who has the cause at heart will surely appreciate such admonition.

There were those in the days of the apostles who preached false doctrines and greatly disturbed the churches, and brethren were led astray. The apostles warned against such, for they knew that men would rise up in the churches in the days to come who were not true servants of the Lord. History has fully justified the apostle's warning. So it is important that the brethren try the spirits to see whether they are of the Lord. Those who are of the Lord will be made manifest — as will those not of the Lord.

"A man's gift maketh room for him, and bringeth him before great men. He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him." (Proverbs 18:16-17)

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

INDEPENDENCE OF CHURCHES

Much has been said about the independence of churches, and we would infer from the position taken by some that they regard the churches absolute-

ly free and independent, as a sort of free agents, having an unquestionable right to do as they please, without reference to the judgment and concurrence of sister churches or aggrieved brethren; and they regard it as an infringement of their independence for any to question the validity of any of their proceedings. But to us it really appears that the saints of God, whether considered individually or collectively, are the most dependent of all beings.

Not only are they dependent on God for everything, but they are by his wisdom and grace so peculiarly organized as to be dependent one on another, so much so that no one member can be independent of any or of all the other members belonging to the body of Christ. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles; whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?" — 1 Cor. xii. 13-16. Can the ear perform the office of the eye? Or is the hand independent of the foot? Are not all the members dependent one upon another? How vain to talk of independence!

It is true the church of God has all her resources in Christ her exalted Head, so that she needs not the legislation of the princes of this earth to make laws for her government, nor their armies for her protection, nor the schools of sciences of this world to instruct her in divine things; nor does she need the dictation of councils claiming ecclesiastical power to preside over her. For as the body of Christ, in vital union with him as her Head and Lord, she has everything amply provided; she need not go outside of her gates, or le-

gitimate boundary, for any aid. It is not of this independence of the world and dependence on Christ that we object; for although God has ordained that sometimes the "earth shall help the woman," it is not the earth, but our Lord, that she depends upon to bring about such results.

As in the structure and organization of our natural body, the head, the heart, the hands and feet, and every member, however small, is indispensable to make the body perfect, even so in the body of Christ there is a mutual dependence of the members one on another. The eyes, however necessary to see for the whole body, cannot chew or masticate our food, and prepare it for the stomach; and while the ear can do the hearing for all the other members of the body, it could hear nothing if it were cut off from its connection with all the other members. There must needs also be harmony in the body. The feet cannot go one way, and the body another. In the body of the church God certainly has not been less wise in setting the members than in the organization of the natural body. He has set all the members in the body as it has pleased him. To attempt, therefore, to make any change or transposition, cannot please him nor profit us. How awkward and inconvenient, should the body attempt to make improvement by any change of the arrangement of the members.

The necessity of a clear understanding of the relationship of churches of the same faith and order, or branches of the one church which is the body of Christ, bear to each other, and what obligations that relationship involves, is sometimes but too painfully felt by those who sincerely desire to keep the unity of the Spirit in the bond of peace. If all the local branches of the church bear the same relationship to each other, as so many members of one body, can they then be so independent of each other as that they may disregard the concurrent judgment of their fellow-members in their proceedings? Are not the commands given to all, to be of one

mind, and of the same judgment, and to endeavor to keep the unity of the Spirit, and to follow the things which make for peace, and things whereby one may edify another, as binding on all the branches of the church as upon individual members of any one branch?

We think it will be readily admitted that the whole church of God in all her branches — the entire body of Christ in all its members, are under the one and the same law of Christ; and what that law says to one it says unto all, commanding all, both individually and collectively, to watch and be sober, to observe all things whatsoever Christ has commanded. If all the members of a body are supplied with the same vital blood which flows from the same heart; if all are animated by the same vitality; how then can they be independent of each other, or say to any part of the body, We have no need of thee? The interest is identical; and what concerns one branch or one member, also concerns all. Can this position be scripturally controverted? We think not. If we are not mistaken, the word and the Spirit confirm the position; and the experience of the church in all her history proves that the relationship of sister churches cannot be sustained if any of the branches declare independence of the others. How can two or more walk together except they be agreed?

Some churches who in faith and practice, and in almost every other particular, agree, have objected to associations, on the alleged ground that an associational relationship infringes on the independence of the churches. This objection is based upon the fact that with the New School Baptists, and perhaps some others, associations have usurped an undue authority over the churches, and come to be but little short of legislative councils, assuming the right to enact laws, levy taxes, and in every way domineer over the churches. Now, while we solemnly protest against all usurpation of authority over the churches, and while we hold that

the church of Christ, when in gospel order, governed by the laws of Christ, and led by the spirit of the gospel, is the highest court under heaven, still we deny that the church and her branches are either infallible or independent. Just so far as they are governed by the word and Spirit of Christ they are approved of God, and what they bind on earth is bound in heaven. But just as far as they diverge from the word and spirit of the laws of Christ, and make laws and regulations for themselves, or are swayed by human policy, prejudice or ignorance, their acts are unjustifiable by the divine standard.

But while we should studiously guard against any departure from the laws of Christ, or yielding of the authority which he has vested in the church to any ecclesiastical organization, the relation which sister churches bear to each other calls for the association, correspondence, love, fellowship and union of all the branches which compose the one body or church of God, which is the ground and pillar of the truth.

There is seldom, if ever, any difficulty or disagreement among churches when they are led strictly and exclusively by the divine rule; and then they are not only willing, but desirous, that all their sister churches and all who fear God may behold and know of their order. As "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." — John iii. 21. The union and fellowship which should characterize all churches of the same faith and order imperatively demand this open, frank and unreserved readiness to come to the light, especially where the propriety of the course pursued by any one church is questioned by others. But the declaration of our Lord is broad enough to include both churches and individual members of churches, in which he says, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

When churches become disorderly by any departure from the letter or spirit

of the word, they are apt to grow heady and high-minded, and to place themselves upon their dignity, and claim that they are independent, and have a right to do their own business in their own way; and if any of their sister churches ask for an explanation, they are considered inquisitive and obtrusive. But how else can union and fellowship be preserved?

Suppose one church in our connection should introduce infant sprinkling for baptism, or to receive to their communion without scriptural baptism those who have been sprinkled or immersed by those with whom we have no fellowship, and say, We are an independent church; you have no right to interfere with us. It is true we have no power to forbid them, but are we not commanded in the name of our Lord Jesus Christ to withdraw from all who walk disorderly? Others may claim a right not only in the reception of members, but also in putting them away, to depart from the order held and practiced by apostolic churches, and under some excessive excitement make fearful slaughter of those who in the judgment of unbiased brethren and churches are not lawfully put away, and yet refuse to submit to a calm, dispassionate investigation, on the assumed ground that as independent churches their acts are not to be questioned: can such claims of independence be sustained without destroying the union and fellowship of the churches?

Or where churches of our order have excluded members, and challenge an investigation, and are ready and willing to have the whole matter fully investigated by any of the brethren or sister churches who entertain fears that such exclusions have not been perfectly justifiable, for other churches or individuals, without asking for such investigation, to pronounce upon the merits of the case, without asking for an investigation on the plea of being independent, and to extend their fellowship to the excluded parties, do they not in doing so identify themselves with the excluded, and become partakers of their dis-

order?

Such cases as we have supposed have actually been sadly witnessed in the history of the churches of the saints; and frequently the error has grown out of a mistaken understanding of what has been called the independence of churches, or of ministers or members.

In our estimation and understanding of the subject, a member cannot be either received or excluded from any branch of the church of Christ on the face of the earth that all the branches are not interested in, any more than an extra member could be added to or a living member taken from our natural body without affecting all the body. None properly belong to the church of Christ but those who are baptized into his body; and all such are members of Christ, and members one of another. However remotely these members may be located from each other in the flesh, the body is one, for Christ is not divided; and so vital is their union that no one member can suffer without the sympathy of all the other members.

Whatever may be said about independence, the church of Christ is the most dependent of all bodies; and whatever may be said of our rights, our rights extend no further than to do right: we have none of us a right to do wrong. The only reliable standard by which our rights and our wrongs are to be weighed and measured is the law of Christ recorded in the New Testament, and written also, if we are the true members of Christ, in the fleshly tables of our heart.

A few questions which seem to us very important suggest themselves, which we will submit to the prayerful consideration of those who are of the household of faith.

Can any branch of the church of Christ be in a healthy condition, and at the same time indifferent to the approval and fellowship of her sister churches? Has any branch of the church any rights, gifts, doctrine or ordinances which do not belong alike to the whole church and all her members? What has

the church of Christ that she has not received of God? If she has anything that she has not received from above, would she not be better off without it? We are informed that every good and perfect gift cometh from the Father of lights, with whom there is no variable-ness nor shadow of turning. If then the church or any of her branches has in possession anything which has not come from the Father of lights, it can be neither good nor perfect, and she has no gospel right to entertain it. Admitting then that all the gifts, rights, power and authority are the gifts of God to the church, are they not the common inheritance and property of all the church? If so, how can any branch or portion of the church of God be independent of all the other branches or parts which make up the whole church?

If our view of this subject be correct, all the branches of the church, which are members of the body of which Christ is the Head, are interested in the general welfare of all the body, and have a right to inquire into the faith and order of every religious organization that claims to belong to the same commonwealth of the spiritual Israel of our God; and under no assumption of independence or exclusive rights has any branch of the church a gospel right to refuse to let their order be known. And further, it does appear to us that any professed church refusing to have her acts scrutinized by her sister churches must necessarily be dropped from the connection of recognized churches in fellowship, for Christian and church fellowship cannot work in the dark. "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." — 1 John i. 3.

(Editorial by Elder Gilbert Beebe)

OBITUARIES

DAISEY PLEASANT (TITUS) McINTOSH

On the morning of December 2, 1958, at her home in Leesburg, Virginia, Sister McIntosh

came to the end of her pilgrimage in this world. It began March 23, 1874, in Loudoun County, Virginia, where she was born a daughter of John H. and Hannah Brown (Williams) Titus. Her years were almost eighty-five.

She was united in marriage to Bruce McIntosh on October 20, 1879; and to this union were born two children: James L. McIntosh, and Mrs. James di Zerega, who, with their father, survive. Surviving also are two grandchildren and four great grandchildren; one sister, Miss Mary L. Titus; and two brothers: Harvey T. Titus, Brooklyn, N. Y., and T. Alvin Titus, Ocean City, Maryland.

On October 20, 1912, Sister McIntosh was baptized into the fellowship of New Valley Old School Baptist Church by the late Elder H. H. Lefferts; and she lived a consistent and faithful member all her life. No one could have been held in higher esteem than she, for all who knew her made mention of her gentleness, and the evidences of grace in her walk and conversation. She loved the church and her fellow-members, and she will be greatly missed in their congregations. Yet each one knows that she has but gone a little before, and is now at rest; and they weep not as those without hope.

Funeral services were conducted at the home by her pastor, where many friends had come to pay a last tribute of respect; and where the many flowers silently spoke of their love. Interment was in the Union Cemetery at Leesburg, where she shall rest until the coming of her Lord to fulfill his promise in the resurrection.

May those who were devoted to her in life, have grace to realize that she is yet in the hands of a covenant-keeping God.

John D. Wood

WILLIE D. BURCH

Brother Willie D. Burch passed away at his home on September 2, 1958, at the ripe old age of 73 years. He was a faithful member of Prospect Hill Primitive Baptist Church for more than 42 years, having united with the Church in May 1916, he was baptized by the late Elder B. F. McKinney.

Brother Burch will be greatly missed by the members and friends of the church at Prospect Hill. He occupied the same seat for many years and as we look at the place he sat, we realize that he has gone on to be at rest with all the saints of God.

The funeral service was conducted from the Church by Elder W. C. King in the absence of the Pastor, on September 4, 1958, and the body was laid to rest in the Cooper Burial Grounds to await the resurrection of all the saints of God.

Written by his Pastor,
(Elder) W. B. Stadler

SISTER IDA FREE

Sister Ida Free, daughter of Deacon James Edward and Frances Ann Shelton, was born September 18, 1876, in Smith County, Texas. She later moved to Upshur County, living many years in the East Mountain community, where Fellowship Church is located. After her health failed, she moved to Gilmer, Texas, but continued to attend her services as long as health permitted.

She was married to Mr. James F. Bland, December 8, 1895, and to this union was born one son, James F. Bland; who survives. Mr. Bland, who was a firm believer in salvation by grace, was called home August 8, 1898. Later she married Mr. J. W. Free, and one son was born to them. He died at the age of nine.

Sister Free received a hope and united with Fellowship Primitive Baptist Church, and was baptized by the late Elder W. W. Slaughter on June 14, 1914. She remained a faithful sister until the Lord called her home on April 23, 1958, at the age of over eighty-one years.

The funeral was conducted by her pastors, Elders T. A., and Loyd Wall, at Fellowship Church, in the presence of a large congregation. Her body was laid to rest in the East Mountain Cemetery, to await the coming of the blessed Lord.

Besides her son, who lives at Greenville, Texas, she leaves to mourn her passing, three brothers: C. T., A. L., and David Shelton, all of Gilmer, Texas; two sisters: Mrs. Elizabeth Pettis, of Gilmer, and Mrs. Beulah Westerman, of San Antonio; one granddaughter, Mrs. Jimmie Lawrence, Denver, Colo.; three great grandchildren, and several neices and nephews.

Dear loved ones, our loss is great, but it is to her eternal gain. We cannot mourn as those who have no hope. May we all be given grace to bow to God's will.

Submitted by her pastors, who loved her very much, we hope, for Jesus' sake.

(Elders) T. A. and Loyd Wall

CEVERIA ROSS HOLLANDSWORTH

Brother Hollandsworth was born March 29, 1902, in Floyd County, Virginia, the son of Elder John and Amanda Hollandsworth; and departed this life October 28, 1958.

He was united in marriage to Hattie Phillips on May 9, 1925; and to this union were born four children: Mrs. Verlie Whitley, Lake Charles, La.; Captain Victor R. Hollandsworth, Reno, Nevada; Phillip Hollandsworth, (died in 1936); and K. Winston Hollandsworth, Leesburg, Virginia. Surviving are his widow, Sister Hattie Hollandsworth; three children; and the following brothers and sisters: Mrs. Gervase Duncan, Mrs. Emmitt

Mitchell, and Mrs. Fletcher Phillips, of Radford, Virginia; Mrs. Denver Wade, Greenville, S. C.; and Taswell and Collie Hollandsworth, of Indian Valley, Virginia.

At the age of twenty-one, he united with Indian Creek Primitive Baptist Church, Indian Valley, Virginia, and was baptized in March, 1922, by the late Elder John Sumner. He moved to Loudoun County, Virginia, in July 1925, and placed his membership with New Valley Church; and was later ordained a deacon. Brother Hollandsworth was a firm believer in salvation by grace, and was faithful in his attention to matters pertaining to the church. After moving from the farm to Leesburg, he took an active part in the affairs of the town, and was serving his second term as a member of the Town Council; and was a member of the Planning Board.

Funeral services were held in Leesburg, conducted by his pastor, and he was laid to rest in Union Cemetery, to await the resurrection. The many friends who were present, and the many flowers sent, testified of the high esteem in which he was held.

May the Lord give reconciling grace to Sister Hollandsworth, and her family, and find that He is a present help in every time of need.

John D. Wood

DEACON JAMES HENRY SWAIM

On July 27, 1958, the Lord saw fit to remove the spirit of Brother Swaim to be with Him, at the age of 63 years. He had just returned from the hospital the day before. After being told of his condition, he wanted to go home, realizing that his condition was beyond the hand of medical skill. He had spent several weeks in three hospitals. All that loving hands could do could not stay the call of his Heavenly Father.

Brother Swaim was married to Bettie Batts on June 9, 1919. To this union were born one son, John A. Swaim of Raleigh, N. C., and three daughters, Mrs. Alfred Corry and Mrs. Marion L. Oakes of Greensboro, N. C., and Mrs. J. R. Medlin, Rural Hall, N. C. He also had eleven grandchildren, and two sisters.

Brother Swaim received a hope in the Lord when he was a young man and spent much of his time visiting among the Primitive Baptists. He was well established in the doctrine of salvation by grace, realizing his total dependency on God for all blessings. He requested a home with the Primitive Baptist Church at Greensboro on the first Sunday in March, 1951, and was gladly received after hearing him relate what he hoped the Lord had done for him, causing him to love the church. Soon the church recognized the gift of a deacon in him and requested his ordination the first Sunday

in September, 1952. He filled this office with much humbleness and faithfulness as long as his health would permit, always asking about the meetings and associations during his confinement.

We remember him telling of a dream or vision he had during his confinement of seeing a great number of sheep which no man could number that were as white as snow, all content, headed in one direction. This was much comfort to him, believing that the Lord had showed him of the future rest and contentment of His people.

On another visit with him at Duke Hospital in Durham, N. C., he asked me to pray with him, stating that he wanted to pray first. I have never heard a more fitting petition to his Heavenly Father than the one he prayed, asking that his faith fail not and that God would take care of him in the weakness of his flesh. Sister Swaim, his wife, was present. I felt surely the Lord was in the place.

Funeral service was held at the Lambeth-Troxler Chapel by the writer, with a large crowd from far and near to pay their love and respect to him and family. Burial was in Guilford Memorial Park.

Brother Swaim had many friends in Guilford County and Greensboro where he had spent most of his life. He established a lumber and contracting business some 35 years ago and enjoyed a host of friends in the business world, who showed him great respect by their presence and floral offerings.

May God's blessings rest upon his dear wife and children and the church, that they may be made reconciled to His will, knowing that all things work together for good to them that love God, to them who are the called, according to His purpose.

By his pastor at the request of the family,

Elder W. C. King

STAUNTON RIVER UNION

The next session of the Staunton River Union convenes with the church at Strawberry the fifth Sunday and Saturday before in March, 1959.

The church is located on highway 750 one mile from J. H. Wood's store, which is located on highway 41, thirteen miles from Danville, Va. north.

All orderly Baptists are invited to be with us, especially the ministers.

(Mrs.) W. R. Dodd, C. Clerk

The Upper Country Line Primitive Baptist Union Meeting is appointed to be held with the New Hope Church about ten miles south of Reidsville, N. C. the fifth Sunday in March.

All lovers of the truth are invited to meet with us, especially visitors.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 4

PRAYER

Prayer is said to be, "a sincere desire of the heart". As applied to the Christian, Webster says it is a supplication to God; a solemn address to the Supreme Being.

Today my mind has been drawn to prayer; and in my meditations I wonder if I have ever been made to pray. I think on my past life and try to look to the Giver of all blessings for the answer to the question, "Have I ever really prayed?" James says, "The effectual fervent prayer of a righteous man availeth much." I know my own righteousness is but filthy rags in the sight of God; and since it takes the prayers of a righteous man to be effectual, I have to look outside myself for both the righteousness and the prayer.

Peter, in his second epistle, wrote, "To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." If I am encouched in that precious faith, then my prayers would spring from the righteousness of God, or his Spirit dwelling in me. My heart trembles and fears to lay claim to such a blessing to an underserving wretch as I know myself to be; but hope makes me bold to search out these thoughts, longings, and desires of my life in its daily walk.

When I read of the sufferings of the saints in our periodicals, and see the sorrow and sacrifices around me, I know that if I am what I hope to be, God has blessed me abundantly in his providence in this timely world. However, providential blessings do not satisfy the hunger and thirst for the spiritual comfort, which cannot be found in the material things around me. I have been made to beg for mercy, and, at times, hope to

have been fed following these supplications. The table of God's love has been set before me many times when I was not allowed a crumb. At other times I have been carried as an eagle above the mountains and valleys, to soar so high I would forget the rocks and crags below.

What has all this to do with prayer? It is the substance that bridges the gap, the great gulf of utter despair, from a desolate, hell deserving creature, to its Creator, through the mercy and love of Christ. Christ who is at the right hand of the Father making intercessions for his sheep, left a comforter in this world for them.

At seasons, along the way in my life, the wilderness was so deep, and the desert was so dry, my heart would near burst for longing for deliverance. I would cry (physically), searching here and there for deliverance. When I was made to stay my efforts, because nothing I did helped, only carrying me further away, it was then, and only then, I could beg the Lord to teach me to pray, and to say, "Thy will be done." Sweet deliverance would be mine for a time, and I could sing with the birds, dance with the wind, and smile with the sun: all nature nourished me with its bounty.

My mind is usually so wrapped up in my own troubles, I seldom find a heart to remember anyone else; even though we are exhorted to pray for one another. (James 5:16) Once when our son was in service, he was making a hazardous drive across the continent, (he was alone and had just left the funeral of his grandfather, whom he loved dearly), my thoughts were with him constantly, and I tried to beg the Lord to protect him. At the end of the journey, he sent a telegram, "Arrived safely,

all is well." I was keyed up to such an extent that, when the message was read to me on the phone, I said fervently, "Thank God." There was a moment's silence at the other end of the line, and then the man said, "I believe you really do, lady." I had forgotten he was there.

My life is filled with such incidents, interspersed with desires that I thought to be prayers, but were only lusts of the flesh. We are taught that faith the size of a mustard seed can move mountains. I believe that faith moves the mountains through the prayers of the faithful: and faith comes to his people as a gift of God. Without this gift, we cannot pray. It is God working in us to will and to do of his good pleasure. When we pray, "Thy will be done", it is a prayer of faith. When we pray for anything selfishly, without considering the will of the Lord, it is not the kind of prayer he taught the disciples to pray; therefore it is not prayer at all. To be able to pray "Thy will be done", is to be taught of the Lord, and is truly a prayer of the Spirit. To beg for wants and desires that are selfish, is only the lust of the flesh, and is worldly. Every mother and father with a son on the battle front prays for their son to be spared. Somebody's prayer has to be unanswered, else there would be no battle. So our flesh cries out for the loved one. Can we be submissive, and say "Thy will be done"? Only when taught of the Lord and led by his Spirit.

We are urged by the flesh to submerge ourselves in the world around us, to do this or do that, so that we might find favor in His sight. Our sins of omission heap around us in mountains of selfishness. We promise ourselves to help a needy brother or sister, or visit the sick, but, as the hymn says, "So many things get in my way." We grow colder and colder, and our thoughts wander away from the things of the Spirit and become entangled in the lusts of the flesh. Then, suddenly, we are stopped in our mad rush, and are afraid to take a step this way or that. We know in our hearts that our self-righteous-

ness led us into the night, and we are afraid. It is then that we are made to know that we are nothing and less than nothing in the sight of the Lord; and we are made to cry as the poor publican of old, "God be merciful to me a sinner."

Oh, the peaceful rest brought to us when that prayer is heard! We are brought into the light of God's love. We stand still and see the salvation of the Lord; and can say with David, "I waited patiently for the Lord; and he inclined unto me, and heard my cry."

Lord, teach me to pray, if it be thy will. Keep me humble. Lead me to the feet of my brother or sister. Have me pray for my sons, that they may be brought to the footstool of thy mercy; and not as the woman who asked that her sons be exalted one on the left and one on the right hand of the Father. Drive away my worldly desires for the forbidden fruit. Place my feet upon the Rock so that they will not rove into the paths of self-righteousness. Let me sing the song of Zion with thy saints, and keep me from straying into the streets of Babylon. Oh Lord, I pray to be kept praying for thy mercy, even though my sinful life can claim no merit, save through the blood of Him who died for sinners that they might live.

Mrs. Cisco Barron
Lillie, La.

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER FIVE

CHRIST'S PRIESTLY OFFERING

"FOR every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." (Heb. 5:1) "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that

offer gifts according to the law: who serve unto the example and shadow of heavenly things. . . But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8:5-7) This most conclusively shows that the mediatorial covenant, priesthood and ministry of the holy man Christ is new, and not like the first covenant and priesthood under the law of Moses, and far better than that, for it was faulty, in that it was conditional and depended upon the people to keep it; therefore it was so unreliable that it made nothing perfect. And so radically different is Christ the High Priest of the new covenant from those high priests, that, whereas death put an end to their priesthood, it was through death that he was perfected and established in his priesthood forever. For by his one offering, he perfected forever them that are sanctified or set apart and consecrated as his priestly brotherhood. This was the offering up of himself through death.

Until Christ made this one offering for all the sins of all his people, he was one with them in his and their flesh under the law, the first covenant; but he was not a priest under the law or of that first covenant, after the order of Aaron's priesthood: therefore it was necessary that he should die in the body of his flesh as the victim and sin-offering under the law, then rise up from under it in "the power of an endless life", and ascend up into his spiritual, new and heavenly kingdom in the fullness and perfection of the new and better testament, and in the unveiled presence and glory of God, that he might perfect his eternal priesthood. This is the meaning of the clause above: "For if he were on earth, he should not be a priest." Thus does the inspired writer on the priesthood of the holy Son of God strongly contrast between the two covenants and priesthoods, the first and

the second, proving that they are as distinct and separate as death and life, and showing that while the old is burdened down under sin and imperfection, bounded and ended by death to all its people and worshippers, the new is so perfect and abiding in its blessed fullness that in it sin is ended, the burdens of the law taken away, the power and victory of death and the grave destroyed, and all its people and worshippers are alive from the dead, clothed with priestly robes of righteousness, and "shall never die."

Is it any wonder, then, that our inspired writer has so fully and clearly pointed out to the Hebrew brethren in Christ the weakness and folly of turning away from the fullness of the new covenant in Christ, to the emptiness of the old conditional covenant, that made nothing perfect? Nay, is it not a strange delusion that, until this day, any of the people of the new covenant of grace and life and peace in Christ Jesus will have a proneness of mind and heart to turn away from the fullness of grace and truth in him, to the ever-failing conditions of a covenant of works? This is because the people of God are first born of the flesh, under the conditional covenant of legalism, to which they naturally cleave in their fleshly mind; therefore all fleshly religion and service and worship is always legal or conditional in its nature and motive. They look to themselves and their works of supposed prevailing obedience to supply the lack or insufficiency of grace in the gospel of full salvation in Christ, seeming to forget that there is no acceptance and no perfection in the sight of the just and holy God only in his righteous and beloved Son, by whom alone our very prayers acceptance gain with God.

Christians should remember this Scripture: "For Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." (1 Peter 3:18) The simple truth in this testimony is, that we must suffer for sins in the flesh unto

death, so long as we are in the flesh, as Christ did, and that all spirituality and holy devotion and service in us arises from the quickening Spirit. This truth is also fully presented by Paul, in Galatians 5, showing an entire separation between the works of the flesh, which are corrupt, and the fruit of the Spirit in those that are Christ's, also saying, "But if ye be led of the Spirit, ye are not under the law." It is evident, then, that all who are not led by the Spirit, but by the fleshly mind, are under the law.

The holy Son of man, spotless and undefiled, was the Lamb of God, and by faith Abraham spoke of him to Isaac, saying, "My son, God will provide himself with a lamb for a burnt offering", and it was so. On turning, Abraham saw the typical lamb held fast in a bush; he, at the command of God, loosed Isaac, the heir of promise, from death, then sacrificed the divinely appointed lamb upon the same altar. The lamb yielded up its innocent life, that the bound and unresisting Isaac (type of the children of promise) might go free and live. The forerunner of Jesus pointed to him and said, "Behold the Lamb of God, which taketh away the sin of the world." Jesus calls his people lambs and sheep, the "little flock", and himself their good Shepherd, who "giveth his life for the sheep."

How inexpressibly wonderful is "the Man of God's right hand, whom he made strong for himself", that he was at once the Lamb and the Shepherd, the Offering and the Priest. No other high priest was like him in this; no, not even the great Melchisedec: for neither they nor he offered up themselves unto God as an atoning sacrifice for sins, because they themselves were sinful, and needed a more perfect sacrifice. So God in his mercy provided them with lambs without blemish to offer to him in sacrifice for themselves and their people and brethren. Yet those sin-offerings could never take away their sins, (except ceremonially and typically, as pointing them to the Lamb of God), nor make

the worshippers perfect. In this fact we are taught the necessity that the High Priest unto God of the better testament should be prepared to make a better offering for sins than had ever been made, or else no flesh could be saved from sin.

"Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. . . He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . But this Man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Hebrews 10) In this sacrifice of the holy Lamb of God upon the burning altar of the fiery Law of eternal Justice, the infinite mercy and compassionate love of the Father and grace of the suffering and dying Son were most richly and blessedly manifested toward all the people of the everlasting covenant, whose glorious High Priest the precious Christ is. O how deeply mournful, that the Holy Son of the holy Father must be sacrificed! — sacrificed on the accursed Roman cross! and sacrificed that guilty sinners, such as we, might plead his gracious name!

"This was compassion like a God!
That when the Saviour knew
To ransom us required his blood,
His pity ne'er withdrew."

The loving and faithful High Priest unto God well knew that no other offering than himself, his precious blood and holy soul and body, as a whole burnt-offering, would take away our sins and make reconciliation for us; therefore when his soul was troubled, he submissively said, "But for this cause came I unto this hour." And when the priests of the law had delivered him up to Pilate, Jesus said to him, "To this end

was I born, and for this cause came I into the world, that I should bear witness to the truth." (John 18:37) He had before this time bore witness that he came to fulfill the law and the prophets. One of the prophets had said of us and Christ, "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. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter. . . He was taken from prison and from judgement; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." (Isa. 53) Another thus wrote of him: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones." (Zech. 13) This seems O too dreadful! But to reconcile and comfort us in this great sorrow, let us hear the lamb-like Shepherd himself say, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10:17-18) Finite language is too weak to express the strength and perfection of the infinite love of the obedient and suffering Son of God thus spoken by him — love to his Father, and love to his flock. It is surpassingly sublime, divinely beautiful, lovely and holy.

Come with me, you whose hearts overflow with sorrowing love for him, and let us further consider him as the High Priest of our profession, the beloved of our souls: He was a young man, perfect in divine excellence, faultless in person, surpassing the holy angels in

purity, no guile in his mouth, lamb-like and full of heavenly goodness, ever ministering to and relieving the afflictions of all who came to him, so divine a man that his blessed mother Mary adored him, and his disciples worshipped him; yet he was "meek and lowly in heart", sought not honor of men, made himself of no reputation, was so poor that he had no home of his own on earth where to lay his head at night, but wearily travelled on foot with his little flock, that he might bear consolation and blessing to the suffering and helpless, and finish the work which his Father gave him to do. O thou lowly "Man of sorrows", thou immaculate Lamb of God, and lovely Prince of peace! thou blessed Son of the Highest! we do not wonder that thy Father-God, when he brought thee into the world, said, "And let all the angels of God worship him." Yea, we too would weepingly kiss thy dear feet, with sorrowing Mary, sinful and needing thy cleansing blood and free forgiveness as much as she, and with the angels lovingly worship thee. But we sorrow most of all, dear Master, that thou must die, must die because we have sinned against thy holy Father and thee, must die for us! O thou self-sacrificing Brother, born for adversity, how shall we ever requite thy redeeming love?

"For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." (Heb. 7:26-27) "And as it is appointed unto men once to die: so Christ was once offered to bear the sins of many." (Heb. 9:27-28) Death, therefore, is the appointment of God unto all men, because of sin, and the just wages or penalty of it. For this cause, Christ, though a sinless and divinely holy man, even ascending up to oneness and equality with the infinite God, was yet appointed, ordained and sent of God to be offered

up in death, bearing the sins of many, a countless number, yet all known of God, and all their numerous sins known as well, that by his death as a man and as God's ordained and consecrated High Priest for his dying people, he might make the full atonement or reconciliation for all their sins to the holy Law of divine Justice, which called for satisfaction by full and faultless obedience. Death only could now fulfill the holy law, since man had sinned against God, who gave the law.

But the death of all sinful men could never remove the guilt of their sins, nor make one sinner righteous in the sight of the Holy One. Yet he who atones for the sins of men, and redeems them from the curse of the law, must himself be a man, perfectly holy, and possessing all the excellence and merit that were sufficient to "magnify the law and make it honorable." It must be a man with whom the righteous God himself is "well pleased." Abraham's strong faith in God convinced him that God would provide himself with such a Lamb for an offering, when by faith he saw the day of the Christ-man, and rejoiced in him. So also did the faith of tried Job, when he said, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth."

"E'er since, by faith, I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

Yea, shall be when I meet the Lord in
holy heaven with all his saints.

The solemn words, "Christ was once offered to bear the sins of many", presents a solemn fact; that is, "the sins of many" were all known to God and numbered in his omniscience so definitely that he imputed them every one to Christ, to bear them and put them away by the one whole and perfect offering of himself. For unless every sin of the many whose sins Christ bore were known and determined, to the last and least sin, he could not have borne them when he was offered. But if only one sin of the many for whom the Lamb of

God was offered was left out of God's account and not imputed to the Surety of a better testament, then the atonement and redemption could not have been complete and perfect, therefore not accepted, and all must have been a failure. This is inevitable. But the Omniscient One, who has numbered the very hairs of our heads, has not omitted the least or last sin of all whom he appointed to obtain salvation from their sins, by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. And this certainly establishes the fact that God, in his infinite counsel and eternal purpose in Christ, reckoned up all the sins of all his people whom he foreknew and ordained unto eternal life.

Hear Paul, therefore: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13-14) Redemption from all iniquity, and purification from all sin and unrighteousness was the divine purpose for which Christ gave himself for his people, that they should be holy and blameless before God in love, unto which end God both chose and predestinated them, that they should be conformed to the perfect image of his holy Son. It was not possible, therefore, for one chance or stray sin to be committed, which was outside of the counsel and purpose of God, and for which Christ did not offer himself and make full atonement. "And the blood of Jesus Christ his Son cleanseth us from all sin," says John. And therefore the suffering Redeemer bore all the sins of all his straying sheep, and perfectly atoned for them when he poured out his precious blood unto death. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." (1 Peter 2:24)

The healing is the sure benefit of his

stripes; and his death in his own body on the tree for the sins of his brotherhood unfailingly secures their death in sin, and their life unto righteousness; for with the offering and sacrifice of our holy High Priest God himself was well pleased, and his holy law asked no more. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. 9:13-15) Thus the perfect accomplishment of the mediatorial work of the Redeemer, in the redemption of his people from their transgressions, and their purification unto the service of God and possession of the eternal inheritance in Christ, the Son and heir of the Father, is as absolutely sure as his death for their redemption. With Christ, our perfect High Priest, who is now glorified in the presence of God, there is no possible failure, but all is complete.

The baptism of Christ in Jordan, and his temptation in the wilderness, after he had fasted forty days and nights, were solemnly important events in his priestly office, and were a part of his preparation and consecration as the Apostle and High Priest of his beloved people. He walked from Galilee to John the Baptist, who was baptizing penitent sinners in Jordan, to be baptized of him. "But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened to him, and

he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased". (Matthew 3:13-17) Thus did God bear witness to his obedient and lowly Son, and honor him in anointing him in his holy office of High Priest with the fullness of the dove-like spirit, symbol of innocence and peace — for this Anointed One, the Christ-man, is the Prince of peace and the peace-maker of his people. His baptism in the water of Jordan was a solemn and suitable symbol of his death; "for thus it becometh us to fulfill all righteousness", he said, and thus he perfectly fulfilled. This anointing with the Spirit of holiness was unto his priestly offering upon Mount Calvary, near where Abraham unbound his son Isaac, and offered instead the lamb that God provided. And as faithful Abraham did not withhold his son as an offering to God, neither did God withhold his well beloved Son as an offering for Abraham and all who are blessed with him in the covenant that God made with him, saying, "And in thy seed shall all the nations of the earth be blessed." (Genesis 32) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to promise." (Galatians 3:29)

"Jesus of Nazareth", the dearly beloved son of Mary, had left his sorrowing mother's humble but divinely blessed home to abide in it no more, only in spirit and love; for he went forth from his baptism to fulfill his ministry, and finish the work which his holy Father gave him to do. O with what sorrowing sympathy we by faith follow this now homeless young man as he goes alone away into the terrible wilderness, to be with the wild and savage beasts. Yet his loving Father sent him there. The devil had compassed the ruin and death of the first man and all his people, through his subtlety and temptation unto sin, and Eden was lost, and all men as well. So now the devil, "that had the power of death", must himself be destroyed; therefore this guiltless

youth, "the second man", must needs go into the wilderness, just as his type, the youthful son Joseph, must leave his father and mother and go down into Egypt, that his father's family should not perish, but be saved. O how solemnly wonderful are the ways of God! At times the lines of his providence seem densely dark to finite vision, and men will cry out against him as though he were both unjust and cruel. But not so did either Joseph or Jesus; no, nor tried and suffering Job, who said, "For though he slay me, yet will I trust in him." So it was but a triumph of the infinite goodness, compassion and mercy of God to countless millions of his predestinated sons and daughters, who had sold themselves for nought to sin and Satan, that the Captain of their salvation went into the wilderness to be tempted of the devil, at the end of his long fast, when he was hungry and weak in the flesh. It was a fearful trial, but the issue was not doubtful in the least; for the fierce conflict ended in the overthrow of the prince of darkness, who then left Jesus, "and, behold, angels came and ministered unto him." This was the most wonderful and blessed victory ever won for righteousness, and in it God and his Son were glorified, and all the people of the second Adam were delivered from the destructive power of the devil.

And so our conquering Christ said, "I saw Satan as lightening fall from heaven." Therefore, for our consolation, it is written: "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin." (Heb. 4:15) And in his complete victory over sin and Satan is the divine assurance of the full salvation and triumph of his tempted people. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18) The Lord will not suffer his tried brethren to be tempted above that which they are able to bear, but with the temptation he will make a way for their escape or deliver-

ance. Therefore Paul says, "Nay, in all these things we are more than conquerors through him that loved us." (Romans 8:37) This was secured to us by the conquest of our tempted Christ over the devil, which makes manifest the rich mercy and boundless love of God to his people in sending his Son into the world, and into the wilderness. For it is not the will of the Father in heaven that one of his little ones should perish; but perish should the devouring enemy of righteousness and their sins; yea, death and the grave.

The same guiding hand of the loving Father that led the dear Son of his delight down into Jordan's flood, and out into the wilderness, also led him up into a high mountain, with three of his apostles, where the Father himself met them, withdrew briefly the fleshly veil, and gave them a glimpse of the awaiting eternal glory of his beloved Son, again testifying that in him he was well pleased, and commanding, "Hear ye him." But Oh! in the midst of his glory appeared Moses and Elijah, talking with Christ in the hearing of the apostles, and spake of his decease which he should accomplish at Jerusalem. (Luke 9:28-32)

The time drew near, which the Father had put in his own power, when, "The Christ of God" should be offered up, as spoken of at his transfiguration on the holy mount; and he said to his little band of followers: "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." Thus, knowing all this solemnly fearful suffering and sacrifice that his Father had appointed him, and that he came into the world as a man to accomplish, O how needful and sustaining was the loving Father's revelation of his future glory upon the mount; and the comforting voice from the excellent glory: "This is MY beloved Son, in whom I am well pleased." He knew every step of the suffering way, and all the solemn and mighty work and closing conflict before him; but the dear

Man of sorrows knew as well that the Father had made him strong for himself, and had given him power over all flesh, and that when he through the eternal Spirit had offered himself spotless and holy unto God, he should again arise in triumph over the last enemy, and his blessed Father would welcome him home and all heaven should shout with joy.

Thus armed and consecrated, the obedient Son and faithful Brother "set his face to go to Jerusalem", which his fearing and sorrowing friends would have prevented. O how full the gloom and anguish all now was to them! They could not understand it, and sorrow filled their hearts. It was the sorrow of Christ's sufferings in the flesh that thus overwhelmed them. And has it not also filled each one of us with unutterable sorrow, even the sorrow of death? Yet it must be met and borne, and this meek and lowly Man alone was sufficient to bear the burden, drink the cup of woe, meet the awaking and smiting sword of sin-avenging Justice, and he knew that to do this he must lay down his life; yet he faltered not, but meekly went on, as a lamb to the slaughter, because it was his Father's will, which he came down from heaven to do. When the time drew near he said to his apostles, "The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:23-28) Of this infinite trouble and conflict of soul, it is written of him, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all them that obey him;

called of God an High Priest after the order of Melchisedec." (Heb. 5:7-10)

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer, for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! (Luke 22) No word of complaint against his righteous Father, who, in his counsel and purpose, determined that thus he should go, did the betrayed Jesus speak or feel, but in holy anguish he pronounced a fearful woe on Judas.

The sleepless and dreadful hours of his last night on earth in the flesh wearily wore away. The midnight hours and the three apostles who witnessed his glory on the mount, now witnessed his infinite anguish of soul and his entreaty, as he laid prostrate at the foot of Mount Olivet, crying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." "And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." This amazing suffering of his holy soul, even unto death, as he had just said to the three witnesses, was the smiting of the sword of Justice for the sins of the flock of slaughter; and thus "He was bruised for our in-

iquities, and the chastisement of our peace was upon him." O the holy example of patient submission to the Father's will he thus left to us! It was the precious Christ-man, the Anointed Jesus, the meek and lowly son of Mary that thus agonized in the garden in prayers and cries, tears and blood, under the shadow of Mount Calvary, to his holy Father and God.

All was finished now, except to be offered up in sacrifice the next day. The dear Master and Teacher had, in this solemn night of death-sorrow, lovingly and comfortingly talked long to his sorrowing disciples; then, in their hearing, he prayed to his Father for them: "And lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17:1-5) When Peter drew his sword to defend his Master from arrest, Jesus said to him, "Put up thy sword into the sheath: the cup which my Father giveth me, shall I not drink it?" To the officers and band sent by the chief priests to seize him, and led by the traitor, he said, "If therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none."

"And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." When they lifted him up on the cross, he said, "Father, forgive them; for they know not what they do." To the dying, penitent and supplicating

thief he said, "today shalt thou be with me in paradise." "Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, My God, my God, why hast thou forsaken me?" Oh! this was the deepest trial of all, and he could not endure more; yet God saw it needful and best. The suffering High Priest had now made the full sacrifice, drained the cup of woe, poured out his blood on the altar, and made his soul an offering for sin. He cried with a loud voice, then said, "Father, into thy hands I commend my spirit"; and again said, "IT IS FINISHED: and he bowed his head, and gave up the ghost." "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 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."

Even the Roman officer, who conducted the crucifixion, said, "Truly this was the Son of God."

(Chapter six next month)

800 Lexington Road
Pleasant Hill, Mo.

Editors of the Signs,
Dear Brethren:

I want to tell you how pleased I was with, I trust, a sacred deep pleasure, when the December Signs came, and I saw you were publishing the "Priesthood of the Son of God", in the Signs. I have the book.

Elder Bartley was my uncle by marriage. His wife was my mother's eldest sister, and he baptized my father and mother before I was born. I have heard my mother tell of it. He died shortly after his last publication, "The Christ-man in Type." It, too, is a wonderful work. . . .

His widow, Aunt Salley M. Bartley, as we called her, made her home with us after his death. My parents were Elder Wm. M. Startzman and Cornelia

M. Startzman.

I feel that all who read the Signs will look forward with pleasure to each copy in 1959. I am reading J. C. Philpot's "Memoirs and Letters", and "Gospel Pulpit", and am enjoying them so much. He tells my travels, trials and temptations, joys and sorrows, so much better than I can; and it gives me courage when I see that the saints of old traveled the same road, though I feel to be the least of all, if one at all, so much of the time.

I am enclosing a letter I had from Mr. John Chapman, editor of Zions Witness in England. If you care to publish his letter in the Signs, I feel he would not object. With love to the household for the Truth's sake.

I am sincerely,
Mr. J. W. Taylor

LETTER FROM MR. CHAPMAN

Suffolk, England

Mrs. J. W. Taylor,
Pleasant Hill, Mo.
My dear Friend,

I was very pleased to receive your kind letter this morning, and thank you for the 5 Dollar Note enclosed. I appreciate very much your generous subscription.

It is very encouraging to know that you look forward to receiving your monthly copy, and that you enjoy reading its contents. I am pleased to know that the Annual Address was appreciated.

Like you, we are favoured to have the unadulterated truth still preached to us, and we do receive many helps by the way. What a mercy that we are still enabled to meet and worship God without hindrance, which is denied those in many countries. We have much to be thankful for. I can quite endorse what you have written with regard to the writings of those who have gone before, and it is confirming to know that they have travelled in the same way and at times I have found they have expressed my own feelings much better

than I could have put on paper.

You have done some travelling this year, 7,000 miles looks a lot to us here in this country. I can see that you are travelling the same road as all the saints before you, they all experienced the warfare of which you speak. We can endorse the language of Paul that when he would do good evil was present with him. We have to prove that we still have the old Adam nature, but what a mercy "grace shall reign", and a blessed future to look forward to when there will be no more sin, but in His presence fullness of joy and pleasures for evermore, with a spiritual nature capable of enjoying this blessed state.

I was very interested in how you felt when you were baptized, and it was a very blessed spot. When we are born again of the Spirit of God, it is indeed a newness of life, and although there is the warfare, yet there are those seasons of spiritual enjoyment which the world knows nothing of.

I shall have to close, may the Lord be with you and cause His blessing to rest upon you, even that blessing which maketh rich, and with which no sorrow is added.

With Christian love.

Yours sincerely,
John Chapman

New Church, Virginia

Dear Brother and Sister Griffin:

Meant to write you before this, but so much to do I did not get to it. Bill appreciated his card yesterday. He is doing fairly well, not in any pain now, as he has been, and still has to use crutches to get around. He went up to the hospital and they put his leg in a cast up to his knee, and he will have to wear it for six weeks. He thinks he can not be still that long, but it will be good for him to take it easy for a while, even though it had to be this way.

We have thought so much about you both and want you to know that we love you dearly and are interested deeply in

your welfare. We know that since the passing of Brother Calvin (Holloway — Ed.) it has brought about such sudden changes, it almost overwhelms us to think of it. But we know that all things work together for good to them that love God, and we are made to stand still and wait upon the Lord who knows the end from the beginning; who makes no mistakes, and doeth all things well. If only He will grant us grace to be able to be reconciled to His holy will. Of our own strength, we are not able to stand, but when He looks down on His little ones and sees their weaknesses and helplessness, He reaches out His hand and arm of love, and sustains them and gives them needed strength to be able to say, "O, Lord, not our will, but thine be done."

What a merciful Saviour to us poor worms of the dust. What a blessed people we are (if I am one), to be blessed to have a few crumbs that fall from the Master's table. I believe there is plenty at this table, and never any lack, and if we are favored by our precious Saviour to have tasted that the Lord is gracious and to know that in Him is life eternal; that in Him we live, and move, and have our being, surely then we are highly favored by our Lord and Master, Jesus Christ. When we have been brought and led into the marvelous light of the knowledge of these wonderful truths (if not deceived in our hearts), then only are we enabled to say, "My strength cometh from the Lord." This is our Prophet, Priest, and King. Praise His holy name.

Before this, we walk in our own strength, and the arm of flesh will fail us, but the everlasting arm of Jesus is safe, secure, never-failing. It is sure and steadfast. What a comfort to His little ones, when they have exhausted all their strength and seemingly have come to the end, that they are blessed to feel that arm of love underneath, holding them up, giving them a place to rest in while the storm clouds rage overhead. What a sweet repose. What a shelter of safety. These blessings are not some-

thing we can reach up and pull down when we desire, but rather they are given us in the hour when our Father knows our need of them. They are a gift from above by One who is the giver of all good and perfect gifts; who, because of His great love for His people, he gave His only begotten Son to die on the cross of Calvary, that we, through Him, might have eternal life. Is there any greater love? No, a thousand times, no. Oh, if only I could feel that I am one of that number. I am so afraid I am not. If I am, it is by His grace, nothing else,

Nothing in my hand I bring,
Simply to thy cross I cling.

After reading this, I am wondering if I should burn it up, it is such a rambling of thoughts, but that is the way my mind has run. Please forgive me for such. As I said before, Bill and I wish only the very best for you dear people. Feel free to call on us for anything, and come to see us while Bill is confined to the house.

Your little sister, if one at all.
(Mrs.) Evelyn Davis

(We feel to share this letter with the household of faith. It is proof that miracles are still taking place. Not too long ago this dear sister was bitterly opposed to Old Baptist doctrine. — W. D. G.)

388 McPhail Street
Lebanon, Mo.

Signs of the Times,
Dear Brethren:

It is time for me to send in my renewal for another year.

I am past eighty years of age, and can say as did Jacob, "Few and evil have the days of the years of my life been." What is better for one than to acknowledge his sins? David acknowledged his. The God of heaven knows whether I come before him as his servant David did: I can only hope that I am not acting a hypocrite.

I will be satisfied when I awake in his likeness, but now I can only say,

"Like one alone I seem to be; O, is there anyone like me." He came to condemn sin in the flesh, and it is in his light that we see our own heart, and cry, "O wretched man that I am." I would like to live a life above sin, but sin is only condemned in the flesh. From a sinner saved by grace, if saved at all.

Your brother in Christ,
W. W. Kenoly

Martinsville, Virginia

Dear Editors of the Signs:

I am enclosing renewal for the Signs. I have greatly enjoyed reading the good pieces of the many writers in the Signs, and the editorials. Have been shut in much of the time, but have been blessed and enabled by the great I Am, who is still ruling and controlling all events of time, to get out to many of the good meetings we have been having in this part of the country. I was at a wonderful meeting at Martinsville Church last Sunday. Elder Cecil Turner was blessed to speak words of comfort and edification to the believing ones, who have been brought into the knowledge of the truth of the great and wonderful mysteries of our God and of his kingdom.

I will soon pass my eighty-fifth milestone, if I live a few weeks longer. I cannot expect to be meeting with the dear ones much longer, but am hoping and looking forward to being in that great gathering that will never break up. May the richest blessings of our God rest upon all who are looking unto our God for all things.

Yours in hope of eternal life,
T. D. Dodson

789 E. Paxton Street
Danville, Va.

Editors of the Signs,
Dear Brethren:

Am enclosing check for two years' renewal of the good old Signs of the

Times. My greatest joy and pleasure is the reading, and going to church and hearing the word proclaimed of our Lord and Saviour Jesus Christ.

My membership is at Malmaison Church, and we are wonderfully blessed to have as our beloved pastor Elder O. K. Tench. We feel that he is a God sent man to proclaim the truth in our hearing.

I get so much comfort from your writings: the editorial in the January issue is beautiful; I have read and re-read it several times. I go to Dan River Church right often, and enjoy Brother Spangler's preaching so much. If the true doctrine of salvation by grace isn't preached by the Primitive Baptists, I know not what the truth is.

. . . As I stated before, reading the good writings in the Signs, and going to church, is all I can expect to get out of this life here in this old world of sorrow, trials, and tribulation.

May God bless you and yours. A poor, unworthy sister, if one at all.

Mrs. Mattie B. Owen

ENJOYED THEIR PREACHING

545 Greenwood Ave.
Atlanta 8, Ga.

Dear Brethren:

The members of New Harmony and Elam Primitive Baptist Churches are thankful to the good Lord the creator and controller of all things, for sending Elder and Sister Griffin and Elder Gilliam down to preach for us the first Sunday in November, 1958.

Surely we were made to sit together in heavenly places in Christ Jesus. We hope they can visit us again soon. We are few in number but always so thankful for them to visit us; and hope others will be coming our way any time they can.

Georgia McGinnis

NOTICE OF MEETING OF
PRIMITIVE BAPTIST
LIBRARY TRUSTEES

By request of the Trustees of the Primitive Baptist Library, a meeting of the Trustees is hereby called to meet at the Library on Friday before the third Sunday in May, 1959, at 10 o'clock A. M., to transact any business that may properly come before them. All Primitive Baptists are invited, and especially those with whom we correspond directly or indirectly.

J. P. Helms
Chairman of the Board

NOTICE

Under the will of the late Dr. S. B. Milford, of Poolesville, Maryland, the sum of \$6,243.75 was left to the editors of the Signs of the Times as Trustees, to be distributed among the needy and unfortunate members and friends of our people.

Any request for help from this fund must be made through the pastors of local churches, who will write the Trustees at the business office of the Signs, Route 5, Box 332-F, Danville, Virginia, explaining fully the need of the party, and giving his name and address.

The distribution of this fund is entirely at the discretion of the Trustees, who will decide from the information given where actual need exists, and the amount to be contributed. The fund is limited to the above amount, and we desire the cooperation of the pastors in helping us to help those in need.

We are sure that our people appreciate the kindness of our departed friend, Dr. Milford, and, as Trustees, we will do our best to help the needy and unfortunate among us, as he desired us to do.

D. V. Spangler
J. D. Wood
Trustees

ADDITIONAL CHURCH NOTICES

NEW HARMONY PRIMITIVE BAPTIST CHURCH, located near Hiram, Ga., meets every 1st Sunday at 11 o'clock.

O. J. Croker, Pastor
J. F. Jordan, Clerk

ELAM PRIMITIVE BAPTIST CHURCH, located at Forrest Park, Clayton County, Georgia, meets every 3rd Sunday at 11 o'clock.

O. J. Croker, Pastor
Malissie Stewart, Clerk

Danville, Virginia

April, 1959

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PLEASE NOTE

Some of our subscribers do not understand that their expiration date is shown just after their name and address on each copy they receive. If the date shown is 1-59, it means expiration date is January, 1959; 2-59, means February, 1959, etc. Changes in these dates show you have been credited with renewal to date shown. — Ed.

BOOK NOTICE

Those who desire a copy of Elder Lambert's book, **TRIED IN THE FURNACE** may obtain it by addressing him at 306 Richardson Street, Winnsboro, Texas. The price is \$3.00 post-paid. — Ed.

EDITORIAL

TERRIBLE SHAKINGS

“For thus saith the Lord of Hosts: yet once, and it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill

this house with glory, saith the Lord of hosts."

The above quotation is found in Hagai 2:6-7. I want you to also notice Hebrews 12:26-28, which verifies the shakings of all things created by the Creator: "Whose voice then shook the earth: but now He hath promised, saying, 'Yet once more I shake not the earth only, but also heaven.' And this word, 'Yet once more', signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be removed, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." We expect to prove in this treatise that all things made have, or will, be shaken and be removed from their seeming stability by the only One who can shake both the heavens and the earth, even to the shaking of the soul of man. He causes all to tremble and quake.

Unless you have experienced within the very depths of your souls these terrible shakings, quakings, and tremblings, you cannot discern the meaning of the terms here used. If you have been so shaken, I want to comfort you with the thought that it requires greater power to shake a thing than the power possessed by the thing shaken. If you have been shaken and made to tremble, this is evidence that a greater power than you is working upon you. If the power of God is the only power that can shake the soul, surely it is God Who has shaken you. If God has shaken you He means to subdue you and bring about the desired results.

The whole mount of Sinai quaked greatly and it was as a burning furnace on that memorable day when God descended upon the mount to make known His power and instructions to the children of Israel. The lightnings flashed, the thunders roared, clouds thickened, dense smoke soared, and the trumpets sounded exceedingly loud on the eve of the new day of the Levitical dispensation. All these terrible shakings were

so great and forceful that it resulted in the trembling, or shaking, of all the Israelites. All this shaking shook up and brought to naught all things that they had formerly trusted in and replied upon as stable. They were made to know that their objects of worship and reverence were not to be replied upon.

David speaks of these terrible shakings recorded in Exodus 19th chapter as we shall see by reading Psalms 68:7-8: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel." He refers to it again in Psalms 77:18: "The voice of thy thunder was in the heaven; the lightnings lighteneth the world: the earth trembled and shook." By this and other great and terrible shakings of the Lord, David is convinced: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. Thou leddest thy people like a flock by the hand of Moses and Aaron." (Ps. 77:19-20) These shakings and removals are necessary in order to perfect His effectual leadership and to command His rightful reverence and praise.

Terrible shakings were again very evident in climaxing the change from the law dispensation to that of the dispensation of grace. "When he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many of the bodies of the saints which slept arose." (Matthew 27:50-52) The shaking of the earth and the tearing to pieces of rocks were terrible; but, the renting in twain of the veil of the temple was much more terrible to those who worshiped the natural temple. These great and terrible shakings took place when Jesus yielded up the ghost on the cross.

Paul confirms an established principle that that which is shaken or may

be shaken, is to be removed, as already quoted from Hebrews 12:27. We all agree to this naturally concerning natural things. When a storm shakes the foundation of a house to the extent that it becomes tottery, we consider it dangerous and ought to be removed. When a bridge shakes as we pass over it we immediately reason that the bridge ought to be taken down and replaced by one that is steady. When earthquakes rent buildings, plans are made for their removal. We look with fear upon a dead tree that is being shaken and we conclude that its removal is necessary. All these shake our confidence in their steadfastness: but, O, how much more terrible are the shakings within us! Our bodies quake with diseases and finally die. How great the pains of these shakings! Yet, there is a shaking which is more terrible than the shakings of natural things, including our natural bodies. The shaking of homes by the removal of loved ones; the shaking of confidence in our greatest friends; the shaking of the reputation of fine moral characters; yea, the shaking of great minds and noble intellect: will all be so terribly shaken as to become wrecks and ruins — fit only to be removed and taken away like the remains of a fallen tree. Yet all this is mild to the shakings of a legal religion, pharasaic self-righteousness, formal lip-service and natural faith. All these must be shaken and removed from the children of God.

Regardless of whether your natural faith be Calvinistic or Armenian, sound or unsound in the letter; it is a dead faith, and must be shaken and removed. This is necessary in order that the spiritual and living faith may have its rightful place in your heart and mind. Man's own religion that is made to order by the works of himself has no place in the kingdom of God. Therefore, it is to be shaken, taken away, and destroyed. The destruction must be thorough. The whole vine must be shaken to pieces, branches cut off, destroyed to its roots: — yea, the roots thereof must all be

shaken to pieces and destroyed. What terrible shakings that must go on in the depths of a man's soul in order to plant the Kingdom of Grace in the heart!

God's work upon the soul by these terrible shakings is for Eternity. It cannot be shaken by the things of time. Storms of doubts, fears, temptations, nor any other shakings, cannot shake what God is doing for your soul. You may be shaken as to the reality of your faith but that does not shake faith itself. Doubts and fears come forth from an unbelieving heart but every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. The things shaken are those which are made. The things given are unshakeable and will remain.

I stated in the above paragraph, "YOU may be shaken as to the reality of your FAITH but that does not shake FAITH itself". You may fear that a bank in which you have deposited all your savings will fail but your fears do not cause the bank to be insufficient to take care of its depositors. Your fears and misgivings do not change or shake divine realities. Sometimes your faith seems to be shaken, but this seeming shaking of your faith comes from the unbelieving heart which is subdued by the faith from God. God's faith abides forever. I mean, the faith God has given to you by the mighty operation of his Holy Spirit. It shall never be removed but shall abide forever. "Whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it." (Eccles. 3:14)

The everlasting covenant ordered in all things and sure, is another one of the things that can never be shaken. This everlasting covenant is made secure by the decrees of God embracing all things so that all times and circumstances are so minutely fixed that everything will fall out in its proper time and place exactly to the perfect and complete accomplishment of this covenant. It shall never be shaken and

removed. Our unbelief in this vital fact does not alter the fact in the least. This covenant is everlasting, sure, and ordered in all things so that it will perfectly reach its glorious and holy climax to the complete salvation of each and every one of its beneficiaries.

The finished work of Christ can never be shaken or removed from any one for whom He died. His accomplishments of the law is forever for those for whom He lived. The penalty for their sins are forever paid. Suppose someone should pay a great debt for you and inform you that he paid it. Afterwards you would begin to ponder over it and possibly fear that the debt was not paid. Your doubts and fears concerning the payment of this debt would not shake the fact that the debt was really paid. You may doubt that God has ever begun a work in your soul. Your doubting it does not shake or alter the fact that He has begun this work — if He has.

There are many things that remain, abide, cannot be shaken, nor removed. Not only this God-given faith, the everlasting covenant, the finished work of Christ cannot be shaken; but also, the smiles of His countenance, the application of His promises, the testimonies of His grace, the experiences of His love and mercy; — yea, the gifts of God, which are too numerous to mention, **CAN NEVER BE TERRIBLY SHAKEN, NOR BE REMOVED.** If God has given you faith, hope, and love, he has given you these graces of the Spirit. You may sometimes be not aware of the presence of this faith; yet, it is there. Even when it seems so weak to you, you would not trade it for another world like this old world. Your hope may be so blighted that you almost despair, but you do not despair. Sometimes you are cast down but not destroyed. Your godly love may seem to have waned away but there is yet a spark which is inflamed into manifestation when blown upon by the grace of Almighty God. These precious things abide. If He has given you just one grain of faith that

is no greater than a grain of mustard seed, He has given you something that will remain. If He has given you just one ray of hope, it is **SOMETHING** precious that can never be terribly shaken to the extent of its final removal. If one beam of his love has been given you, it is something that can never be taken from you. Your eyes may be dim so that you cannot see it, but nevertheless, it is there. You may look toward a mountain that you have been able to see day after day. Some day when there is a dense fog you look again for the mountain, you do not see it. Can you truthfully say that the mountain is not there because you cannot see it? No. Your not seeing the mountain did not remove it. When the sun shines it will stand forth with all its grandeur and beauty.

All this goes to prove that all good is of grace. The same grace which gives faith must maintain it. The same grace that inspires hope must keep it. The same grace that sheds love in your heart must keep it warm and glowing. These terrible shakings within your own soul are for the purpose of making you to know that you cannot upon the volition of your own will keep these precious things. These precious things are allowed to be obscured from our view and wane so that we may be given to pray, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear." These terrible shakings are experienced daily within our souls to keep us humble and constantly praying for a continuation of His loving favors, mercy, and grace. Yes, the heavens and earth will be terribly shaken and removed so that they will pass away, but His Word will not pass away nor be marred in the least degree. His promises will not fail. His mercy and grace will endure forever. His love will not cease. His covenant will not fail. Jesus will not lose one for whom He died. All will abide and remain forever.

May we reverence the Name of God, the Father; God, the Son; and God,

the Holy Spirit. May we trust in the things that cannot be terribly shaken. May we serve God with REVERENCE and GODLY FEAR. Do you see and feel the difference between you, a vile and polluted sinner, and Him, a pure and Holy Jehovah? If you do, you reverence Him. Do you not fear Him rather than men and devils? If you do, you fear God. May His grace keep us serving Him acceptably even if it takes the terrible shakings to the extent that we are ALL SHOOK UP.

E. J. L.

HOME AFTER A MOST PLEASANT VISIT

We have recently returned from our visit with brethren in the South, where we spent about five weeks among them. Sister Wood and I felt the need of a vacation, and it was a pleasant one indeed. We were cordially received everywhere we went — in their homes and in the churches, and everyone was so nice to us. We regretted that we could not visit in the homes of all to which we were invited. To each one we express our appreciation, and will try to give an account of the trip a little later.

We will mention now, however, that we were greatly impressed with the great interest which we beheld among the brethren, in their desire to talk of spiritual things. Many times the brethren came together in the homes and discussed things which pertained to the doctrine we hold so dear. Many questions were asked, and many portions of the scriptures were inquired into, and we feel it was profitable to all of us. We thought at the time of the language of Malachi: "Then they that feared the Lord spake often one to another", etc.

May the Lord continue his loving-kindness unto his people, and draw them that they may run after him; and keep them that they may, "Hold fast the profession of faith without wavering; (for he is faithful that promised;) and let us consider one another to pro-

voke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:23-25)

J. D. W.

VOICES OF THE PAST "He being dead yet speaketh"

SPIRITUAL ADOPTION

"Having predestinated us unto the adoption of children." (Eph. 1:5) "That we might receive the adoption of sons." (Gal. 4:5)

God's servants of the ministry, as well as others, are required to be faithful in all things, and to show themselves approved unto God, in contending for the faith once delivered to the saints, and in rightly dividing the word of truth. There are several grand and glorious principles of doctrine set forth in the sacred oracles, as demonstrating the relation sustained by God in Christ to his believing children. Conspicuous among them is "Adoption," as set forth in the text at the head of this article. God has been pleased, in the revelations of his grace, to use phrases easy to the comprehension of his believing children, and illustrations common among men.

We have no difficulty in ascertaining the significance, literally, of the term, "adoption." We know that it means the taking of the child of another, of whatever rank or class, however degenerate or clever, and raising and educating the same to all the privileges and immunities of one's own child by blood and birth — even of one's own legal begetting. We will suppose the child adopted, to be of the very lowest, abandoned and degraded class, and the adoptor to be of the very highest in wealth, splendor, and earthly glory and magnificence. We readily discover the disparity between the parties in the beginning, and just as readily may we discover the great and essential change of state and char-

acter of the adopted, in the end, when the design of adoption is accomplished.

And, following up this thought in the application of the subject, we are enabled by faith to get a glimpse at least, of the great disparity between God the great Jehovah, as the Adoptor, and the wretched and ruined sinner, of Adam's polluted family, as the adopted. Our finite minds utterly fail to measure the absolute distance between the parties to this adoption. But the reign of God's grace, by faith, enables us to see from the center, as it were, gradually, and to some extent, down this line of disparity — at least, to the state of the just condemnation and vileness of the sinner; and by the same grace of faith, to look up this same line of disparity, and behold the love of God shed abroad in his heart by the Holy Ghost given unto him, and so rejoice in hope of the glory of God, through the blood of the once crucified, but now risen Lord and Saviour. "Therefore, being justified by faith, we have peace with God."

Our text reads: "Having predestinated us unto the adoption of children by Jesus Christ to himself." But there are other principles of doctrine vitally connected with that of adoption, as going before and in order to the adoption of children. There must, necessarily, be a choice made by the adoptor, of the person or persons to be adopted, and a determination to carry out the choice or election thus made, to its full and thorough completion in adoption. And hence we read in the context: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; 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." (Eph. i. 3, 5) Thus we see the identity of the subjects, so chosen or elected in Christ, and by him adopted; and so leads on, in the same identity, to redemption by the blood of Christ (as in verse 7):

"In whom we have redemption through the blood of Christ, the forgiveness of sins, according to the riches of his grace."

So we see a direct and immediate connection between Jesus Christ as Mediator and Saviour, and all three of the doctrinal principles of Election, Predestination and Adoption, and the identity of the subjects in Redemption; and, therefore, all four of these principles of doctrine must, of necessity, be principles of the gospel, to be inculcated by a faithful ministry; and the three first of which, to be regarded as belonging to the everlasting covenant of Grace, ordered in all things and sure, and among those spiritual blessings in heavenly places in Christ Jesus with which the Church of Christ is blessed (as presented in the 3rd verse.)

Surely this is sufficient ground upon which to base the right of redemption, as according to God's good pleasure, which he hath purposed in himself (as seen in verse 9); the more especially when we discover that these subjects, which were predestinated unto the adoption of children, were the gift of the Father to the Son in the same covenant of grace, and by him redeemed from the condemnation and curse of the violated law of God. We see, then, God's eternal purpose in his election unto salvation, his predestination unto the adoption of the heirs of his electing love, and so far in their redemption, in fulfillment of his purpose in himself and in and through Christ Jesus. As seen in Eph. iii. 11: "According to his eternal purpose which he purposed in Christ Jesus our Lord." But does this exhaust his purpose in fulfillment? Surely not. The child must be prepared and made sensible of his adoption, and put in possession of the inheritance. Redemption truly has opened the way to the house of David and to the inhabitants of Jerusalem for sin and all uncleanness, but not provided the principle of the preparation of the heirs of promise.

The sovereign reign of grace must not, can not stop here. The way is open-

ed, but the prisoners not yet delivered. We read of "three that bare record in heaven, the Father, the Word (or Son), and the Holy Ghost, and these three are one;" and the three in one God are harmoniously engaged in the work of human redemption and salvation. The electing love of God the Father hath chosen the vessels of mercy to the end that they should be holy and without blame, and determined upon their future adoption. God the Son, by his sufferings, death and resurrection, hath paid the debt due to their transgressions, and thus met and satisfied all the claims of law, in all of its jots and tittles, in full satisfaction to the justice of the divine throne. But have we no work for God the Holy Ghost? But our second text comes in: "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because ye are sons, God hath sent forth the Spirit of his Son in your hearts, crying, Abba, Father." Here the Holy Ghost comes in for his share of the works of the preparation of the heirs of adopting grace. An eminent apostle seems to glory in this work as under the inspiration of the Spirit, when he says: "I am bound to give thanks always unto God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth." And Peter speaks of these adopted children as "elect of God according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and the sprinkling of the blood of Jesus Christ." What a demonstration of the work of the three in one God, is found in this text!

But the doctrinal principle of Sanctification seems to be set forth as the peculiar work of God the Holy Ghost, in fulfilling the eternal purpose of God in the preparation of the vessels of mercy in regenerating and adopting grace; even as it is the peculiar work of

God the Son to redeem, and as it was the peculiar work of God the Father to choose and determine upon the subjects of adoption, of redemption, of sanctification, of pardon and justification, and eternal salvation. But, notwithstanding the peculiar work of either one, the unity of divinity in the three is so closely allied and united, that wherever and whenever the one is engaged in his peculiar work, the three are present. "And without controversy, great is the mystery of godliness: God was manifest in the flesh." Let the faith of every adopted child of God bow in humble submission to the truth of the great mystery.

Jesus the great Saviour was made of a woman for a specific purpose, and we are told that in him, as Mediator and Head of the Church, dwelt all the fullness of the Godhead bodily; and we read further, that "as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will;" and "it is the Spirit that quickeneth; the flesh profiteth nothing." And our Saviour Jesus hath said: "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." Again: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

We are on the hunt, now, of the subjects receiving that adoption to which they were chosen and predestinated from before the foundation of the world, as under the reign of sovereign grace; and I don't know that we can do any better than to consult the Book of Ephesians, though other portions of scripture give a b u n d a n t testimony. The saints at Ephesus had received abundantly of the fruit of the Spirit of sanctification unto the adoption of the children of God, which made them what they were not before, to wit, the "workmanship of God created in Christ Jesus unto good works, which God hath before ordained that we should walk in them: wherefore remember that ye, being in time past Gentiles in the flesh, who are called uncircumcision by that which is

called the circumcision in the flesh made with hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world; but now, in Christ Jesus, ye who were some time afar off, are made nigh by the blood of Christ." (Eph. ii. 10, 13)

Thus we get a glance at the children of God, under the sanctification of the Spirit unto obedience, receiving their adoption to the extent that they are enabled by grace (the grace of faith) to cry, Abba, Father. But let us go back a little, to the first of the chapter. "And you hath he quickened, who were dead in trespasses and sins, and (though dead) were walking 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; and were by nature (by sin and transgression) the children of wrath, even as others." This was the condition in times past of the saints at Ephesus, and before they received the adoption of sons. But what is this we hear: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus?" This is the result so far, of the work of the Spirit in sanctification, in regenerating and adopting grace, in fulfillment of God's purpose in adoption. Just here, not only the Spirit of adoption is received, but the adoption of sons, and heirs of immortality — heirs of God, and joint heirs with Christ, the only begotten Son of the Highest, to that glorious "inheritance which is incorruptible and undefiled, and that fades not away, reserved in heaven for you (all the subjects of adoption), who are kept (and they shall all be kept), by the power of God through faith unto salvation, ready to be revealed in the last time."

Here a wide field opens, which space

will not admit even an effort to explore. But only let the sinner, as made a saint, under the power and efficacy of the Spirit in adopting grace, just go back in the retrospect five, ten, twenty, or fifty years, or longer, to his first espousals to Christ — when, by faith, he first discerned the broken body and spilt blood of Christ, as shed for many for the remission of sins — and at or about the same time feel the burden of sin and condemnation rolled back into the sea of God's forgetfulness; for that Jesus hath done all things well, and God is well pleased for the righteousness' sake of his dearly beloved Son. Was it not a raising up, indeed, and most truly, a heavenly place in Christ Jesus? Would we not then, for a season at least, substantially claim our adoption, as by faith, through grace, and that "not of ourselves; it is the gift of God; not of works, lest any man should boast." But I must leave this experimental and delightful branch of the subject for the children of the regeneration, and adoption, to preach out, each for him or herself, according to their respective experimental exercises in all their great variety of detail — from their first taste of the wormwood and the gall — and remembering the rock whence they were hewn, the hole of the pit whence they are digged, indicating a state of conviction and repentance toward God, against whom they had sinned. "For then shall they remember their own evil ways and doings, which were not right, and shall loathe themselves on account of their abominations." But let these remember that "where sin abounded, grace did much more abound; that as sin hath abounded unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

So it is that grace, sovereign grace, reigns throughout the whole gospel system, even to the final resurrection of these vile bodies. The bodies of the saints, being the subjects of redemption, must also follow as the subjects of regeneration and adoption, and resur-

rection as well. "Waiting for the adoption, to wit, the redemption of our body."

Elder E. S. Dudley
Yours to serve,
Hutchison, Ky.

(From the Gospel Messenger of
April, 1883.)

OBITUARIES

ELDER J. T. HENSON

Elder J. T. Henson departed this life at the age of nearly 86 years, at the home of his granddaughter, Mary Ford, on October 16, 1958. His funeral was held at the Collier Funeral Home, Benton, Ky., on October 18th, with Elder J. N. Darnell, of Little River Association, in Kentucky, and Elders Paul Poyner and O. W. Perkins, of Soldier Creek Association, conducting the services.

He leaves to mourn his passing a daughter, Mrs. Clifton Edwards, Detroit, Mich.; three sons: Jamie, Paducah, Ky., Edward, Hardin, Ky., and Ambrose, Benton, Ky.; ten grandchildren, sixteen great grandchildren; and a host of other relatives and friends, and beloved brethren in the faith once delivered to the saints. His wife preceded him in death about two years.

Elder Henson professed a hope in the Lord in his early manhood, and after many experiences, united with the Primitive Baptist Church. He was ordained a deacon soon afterwards, and then the church saw that he was fighting a call to the ministry. He was liberated to speak in his Master's name, and soon afterwards was ordained to the full work of the ministry. This was more than fifty years ago. He served churches in the Little River, Obion, and Soldier Creek Associations. His membership was at Soldier Creek Church, where he was Moderator for several years, with the assistance of Elder Paul Poyner most of the time. He was Moderator of the Soldier Creek Association many years, and was kept by that body long after he was unable to serve them, calling on other Elders to help him.

He often related an experience while he was tossed about with his call to the ministry: He was shown a herd of beautiful, contented sheep, grazing in a green pasture, and a book was handed him, and a still, small voice said, "Feed my sheep", and then repeated, saying, "Feed my lambs." These words were astonishing to him, for he had very little schooling. Obedience to follow the call came with the call and understanding was given him in the Scriptures; and God supplied all his needs as it pleased Him. His delight was to speak in his Master's name about "God's doctrine",

not some man-made creed, and to know nothing among the children (my Father's children, as he always addressed them) but Jesus Christ and him crucified.

The church has lost a loving, kind brother and friend, and our correspondence has lost a noble advocate of truth; his children a wonderful Dad, and his grandchildren a precious Granddad. Elder Henson was so anxious to go home and be with the Lord after his wife's death, and his health would not permit his going among the brethren.

His earthly tabernacle has fallen, his body is laid low in the tomb: It was laid there a mortal body but will be raised immortal, and fashioned like the Son of God, Jesus Christ, his Redeemer, Intercessor and High Priest; which was his hope while journeying here. We desire to be made submissive to his going.

Elder J. N. Darnell
Elder Paul Poyner
Elder O. W. Perkins

W. A. BOWDEN

W. A. Bowden was born April 5, 1880, the son of the late William and Leeannie (Ridgeway) Bowden, both of who were Old School Baptists. He was reared with four brothers and two sisters. He was first married to Bula Puryear, and to this union four sons and two daughters were born. After her death, he was married to Effie Whinton August 23, 1942, who survives. There were no children to this union. Also surviving are three sons and two daughters, and three brothers: Edd, Bonnie, and Venus Bowden.

Brother Bowden joined the Primitive Baptist Church, and was made Clerk in 1936, of the church called Zion, in Mayfield, Kentucky. He was baptized by Elder O. W. Perkins, and was soon made deacon. He was also chosen Clerk of the Soldier Creek Association in 1939, and of the Union meeting, and served until his death. He suffered a light stroke in March, 1958, and a severe stroke on October 16, 1958, dying in the Mayfield Hospital October 22nd, at the age of seventy-eight.

Funeral services were held at Byron Funeral Home in Mayfield on October 24, 1958, conducted by Elder Paul Poyner, with the following elders present: O. W. Perkins, W. Y. Chandler, Elzo Lowery and J. N. Darnell.

Brother Bowden was a member of Zion Primitive Baptist Church in Mayfield for twenty-five years. He was given a gift to speak in the church, but was never ordained. He was a good leader in singing, and a good mixer; and his and Sister Effie's home was always a home for Primitive Baptists and their neighbors and friends. Brother Gus, as he was called, will be missed in many ways: for his loving kindness, and his readiness to help

his friends in time of need. Our heart goes out to his dear wife in her loneliness, and to all his loved ones. May God bless all who mourn. Written by request.

Mrs. Willie Irene McGregor

DICK BROWN

It has been the will and purpose of the eternal God of Heaven to call from the shores of time and labor of this earthly life, our beloved brother, Dick Brown, at the good old age of eighty-eight years. He was a faithful member, and loved his church. He was very solid in his belief that salvation was by the grace of God through our Lord Jesus Christ; and always gave God all the praise, honor, and glory for his hope, saying that it was by the grace of God that he was what he was in knowing the truth. He said that he believed in the biggest God of any body; meaning that all power was in His hand.

We thank God for having him with us in our church and homes. He manifested that spiritual things were his meat and drink.

BE IT RESOLVED, That a copy of this be written in our church book; and that a copy be sent to the Signs of the Times for publication.

Done by order of Lick Creek Church, December 21, 1958.

Elder R. L. Biggs
Sam McGor
W. B. McGregor
Willie Essie
Mona McGregor

VIRGINIA FRANCIS (BRUMFIELD) DOSS

Sister Virginia Francis Doss was born July 10, 1870, and departed this life November 13, 1958, in Memorial Hospital, Danville, Virginia, after a long illness. She was born and reared in the Brights, Va. community, and was the daughter of Benson and Millie Bobbett Brumfield. She was united in marriage to Ulysees Doss about the year 1886, and to this union were born nine children. Surviving are the following sons: Lester and Lundy, of Gretna, Va., and Goldie, of Alexandria, Va.; and one daughter, Mrs. Minerva Bolling, of Gretna, Va. Her husband died November 7, 1945.

She united with Springfield Primitive Baptist Church October 11, 1919, and was a faithful member, always filling her seat when able to come. She loved to tell of the goodness and mercies of God toward her, and wished for the brethren and sisters to come and sing for her after she was unable to attend meetings; and preaching services were held for her several times during the year, which she enjoyed

so much. She was given strength to sing a few lines of the hymn, "Dark and thorny is the desert", a few days before she died.

Sister Doss was a good neighbor and greatly loved by many. She will be missed by her friends and the church, but may we bow in humble submission to God's holy will in taking her from her suffering and sorrow. She was laid to rest in the Gretna Cemetery beside her husband, to await the resurrection; when we feel she will hear the welcome voice, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Funeral services were held at Springfield Church, conducted by her pastor, Elder O. K. Tench. Written by request by Annie Tosh.

RESOLVED, That a copy of the above be put in our church records; a copy be sent to the family; and a copy sent to the Signs of the Times for publication.

Done by order of Springfield Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

SHORTY SMITH

Funeral services for the above were conducted at Goodwater Church, at Wicksburg, Alabama, on December 7, 1958, by Elder J. J. Collins, assisted by Mr. Garland. Brother Smith was killed instantly near Chipleys, Florida, on December 6th, in an automobile wreck. He was thirty years of age, and the third member of the family Elder Collins has officiated within recent weeks.

He is survived by his parents, Alvin Smith and wife, of Hartford, Alabama; four sisters; five brothers; his wife and two sons, Andy and Alton, of Panama City, Florida.

(Elder) J. J. Collins

MEMORIAL

God in his infinite wisdom has seen fit to call to her eternal home one of our beloved sisters, Nora Williamson, at the age of eighty-four years, and ten months. She was the daughter of Brother Lendo Wood.

She united with the church in early life; and was a widow for many years. She had no children, and lived a lonely life, and greatly afflicted in her last days, but her faith in God never failed: she believed that God predestinated all things.

The last member of Ceruland Springs Church, in Christian County, Kentucky, is gone; and now the old church building stands as a monument of the many spiritual feasts we have enjoyed there.

Mona McGregor

RESOLUTIONS OF RESPECT

WHEREAS, God has seen fit to remove from this walk of life our sister, Dollie Godwin, on the morning of September 18, 1958, at the age of more than eighty years. She had been a member of this church, Zion, Mayfield, Kentucky, for fifty-six years, coming to the church by letter from South Mt. Zion Church in August, 1902. She spent her active years with this church, seeing and hearing the special gifts this church has been blessed to have during this period of time. Therefore,

BE IT RESOLVED, That this church willingly and humbly bow to this sister's passing from her pains and sicknesses (which were many for the past few years), into rest from earthly sorrows and into rest eternal; and

RESOLVED, That we extend sympathy to her family, daughter, son, and brothers; and that we spread a copy of these resolutions on our church book; and send a copy to her daughter, Mrs. Ray Roberts, Mayfield, Ky.; and send a copy to the *Signs of the Times* for publication.

Done by order of the church the first Sunday in December, 1958.

Elder O. W. Perkins, Moderator
W. T. Chester, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, God in his wisdom and love has removed from this church, Zion, Mayfield, Ky., our brother, W. A. Bowden, on October 22, 1958; after a stay on earth of seventy-eight years, and a member of this church for more than twenty years; and a deacon for several years.

BE IT RESOLVED, That we humbly bow to the will of our God in taking unto himself our brother, from mortal to immortal life; and further

BE IT RESOLVED, That we extend sympathy to his family and friends for Christ's sake, believing that their loss is gain to him, and that God will in his mercy heal their wounded feelings in their grief; and

RESOLVED, That we place a copy of these Resolutions in our church book; send a copy to the family in the person of his widow, Sister Effie Bowden, Benton, Kentucky; and send a copy to the *Signs of the Times* for publication.

Done by order of the church this first Sunday in December, 1958.

Elder O. W. Perkins, Moderator
W. T. Chester, Clerk

RESOLUTIONS OF RESPECT

God in his infinite wisdom has been pleased to call from our midst our beloved friend, Mr. Milton R. Foster, who was born March 3, 1885, and died October 13, 1958; the funeral services were held in Altus, Oklahoma, conducted by Elder W. W. Taylor.

Mr. Foster was united in marriage to Sister Willie Green Rose on January 19, 1924. He was not a member of the militant church, but manifested much interest in the Old Baptists, and attended meetings as often as he could, having lived 165 miles from where his wife had her membership.

BE IT RESOLVED, That we bow in humble submission to the Heavenly Father's will; and that the Little Flock Church, of Altus, Oklahoma, extend our deepest sympathy to the bereaved family; and be it further

RESOLVED, That we place a copy of these Resolutions on our church record; send one to his wife; and send one to the *Signs of the Times* for publication.

Elder W. W. Taylor, Moderator
Nina Stalling, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father, in his infinite wisdom and according to his most righteous purpose, saw fit to call our dearly beloved sister, Isabell Turnidge, from this low ground of sorrow on December 26, 1958. And

WHEREAS, This dear sister was truly a "Mother in Israel", and was always desirous to entertain the brethren in her home; and contended earnestly for the faith that becometh saints; and is greatly missed among us, therefore

BE IT RESOLVED, That we bow in humble submission to our Father's will, desiring to be reconciled to our loss, which is her gain; and

WHEREAS, She was a member of the Salem Predestinarian Baptist Church, at Weiser, Idaho, for thirty-six years, and was steadfast in the faith, and was submissive to the will of God, who does all things well; and we desire that He watch over brother Archie, her husband, and his family, and comfort them; be it further

RESOLVED, That a copy of these Resolutions be sent to the *Signs of the Times* for publication; a copy be put in our church book; and a copy be sent to the family.

Done by order of the Salem Church, at Weiser, Idaho, at her regular session, January 24, 1959.

Elder Ernest J. Attebery, Mod.
Flossie Attebery, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., MAY, 1959

NO. 5

ADDITIONAL VERSES OF "TARRY WITH ME"

Tarry with me, O, my Saviour,
Leave me not 'till morning light;
For I'm lonely here without thee —
Tarry with me through the night.

Tarry with me, O, my Saviour,
My head has long been gray;
My loved ones thou hast taken
To my home that's far away.

Tarry with me blessed Jesus,
Thou art all in all to me;
All my hope is in thy person,
Now and through eternity.

Tarry with me, O, my Saviour,
Wipe the tears from off my face;
Closer, closer hold me to thee:
Let me feel thy sweet embrace.

(The above should be added to those published in the Feb. 1959 issue, and were submitted by Sister Watt also.)

EXPERIENCE AND CALL TO THE MINISTRY OF ELDER S. L. MORAN

December 30, 1959

I have had a desire to leave something with my people in regard to the Doctrine that I have contended for from a child.

I had serious thoughts about things of God and I was made to know without a doubt there was a God in Heaven, and that he loved me and that I loved him. And I felt that love fill my soul, and if I had to throw that away it would leave me with nothing.

I was very young but that stayed with me. I grew up as other boys and as wild as any of them, but when I did wrong it would hurt me, and I would say that I would not do that anymore. I would find myself going on in the same way and continued to make the same promises but never able to keep them. I went on in this way until I was a

grown man. I thought I could live a different life, but the more I promised the worse I got. I thought I could do better but found I was a failure.

After my first wife died, I felt she was saved, and I had a feeling I wanted to be prepared to meet her. I got down on my knees and tried to pray, and of all the wretches that ever made the attempt, I was the worst; and said in my mind I would never attempt such a thing again.

I went on in my wild way until I married again and I felt the Lord had give me a help-mate. Everything seemed to be getting along well with me until suddenly there was a change took place in my life. One night after going to bed, sometime during the night I was brought up before the Great God of all the earth. He was taking the Righteous on the right and the Sinners on the left. I was wondering what would be my doom. When I was brought up, I thought I would make some plea, but before I could speak I was taken on the left, and then I knew I was a lost sinner, justly condemned before a just God; and if all the world had told me there was a chance for me, it would not have done any good. My life had been so wrong and sinful. I knew there was no hope for such a sinner as I. And from that time on for months and years I went begging for mercy. I would go in the mountains to try to find peace of soul. I had to give up all for lost and thought I would not try any more, but I was still begging in my mind. I felt I must try one time more. I went to the lowest place I could find and fell on my face and put my mouth in the dirt and all I could say was, "God be merciful to me a condemned sinner." And when I got up everything was new and that burden

of sin and condemnation was gone. I felt to be in a new world, and made to praise God from whom all blessings flow. I thought I would go to the house and tell my wife, but I did not. I was afraid I was mistaken.

I went on sometime wondering what all of this meant. I had never heard any preaching for I had not attended any church, for I was not interested in church matters, and I had no thought of where the church was. I thought anywhere they claimed to worship was the Church.

There came a time I felt I wanted a home among God's people. I went to the Methodist to find a home. I went with full intention of joining them. But lo, when the preacher began his sermon everything he said was against my hope. When he got through he left me without any hope. I went home and felt then I would not go to church anymore, but I soon got restless and it came in my mind to go to Laurel Creek Church and see what Elder Cole would say. I went and when he began preaching, in the place of condemning me, he told my troubles better than I could. And when he got through I knew he had told the truth, and I did not have to look for the church anymore. Since that time I have not searched for the church. I have no doubt where the church is, and no desire to find any other.

I went on for a year or two going to hear the Baptists preach. The more I heard the more I loved them. I did not feel I would ever join the church. But there came a time something took place very unexpected to me. The 4th Sunday in November, 1910, I told my wife that morning I was going to Laurel Creek Church to hear Elders Cole and Spangler preach. She said, "If you are going to join the church, I want to go with you." I said, "If that is all you are going for, don't worry I have no thought of that, and I don't guess I ever will. I know not today." I went to church and both preachers preached. Elder Cole gave invitation for members and when they began singing to dismiss, something took

hold of me with such power it caused me to tremble. I said, "I am not going," but getting up and starting to the pulpit still saying, "I am not going." But went on and begin telling what I felt the Lord had done for me. They received me and I rejoiced.

Then came a question in my soul, "What kind of a man have you been?" I answered that question, "Very bad." Then, "What have you done? Can you do any better?" and I said, "No." "You know you will have to be turned out — they will not keep you in the church." I went home with a greater burden than I have ever been able to tell in words.

Elder Cole asked when I wanted to be baptized. I replied, "I don't know." He said, "That is unfinished business." I went on until the next meeting, which was the 4th Sunday in December, 1910, and yet I had no desire to be baptized. But one night in the same month — if I have been called to preach it was the 25th of that month. I had gone under a great burden since joining the church and had no thought of preaching until during the night. I saw a cloud come over me. I felt it was the power of God; and the weight was so powerful it was pressing my life out, and a voice spoke out of that cloud and said, "Take up thy cross and follow me." I said, "Is it to pray?" And the power got heavier. I said, "Is it to preach?" The weight was lifted off me and I sat up in bed, and I felt a power over me that I never will be able to tell. I felt to know that it was the power of God. I had no doubt at that time, and I commenced speaking with as much assurance as I ever have since; and I said, "I will go where ever I am sent, for the God of heaven has called me." I did not have any doubt at that time, but when I came to my self I knew that was impossible. I told my wife not to tell of what I had said, for I can't do that. I felt I would not go to church for the January meeting — I still had no feeling to be baptized, and I thought they would think strange of me for not saying anything about being

baptized.

I had some work to do that day and started out to get some help. I was stopped on the way, and this Scripture come into my heart, "He that forsaketh not father, mother, house and land, wife and children for my name sake is not worthy of me. Take up thy cross and follow me." That turned me around, and I went back to the house. My wife said, "I thought you were going to haul hay." And I said, "No, I am going to church." I went; and after meeting was over, invitation for members was given. Henry Board came forth and gave a good reason of his hope, and was received. He said, "I want to tell a dream I had. I was baptized in a pretty pond of water, and there were two fishes one on each side of me, and I loved them." Elder Cole said, "When do you want to be baptized?" And he said, "This evening." I felt I was bound to be baptized with him. I said, "Brother Cole, I want to be baptized tomorrow." And Brother Board was willing to wait until the next day.

The next day it was raining. I thought there was not any reason in going out on such a day, but fixing all the time to go. When we got to the place they were coming out of the house to go to the pond. Elder Cole had told me to tell my wife to bring her clothes and be baptized with us. I told her; and she said she couldn't do that. I said, "He told me to tell you, and that is all I will say." My wife went and was received. Elder Cole took me in and baptized me first, then took brother Henry Board, and than my wife. Brother Board said, "I see my two fishes and I love them."

That was the happiest day I ever saw and there was not a thing stood against me. I felt I was in a new world.

I thought all my troubles were over but in this I was sadly mistaken. I had to go down; so much so, I felt I had deceived the church. I felt I had to go to the church and tell them I was mistaken, but before the next meeting, I was more satisfied when Paul's writing came in my mind so sweetly, "There is a thorn given me in the flesh to buffet

me lest I become exalted above measure. I besought the Lord thrice that it might be removed from me. The Lord said, My grace is sufficient for thee: for my strength is made perfect in weakness." That was my case; and when that came in my heart, I had read the Bible but very little, but I knew that it was Scripture. I went to the house and opened the Bible, and it opened at that place without turning a leaf. That gave me great consolation.

After then my burden became the same as it did that night when the Lord said, "Take up thy cross and follow me." The same voice said, "You have lied to God." I awoke my wife crying aloud. She asked me what the matter. I told her I had lied to God, and it was more than I could stand. I went on wondering what to do.

Sometime after that I had a trip to make. I had to go in the mountains, and as I was walking along thinking of my troubles, it came in my mind that all I had seen was in the night. Maybe it was only a dream. That same voice came in my heart and soul, "You have lied to God." I fell on my face and made a promise to God if he would let me live I would preach, if I was ever called on. I thought that would let me off for I was not going to tell anyone, but it was not long until I told a brother and told him not to tell anyone. It was not long after that, Elder Sumner came to our house. We were talking over many things, the first thing I knew, I was telling him but told him it was impossible for me to ever preach.

I went to Pine Forest Church. Brother Sumner asked me to go home with him, and I went that night. He asked me if my impression were with me as much as they had been, and I told him not as much as they had been. We went back to the church the next day and he told me he was going to call on me. It shocked me so I could hardly speak. Then I remembered the vow I had taken, and said, "If it don't make any difference with you, don't call on me, it will embarrass me for I just can't go." I will

never be able to tell the feeling that I had in my heart and soul. I could not stay in the house. I walked below the church and stood for a few minutes, and, if I know my heart, I asked the Lord to take my life for it was more than I could bear. It was not because I did not want to preach — I would given anything if I could, but I knew I could not. I thought I would go to the woods and try to ask the Lord to let this cup pass, but I was unable to even bow. A voice seemed to say, "You fool, why stand you here?"

I went back to the house. Elder Sumner was in prayer. I slipped in the house and got in behind someone. Elder Sumner saw me, and said, "You just as well come on up here, you will have to anyway." I went and stood on the steps of the stand. I spoke a few words, but in the place of getting relief, I felt I had brought disgrace on my people, but the worst was, I had disgraced the church.

When I got home, I told my wife she could be getting things in shape for I was not going to stay in this country, and I certainly meant every word at that time. The next Sunday was the 4th Sunday, which was Laurel Creek meeting. Elder Cole hearing I had gotten up at Pine Forest, asked me in the stand. It seemed I had no resistance and went on, and that was still worse than the first.

My wife and I started to Brother Board's to spend Saturday night. As we went I told her that was the last time I would ever go, and I verily thought I was telling the truth. That night at Brother Board's, something took place with me, I will never forget. After retiring, I will never know if I was asleep or awake, but let that be as it may, all at once I was in a strange country and I wanted to go home. I came out to go home, but found myself in a wilderness. I could see a narrow path. I would follow that path until it would come to a solid wall. I would have to turn back and try another path it seemed. I continued trying and felt I would have to give up, then I saw a narrow path leading up a

hill. I knew I would have to go that way. And when I got to the top of that hill, I looked across a Beautiful Valley and saw a passenger train, and I was glad for I knew I would be able to get home. When I got to the train the first thing I knew I was in a buggy with a young man, and I will never be able to tell the sweetness I felt in that ride. But it soon came to an end. All at once we came to a wide river and there was a covered bridge. When we got to the bridge, a shutter came down and cut us off. The young man was gone, and I was left alone. I wondered what to do. I walked around the end of the bridge and looked at the river. It looked deep but I knew I had to go that way. I dreaded it but it was not as deep as I expected it to be. Then I got in the same road, it was a plain old road. When I got in this road I looked ahead of me, and I saw an old-like woman walking ahead of me. She wore an old time slat bonnet like my mother used to wear. I thought if I could catch up with her she could tell me of my troubles. But when I caught up with her, and began telling her my troubles, she began kissing her hand and laid it on my cheek, showing the love she had for me.

When I came to myself, I never doubted she was the church, for the church had shown me all the kindness I could ask of them. That vision caused me to go, and I went to some church every week-end, but felt to have no liberty to preach, until I got to the place I lost all hope of ever being able to preach. I feel the Lord gave me endurance and I feel that it was his time.

I went to Old Pine Creek Church. As I walked around the cemetery, there was a scripture that came in my mind, and it was sweet to me. I was not in the habit of reading a text, but as Elder Cole passed by me he dropped the Bible in my lap. I turned to the text that was on my mind. I read it and then began talking, I felt, with another tongue, for it was altogether different to me. I looked over that crowd of folks and they all looked good to me. I spoke for about

30 or 35 minutes, and felt satisfied that the Lord turned me loose; and I would go and preach the rest of my time just like I did then — only I would preach longer.

That was the first Sunday. The next Sunday there were meeting at Old Salem Church. That was the longest week I thought I had ever known, but when Saturday came I went: but not to preach, for I knew there would be more people there on Sunday, so I refused to speak on Saturday. An old brother said to me, "Go with me to my nephew's." And I said, "Alright." That night after retiring, whether asleep or awake I cannot tell, but I was in a room, and the man that kept that room had to keep everything just right in that room. I used to dance, and I thought I had not tried to dance for a long time, so I began dancing over the floor; and the man that kept the room begin whipping me with fire. It came around my waist and began taking my breath. I looked back over my shoulder to see who it was whipping me. I saw no one, but I was picked up like a feather; and there was liquid fire in front of me, and I was thrown in that fire and consumed. And a voice came into me, "God is a consuming fire." I wondered what that meant.

When I got to the church that morning, I found out what that meant, for instead of preaching, if I ever opened my mouth I never knew it. I sat down crying, longing to get out of that church and never to be there any more. When I was leaving I was bidding every thing good by. But before I got out of sight of the church something took place with me. This sentence of scripture come into my mind with sweetness, "We rejoice therefore in tribulations, knowing tribulations work patience, patience experience, and experience hope, and hope maketh not ashamed, for the love of God is shed abroad in our heart by the Holy Ghost which is given us." So I was made to rejoice and to shed tears of joy. I was made glad the Lord had

shut my mouth and taught me some sense.

The next Sunday was the third Sunday and I went to Pine Forest. I went in the fear of the Lord, and he gave me liberty to speak; and I have been going every since. I know I am about through, for if I live until February 22, 1959, I'll be 82 years old; and I can't expect many more years. The Lord has been wonderfully good to me, and my brethren and friends have shown me all the kindness I could wish for. They are bound to see something in me I can't see in myself, for I see nothing in my vile flesh that is good.

I hope I have not set forth anything in this writing to give myself any honor, for if I have been shown anything, it is the rottenness of my nature. It makes no difference how much the Lord has shown me, I still see nothing good in my flesh.

There was a period of time in my ministry that the sweetness of the Gospel seemed to be completely taken from me. I felt I would have to give it up, but at that time I had a dream: I was traveling a road that was muddy, and I was so worried on my journey, I felt I had gone as far as I could go, and had given up. Then I viewed a road in front of me that was so beautiful I can't describe it. When I had put my feet in that road, I felt as light as a feather, and I began leaping and jumping and quoting one Psalm after another in praise to God; and I wondered how long that would last. When I awoke, I told my wife I had been seeing something wonderful. And from that time on for a few years I had sweet liberty continually for a while, baptizing six or eight. Then I could see what that beautiful road meant.

The longer I live the more of my vile-ness I see in the flesh. And I can say of a truth, "In my flesh dwelleth no good thing."

S. L. Moran
Check, Va.

THE PRIESTHOOD OF THE
SON OF GOD

By Elder David Bartley

CHAPTER SIX

CHRIST'S INTERCESSION WITHIN
THE VEIL

"COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her welfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins." (Isa. 40:1, 2) For now that was accomplished of which an angel, a man clothed in linen, spoke to Daniel, the prophet, saying, "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even unto that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Daniel 12:1) "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night. 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. Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:7-12)

This is the glorious victory achieved by the hard fought battle with the powers of darkness, and the accomplished warfare, and the divine triumph fills all heaven with great joy, melody and praise, saying, "Unto him that loved us, and washed us from our sins in his

own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." (Rev. 1:5, 6) Thus when Christ our passover was sacrificed for his people, did he make peace for them by the blood of his cross. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." (Eph. 11:14-18) Through Christ only both Jews and Gentiles have access unto the Father, and both by one Spirit; therefore, by the Spirit of life, all are one in Christ Jesus, and their life and rejoicing are in him and are spiritual.

Let us again in mind stand in Jerusalem and behold the solemn scene at the crucifixion of our atoning High Priest, especially when he bowed his head in death. At that moment the earth itself was shaken and rent as a torn garment, even to the rending of the great rocks, and the opening of the vaulted graves; but more eventful still, the strong veil of the temple was torn open from top to bottom, which the hands of men could not have done, thus making an open door out of the first sanctuary into the second, the Holy of holies, type of heaven, so that the people of that priesthood could then have access into the most holy sanctuary. Before this deeply wonderful event, no Israelite could enter within that veil, for he must have died before the Lord, save the consecrated high priest alone, and he only once a year, and with the divinely appointed atoning blood for the sins of the people and himself. Now, let us see the meaning of this, for it is wonderful and precious to us. And in this, as in all

else, the Scriptures are profitable for instruction, that we may have hope. "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. . . But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands; . . . by his own blood he entered in once into the holy place, having obtained eternal redemption for us. . . For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9) "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." (Heb. 10:19-22) This is the washing of regeneration, and renewing of the Holy Ghost, by which God saves us according to his mercy. Thus are we comfortingly shown the divine meaning of the rent veil of the temple; that is, that the death of Jesus in the flesh had opened the way for his people into heaven, which was closed against them by sin, and had given them access unto the Father. This solemn lesson is, that there is no other way for us to come unto the Father with acceptance and blessing, only by the death of Christ and in his holy obedience. It

has been said that the veil of the temple was so strong that seventy men could not have rent it; but at the dying words of the suffering Man on the cross, "It is finished", the separating veil felt the infinite virtue and almighty power of him who conquered death, and gave way; yea, death and the grave and the sleeping bodies of the saints, all felt the power and merit of the crucified Man of God's right hand, and yielded. Verily, in all the infinite universe there was no power that could resist the efficacy of Christ's dying cry; for in his death was the infinite value and dignity of the Almighty God, who made and upholds all things. He ordained that wondrous veil, made "of blue, and purple, and scarlet, and fine twined linen, of cunning work, with cherubims", typical of the body and blood of Christ; and he also ordained Christ the High Priest of his people, that he should consecrate himself unto God through the veil of his flesh, and thus take away the strong separating veil, showing that death is abolished, and his sanctified people may now come unto God and worship him in true holiness. The rent veil proved, also, that the priesthood of Aaron and the ministry of Moses and the law were taken away, that the old covenant and the temple service were finished and ended; for their great antitype and fulfiller, God's eternal High Priest, had come and taken all things out of the way of the return of his people.

How vain, therefore, the blinded rage of the priesthood of the old temple, in their effort to still defeat all this mighty work of the greater than Moses, by the sealed sepulcher and the strong Roman guard. It is just as impossible yet for men, in their self-trust and false zeal, to either defeat the success of Christ's finished work, or to add to it.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . There-

fore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2) The apostle Peter thus spoke to the Jews in Jerusalem on the day of Pentecost, fifty days after the crucifixion of Jesus. He quoted from David, and said of him, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Thus was fulfilled the word of the angel to the favored mother of Jesus, saying, "He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Thus did the Almighty Father exalt his holy Son to the throne of glory, and crown him with unlimited dominion, putting all things under his feet. Of this glorious power, Paul says, "And what is the exceeding greatness of his power to us-ward who believe, according the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph.

1:19-23)

This was the blessed fulfillment of the dear Son's prayer the night of his soul-sorrow, when he said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Of him Paul said, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11) For this also the humbled and suffering Man entreated his loving Father, saying, "Father the hour is come: glorify thy Son, that thy Son also may glorify thee." O how divinely was the Father glorified in his Son, and how gloriously the Father exalted his meek and lowly Son! And O, how unspeakable the honor and blessing, that this glorified and "highly exalted" Son of man is not only a man, and our perfected and accepted High Priest unto God, but our very Brother! Yes, the Son of God on high, with all things put under his feet, is verily a glorified and divinely glorious MAN! — the "Man of God's right hand".

He had passed through the veil of his and our flesh, thus through suffering being made perfect, by perfecting the redemption of his people and brethren, that they might be perfected in his righteousness, and sanctified in his life, and now he was in the unveiled presence and glory of his Father. Thus was Jesus the Christ, the Anointed of God, the High Priest, who had passed into the heavens, "to appear in the presence of God for us." Let us remember, it is the man Christ Jesus, who is the one Mediator between God and men. Of him God said, "I have found David my servant; with my holy oil have I anointed him." "For of a truth against thy holy child Jesus, whom thou hast anointed," etc.

“But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” (Heb. 1:8-9) “Thy fellows” evidently refers to his people and brethren, and the word means an equal, an associate or companion: so, indeed, Christ was made in all things like unto his brethren; yet “he thought it not robbery to be equal with God.” And so the sword was commanded to “awake against the Man that is my fellow, saith the Lord of hosts.” This is very wonderful. “Christ” signifies the Anointed of God, and it is the official title or sacred name of the holy Son of God, as the Christ-man and has special application to his priestly office.

The perfect atonement being made, which was equal to all the requirements of eternal Justice and Righteousness, in behalf of all his holy Father’s predestinated children, the entire brotherhood of Christ, he arose from the dead, as was typified by the release of Isaac from the altar on which he was bound as unto death, and then he in his risen body, which saw no corruption, ascended up to God and the Kingdom of glory in the power of an endless life, our eternal High Priest, where he ever liveth to make intercession for the saints according to the will of God. It was by the infinite merit of his own blood that Christ entered in once into the holy place, to appear in the very presence of God, having obtained eternal redemption for all his people.

The typical high priest of the Lord’s covenant people first made the atonement for their sins, as the Lord appointed; the Lord accepted the atoning sacrifice at his hands; then, by virtue of the atonement, the high priest interceded in the most holy place at the mercyseat and before the Lord for the people; and the Lord heard him, and blessed them. So did our great High Priest pass through the veil of his suffering

and dying flesh, and then ascend up on high to the mercyseat and the throne of heaven, where he, in robes of holiness and immortality, intercedes as our Advocate with the Father, who always hears his beloved Son, and Christ prevails. In this the wrestling Jacob was a type of Jesus, for he as a prince had power with God, and with men.

The divine testimonies that have been given show that when Jesus, who was God manifested in the flesh, was received up into glory, and sat down on the mediatorial throne, God the Father anointed and crowned him both High Priest and King, in fulfillment of the angelic annunciation to his mother Mary. David had long before prophetically said, “Arise, O Lord, into thy rest; thou, and the ark of thy strength. . . . The Lord hath sworn in truth unto David, he will not turn from it; of the fruit of thy body will I set upon thy throne.” (Psalms 132:8-11) David again testified, saying, “The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.” (Psalms 110:1-2) Thus was the command of the Most High fulfilled, in which he said, “Lift up your heads, O ye gates: and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory.” (Psalms 24:7-10) By faith David saw this glorious ascension and coronation of his Son, the King of glory, and rejoicingly said, “Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them.” (Psalms 68:18)

All this wonderfully makes known the infinite perfection, power and glory of our successful High Priest and King, as

well as the sovereign goodness, rich mercy and abounding grace of the Almighty Father of our Lord Jesus Christ, "whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." (Heb. 1:2-3) It was most worthily said of our blessed Brother and Redeemer, "He hath done all things well."

When he had swallowed up death in victory in his triumphant resurrection, our Lord said to his apostles, "All power is given unto me in heaven and in earth." His Father and God gave him this fullness of power and dominion, and crowned him with glory and honor. Therefore Jesus himself said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgement unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which has sent him. . . For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgement also, because he is the Son of man." (John 5) Thus is the precious Christ, God's holy child Jesus, whom he hath anointed the High Priest and King of saints, given power with God and over men, even unlimited authority and dominion; therefore God always hears him, and gives him everything that he asks for. So true is this, that Jesus, in the time of his deepest humiliation and betrayal to his enemies, said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26:53-54) These words of the betrayed Master teach a most instructive truth, and solemn admonition;

that God's established purpose in all things must be; and that as his innocent Son, though persecuted unto death, would not resist, but meekly submitted, saying, "Thy will be done", so it becomes us to be still, and know that he is God.

We have now seen how divinely and gloriously the Christ of God was qualified and authorized to successfully intercede in the behalf of all whom his righteous Father gave him in the new and everlasting covenant, and for whom he had freely and righteously given himself in sacrifice, whose sins he had thus made reconciliation for, and had put them away for ever. For thus he had redeemed them unto himself, from sin and law and justice, so they were and are righteously his own; for he had — wondrous to tell — even given himself a ransom for them. O how righteously and with what divine authority our Advocate says, "Deliver them from going down into the pit." So now it is declared, "And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2) The term "whole world" refers to all that the Father gave him in all the Gentile world; while by "our sins" is meant his people among the Jews; and "the propitiation" is the reconciliation, the atonement for our sins. "Jesus Christ the righteous" is this himself for all his covenant people. Thus he has the most sacred and holy right to plead and intercede for them, that they should be forgiven and saved, although they are a sinful people; and his holy Father always accepts the intercession of his own beloved Son, and not only pardons all for whom Christ died, but also justifies them unto life and eternal glory. And so, when Jesus was about to call Lazarus back from death unto life, he said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe

that thou hast sent me." (John 11:41-42) O how all this should fill us with unwavering confidence and unquestioning trust in the faithfulness and sufficiency and perfect success of our Divine Intercessor, who is in the presence of God in the glorious robes of his eternal priesthood. For the Father himself hath borne witness of him to us, saying, "This is my beloved Son, in whom I am well pleased." And God has authorized our beloved Redeemer to ask, saying to him, "Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psalms 2:8) Accordingly, our holy Advocate with the Father asks for all that his Father gave him, and says on their behalf, "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. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." (John 17) This is most heavenly and blessed, because there is no opposing power that can defeat it, or prevent its perfect fulfillment. O how divine the glory and infinite the holiness! With a d o r i n g gratitude, let us repeat the transporting assurance, so full of infinite blessedness, of our Beloved: "That the love wherewith thou has loved me may be in them, and I IN THEM!" For all that the Father of love gave him, our Intercessor asks this immortal heritage of the fullness of perfect Love and Life!

"We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens."

(Chapter seven next month)

325 West Missouri Street
El Paso, Texas

Dear Brother Spangler:

I enclose herewith renewal of my

wife's subscription to the Signs of The Times for another year, and I want to take advantage of this opportunity to express our appreciation of the very fine articles in the last issue of the Times, especially those of Elders Hardy and Chick. We seldom hear such good preaching any more, or maybe it is because these two articles were as voices coming from the tomb of those sainted brethren, one of whom baptized the wife and me.

Some of the readers might be interested to know that the doctors who examined me on January 5, 1959, said they could see no evidence of my cancer returning. Many of the readers, especially in East Texas, know of the operation I had last spring and summer in M. D. Anderson Hospital, Houston, Texas, to remove a cancer from my mouth. It was quite a shock to my family when the doctors here told us that I had a cancer in my mouth, but they discovered it early and by going immediately to the best hospital and best doctors in the country, they were able to cure it. At least the doctors are persuaded that they have it cured. I will have to go back from time to time for a checkup. I was by the grace of God able to say in my darkest hour of trouble, "God's will be done for I know HE is just and more merciful than I deserve."

Your unworthy brother,
Hubert T. Faulk

Box 186
Naples, Texas

Dear Editors of the Signs:

This morning I feel so little and undone. Once in a while I am made to say, "I know that my Redeemer liveth", and then I sink lower and lower. But thanks be unto the great I Am, I believe the good old Baptist doctrine, if not deceived about the whole teaching of God.

I was baptized December 14, 1957, into the dear Primitive Baptist Church at Prospect Church, Old Union, Bowie

County, Texas, but how unworthy I felt when I went into the water, and I have had many trials since; and have learned that I can't add one cubit to my stature. How often we come almost to despair and realize how helpless we are. I know that if my name is not written in the Lamb's book of life from eternity, I'm lost world without end. . .

Everything is fitly framed together, and they all fall right in place — not a thing out of place or amiss. I believe we are saved by God's love and free grace: it has to be that way, or else we would all be lost. I do not believe that any would seek God of themselves, if it were left to them, because God's ways are not our ways. We are vanity and nothing but vanity.

I was reared in a Primitive Baptist home, but my parents didn't say yea or nay about what church I should go to. My mother was Maggie Lou Tidwell who united in 1948 with the same church that I did; and my father, Henry Tidwell, united sometime in 1954. Mother passed away March 19, 1954, and my father and I are the only ones of our small, happy family left.

We have two able preachers, thanks be unto God, at our little church: Elder T. A. Wall, and his son, Elder Loyd Wall, of Bivins, Texas. As unworthy as I feel, I hope I am included in God's holy calling.

Grace Tidwell Eaton

ANNUAL MEETING

The **ANNUAL MEETING** of the **HARMONY PRIMITIVE BAPTIST CHURCH** will be held, God willing, all day Saturday and Sunday, May 30 and 31, 1959. Services to begin Saturday at 10:30 A. M., and on Sunday at 10:00 A. M.

The church house is located one mile East of Huntington city limits on Cedarcrest Drive, about one quarter mile off U. S. Route 60, at Russell Creek. All lovers of the truth are welcome.

Elder J. R. Lane, Moderator

Mrs. Mildred Stanley, Clerk
1046 Cedarcrest Drive,
Huntington 5, W. Va.

NOTICE

We are trying to get the history of the Delaware, Delaware River, Lexington, Lexington - Roxboro, Roxboro, Warwick, Baltimore, Salisbury, Virginia Corresponding Meeting. As you know the Lexington and Roxboro combined years ago. If you have minutes of these bodies and you do not want to give them up, please let me have them to make copies from them. They will be returned in good condition.

W. D. Griffin
511 Kent Avenue,
Cantonsville 28, Md.

NOTICE OF MEETING OF PRIMITIVE BAPTIST LIBRARY TRUSTEES

By request of the Trustees of the Primitive Baptist Library, a meeting of the Trustees is hereby called to meet at the Library on Friday before the third Sunday in May, 1959, at 10 o'clock A. M., to transact any business that may properly come before them. All Primitive Baptists are invited, and especially those with whom we correspond directly or indirectly. The Library is located on Route 87, about 10 miles North of Burlington, N. C.

J. P. HELMS,
Chairman of the Board

DELAWARE RIVER OLD SCHOOL BAPTIST ASSOCIATION

The Lord willing, the **DELAWARE RIVER OLD SCHOOL BAPTIST ASSOCIATION** will convene with the church at Southampton, Penna., Wednesday and Thursday, June 3 and 4, 1959.

Those who are in fellowship with us are invited to meet with us.

Casper G. Fetter, Clerk
1256 Second Street Pike,
Southampton, Penn.

DELAWARE OLD SCHOOL BAPTIST ASSOCIATION

The **DELAWARE OLD SCHOOL BAPTIST ASSOCIATION** will, the Lord willing, be held with the church at Welsh Tract on the 2nd Sunday, and Saturday before, in May, 1959.

Our brethren and friends are invited to meet with us.

R. S. Jarmon, Clerk
14 Kells Ave.,
Newark, Del.

Danville, Virginia May, 1959

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EDITORIAL

ACTS 18:23

“And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.”

This is an account of the ministry of one that attributed his coming from his mother's womb, his call to the ministry, his life that he lived in the flesh, all that he was, and all that he hoped for, as coming from the Lord. This dependence on the God of all grace and on the grace of God, is the crowning gift of one who is called to preach the gospel. It is the greatest shame for one that has professed to be called by the Lord Jesus Christ as an apostle or minister, to go off on a tangent of claiming that he is what he is, and that he has what he has, by works of his own. It is either by grace that we are what we are, and have what we have, or it is by works. It cannot be by works, for he that attributed what he was, and what he had, to the grace

of God, said that it was not by works, and that it was by grace.

It would be a singular statement to make if any of us said that we as a people are not at a low ebb as to our numbers. I suppose that we all realize that, and I suppose that it is a grave matter to us as we view the statistics of our people. The annual closing of church doors, never to be opened any more, is well known, or, if opened any more, it is by someone that never did have any right there as the followers of the Lord. That whole states are left without a minister of our faith, or, if any, he is almost past serving because of age and affliction, is, I suppose, well known. That several associations in the United States are reduced in number so that officers can not be had that are capable of moderating, is well known. These sad things we all know. If we are of that faith which is of God, we are gravely concerned about this matter.

We are not truthful when we say that it does not make any difference to us how few we become; we are not faithful when we say that it does not make any difference whether our people attend church or not; we are far removed from apostolicity when we are indifferent to the walk and talk of ourselves and those that we serve. Our interest in our congregations, our efforts in their behalf, our zeal as to whether we are in the faith, and acting in that faith, shows most conclusively whether we are men of God or men led about by silly women.

When men have been called into service as a soldier, our soldiership is put to a test when we come out of a losing battle finding fault with our comrades. The morale of any army is not built by faultfinders. This is as true of the soldiers of the cross as it soldiers of the crown of England. Faultfinders are men who are, in their opinion, more or less immune from the faults that are charged upon others. The brethren who seem to be contentious have forgotten or never did know, that we do not have any such custom (that is, an inspired

custom), neither among the churches (1 Cor. II:16). Contentiousness is finding fault with all that our fellow soldiers are doing. As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife (Prov. 26:21). A continual dropping in a very rainy day and a contentious woman are alike (Prov. 27:15). Finding a fault with his soldiers will never get the co-operation of them in battle. A continual nagging at the faults of comrades is not the way to win a battle, and it does not have any morale building, and it is not strengthening.

In recent years there is not a principle, or a doctrine, or a practice of the church of Jesus Christ that has not come under the satirical, caustical ridicule and faultfinding of men that profess to be soldiers of Jesus Christ. I am not talking about the denominations that we are surrounded with, but I am speaking of our people. I have done too much throwing of stones into Babylon, and I would to God that I not spend too much time at that poor diversion. . . .

I sometimes get low spirited, and when I am I will do foolish and forbidden things. It is a hard matter to talk to empty benches; it is discouraging to see our people not as attentive to their duties as the written word would set forth. These things are a matter of concern to us all. The apostolic churches had all of these things to confront in their day. There were false prophets in the prophetic dispensation. In the apostles day, false teachers, false brethren, heretics, and many others tried the churches. They were sore spots to the called ministry. They spoke out against these things, but they did not unchurch any of the churches, and they did not use wholesale slaughter of the ministers that served. They got low, yes; they spoke out against departures, yes; they pointed out the right way, yes.

It is a point well worth remembering that no one of the apostles wrote a letter to individual churches except the apostle Paul. The work of Peter and James and Jude and the others I would

not take from them, nor would I minimize it by placing a value on Paul's letters that does not belong. I do mean to say that no one sent any letters to the individual churches except Paul. This is not an accident; it is not something that Paul thought out for his glory, nor is it something that the other apostles thought out in order to escape responsibility or persecution or work. This is divine arrangement. If we believe in divine arrangement, we will be willing to be guided by the apostle in our work among the churches.

Strictly speaking, the church is not losing ground. We are not losing battles. No one has the Head of the church on the run. I think that I want to say that we are winning all the time. Our Head came down from heaven not to lose anything. I think that it would be as much a reflection on our Master to lose one of those people given him in a covenant before the world, as it would be to surrender one of the fundamentals of His church and people to the devil. If He loses anywhere, He is a losing Saviour. From the time that Jesus was born, the enemy set out dogging his footsteps at every turn. It looked to believer and unbeliever alike, that at times he was losing. Now was He? Did his mission in the world seem at any time a failure. Was the position of Jesus, as the Builder of the church, and the Saviour of sinners, at any time, precarious? If anything happened that was not for the lifting of Jesus on high, pray what was it? Did Almighty Love and the unchangeable sovereignty of Jehovah God, win all the way for the Saviour of sinners, and now is failing to win all the way for the church?

Being poor frail sinners we are often cast down, and our faith and our courage is often low. How we do need the fellowship of one another! What a precious boon it is to the church that some are still taking lessons from the apostle, and are going from place to place strengthening the brethren. Paul, like Peter, had to be converted before this strengthening could be done. How we

need this strengthening today! We have had too many and too much tearing asunder. Aggravating old wounds will not cause them to heal. Caustic criticism of brethren who might be wrong will never get a listening ear from them. Strengthening from one who is a poor sinner will often give us to see the error of our ways and to mend them. The wholesale denunciation of godly brethren who are as zealous for good order and doctrine and practice as we are, will never build up the churches. Telling God's children how sinful and low down mean they are will never make for a forsaking of those things, but a tarrying a while among them, speaking often to them of the love of God, talking to them of that mutual faith, will be a strengthening to them, and if wrongs prevail, there is nothing that will cause the forsaking of those ways like genuine old fashioned strong doctrine. I want to make this statement just here. I am a firm believer in admonition, encouragement, exhortation, and rebuke. This is teaching; this is doctrine. If I have been called of God, I am as much a teacher as I am a preacher. Sound doctrine never made a man or woman do wrong yet. Admonition, encouragement, exhortation, and rebuke never made a conditionalist yet. It is something beside preaching the truth, however hard and flinty that truth may seem to the carnal man and woman, that makes men and women sin. It is something beside giving advice, admonishing the saints, making inquiries as to where and when and how to walk, that makes men and women conditionalists.

Paul did not, and no minister does now (that is, no one that God calls), strengthen the brethren to sin. Nor do they strengthen them so that they will not need the advice, the admonition, the encouragement of the ministry. They serve one another, and this is a mutual strengthening of one another. May the Lord deliver us from that day when we are independent of each other. Closing ranks in the day of adversity is characteristic of those that feel the deprav-

ity of their own heart. Gathering into a huddle is sheeplike; scattering the sheep is hireling-like. How tenderly will that pastor gather and strengthen his churches with that strength wherein he himself is strengthened. One who scatters the churches, making them a likely prey to the common enemy, is not a shepherd. How the little churches need their undershepherds; how they need their tender care; how they need overseers that are watchful for the best interests of them, even sacrificing their own health, life, time, natural welfare, family, to watch and strengthen the ones whom God has sent them to!

I will never forget what a man told me one time. I was fretful and serving (?) about many things. I brought up a faulty doctrine and the fault of those that advocated it. This man is not in line with our people, but I will love him as long as I live. As quietly as though he was talking to a little child that was sleepy, he says to me, "It is not your job to eliminate false doctrine, nor is it your job to root up and pull out these that advocate those things. Your job is to preach the gospel of the Son of God, which is the gospel of peace." I was young then, and fiery, as young oxen often are, but those words have lingered with me over the years. I do not want a correcting job in the church of Jesus Christ. If the Lord has given me anything, I feel like he gave it to my brethren. It belongs to them, and it will be strengthening to them. The straightening out I will leave in the hands of God. As far as I remember, he has not said anything about us ministers straightening out folks, except where we have first straightened ourselves out by getting the beam out of our eye. He has commanded us, when we are converted, to strengthen the brethren.

We are commanded not to cast our pearls before swine. It would seem also that we are commanded not to find fault with everything and everybody, and especially not to drag the faults of our brethren before an ungodly and gain saying world. It would be a wonderful

thing if our people were conscious minded about their own faults, and being found so, that we would begin then and there to strengthen the brethren, to strengthen the things that remain. If we are watching, and strengthening these many wonderful things that remain, we will also be found with a thankful heart that we saw and heard and received, and the stream of given grace will ever flow on, giving us to hold fast, and to repent of the imperfect works that the Lord has found in us (Rev. 3).

Being given a flock to look after, we will be interested in that flock. The interest will be so keen that it will be wholeheartedly employed in strengthening that flock. The flock will have pastures, and those pastures will have a fence or border. The overseer will be found strengthening those borders. He will be willing to spend and be spent in serving those sheep. He will not stand off with a holier-than-thou attitude towards the erring, but he will strengthen them by an humble helpful understanding, realizing that he himself is also a man of like passion and also subject to err, and that he himself needs the help of each one of them.

He will stop here with this one who is still leaning towards circumcision; he will tarry a while with he or she that is tied in with too many things of the world; he will offer a brotherly admonition to those that would imbibe false doctrine; he will lend a word of consolation to they that feel to be poor undone sinners; he will labor diligently in love to build up the waste places; he will encourage the weak, and strengthen those that are ready to perish, but denounce the flock, never; link his brethren with the ungodly practices of others, never; seek to remove the ancient landmarks, never; find fault with every sheep, and the manner of his speech, his walk, his talk, never.

What a precious thing it would be if we that minister could stay among the brethren a while and strengthen them.

W. D. G.

BRIEF ACCOUNT OF OUR VISIT IN THE SOUTH

It has been suggested that we give an account of our recent visit among the brethren in the South, and this we gladly do, and especially since it would be impossible to write to each individual who helped make our visit so pleasant.

Sister Wood and I left home on January 12th, driving to Roanoke, Va., where we spent the night with her sisters, Sister Susie and Miss Viola Carter; then we drove South and arrived at the home of Elder and Sister Lambert in Winnsboro, Texas, on Thursday. There we were joined by Elder and Sister W. W. Taylor, Brother and Mrs. Dean Connell, of Dallas, Sister Cooper and Mrs. Thompson. On the 3rd Saturday and Sunday we attended the regular meetings of Cana Church, of which Elder Taylor and Elder S. C. Davenport are pastors; and had dinner with Brother and Sister C. B. Hamrick on Saturday.

On Monday, accompanied by Sister Lambert, we left for the Rio Grande Valley, going by way of San Antonio where we visited the historic Alamo, and arrived at the home of Elder and Sister E. B. Ault, at Weslaco, on Tuesday. We enjoyed about two weeks of their hospitality and various health foods, of which Elder Ault is an advocate, and a producer and marketer of honey, Royal Jelly, etc. While with them we visited across the Rio Grande River into Mexico. On the 4th Saturday and Sunday we attended the regular meeting of Mt. Zion Church, of which Elder Ault is pastor; and also during the week had a meeting in his home. During this time we spent two days with Brother and Mrs. Joe Hamrick and family in Harlingen, Texas, where we enjoyed their hospitality, and other visit into Mexico.

On returning to Elder Ault's, we were again joined by Elder and Sister Taylor and others, and had another meeting in his home. During the time we spent a night with Mr. and Mrs. J. H. Merrill, and had dinner the following day with his brother, Mr. and Mrs. M. D. Merrill.

Leaving the Valley on Friday, we drove to Houston, where we had supper with Sister Beuna Wright, and spent the night with Mr. and Sister Mack Kelley; then attended the regular meetings at Shepherd Fold Church, of which Elder Fleet is pastor, on the 1st Saturday and Sunday, spending Saturday night with Mr. and Mrs. C. A. McCullar.

Leaving Houston on Sunday afternoon, we drove back to Winnsboro and spent several days with Elder and Sister Lambert again; and attended the regular meetings of Hopewell Church, of which Elder Lambert is pastor, on Saturday and 2nd Sunday. During the week we had dinner with Brother and Sister J. M. Rhodes, and spent a night with Mr. and Mrs. E. E. Evers, and had dinner on Sunday with Brother and Sister B. T. Green.

Leaving Winnsboro on Monday, we drove to Minneola, Texas, where we spent the night with Elder and Sister S. C. Davenport. Elder Davenport is 90 years old, and somewhat feeble in body, not being able to attend the meetings, but his mind is very active. It would be impossible to describe our feelings as we enjoyed their hospitality, and listened to him talk of his experiences, and as he spoke so clearly and emphatically of the doctrine of God our Saviour, which he has preached for many years. It was a visit we shall not soon forget.

On Tuesday we drove to the home of Brother and Sister George McDuff, where we spent the night and following day; after which they accompanied us to the home of Elders T. A. and Loyd Wall, at Bivens, Texas, where we had dinner, and filled an appointment at Pleasant Hope Church, and spending the night with Brother and Sister Hardy Hill. On Thursday we drove to Lillie, La., spending the night with Brother

and Sister Cisco Barron; and on Friday we were with Elder and Sister R. W. Rhodes, spending the night with them, and filling an appointment at New Hope Church, of which Elder Rhodes is pastor. On Saturday we rode with Elder Rhodes to El Dorado, Arkansas, for the meeting at Bethel Church, of which Elder Lambert is pastor. After dinner with Brother and Mrs. C. E. Copeland, we rode with Elder and Sister Lambert to the home of Brother and Sister O. G. Hix, where we had supper, and attended a meeting that evening at Liberty Hill Church; then spent another night with Brother and Sister Barron.

Next morning (3rd Sunday) we drove back to El Dorado in time for the broadcast, and then went to Bethel Church again for their meeting. After this meeting we started towards home, spending Sunday night with Brother and Sister A. W. Glass, at Haile, La.; and left next morning for home, arriving on Wednesday February 18th, and found all well.

This visit with the brethren was most enjoyable all the way. Everyone made us feel welcome, and did everything to make our visit with them pleasant and comfortable, and we express our appreciation to one and all for their kindness and hospitality. We met many brethren whom we had not met before, including several Elders; and we were glad to find great interest among them in talking of things pertaining to the doctrine of God our Saviour. Many places where we were staying found the brethren and sisters gathering for conversation, and to ask questions concerning many portions of the Scriptures. It was truly delightful to be in their company, and to see the evidences of the grace of God in them, and to know that they stood firm in the faith once delivered to the saints.

May the God of all grace continue his loving kindness towards them, and keep them in this world; and then bring them into full possession of their inheritance.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

APOSTOLIC ADMONITION

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." — Rom. xvi. 17, 18.

When we consider the beseeching appeal of the apostle in connection with the express declaration of the Holy Ghost, in 1 Tim. iv. 1, warning the saints of the dreadful apostasy in the latter times, in which some shall depart from the faith giving heed to seducing spirits, and doctrines of devils, does it not become us to make diligent inquisition to see whether these very times indicated by the Spirit are not already upon us? The imploring tone of the apostle, and the "express" manner in which the Spirit in prophecy speaks, recalls to our mind the warning admonition, "See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven, whose voice once shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven, (the church.) And this word, Yet once more, signifieth the removing of things that are shaken, as of things that are made, that those things which cannot be shaken may remain." — Heb. xii:25-27.

It is of vital importance that we should know who the saints shall mark and avoid, lest they by mistake should mark and avoid those who are of their own kindred and household, and who, being weak or lame, should be turned out of the way, but rather let it be healed. The apostle has not failed to describe them in unmistakable terms, both by character and by their works, or fruits. — See 2 Tim. iii. 1-8.

In character, they are selfish, carnal,

dishonest, deceptive, seductive, specious, and in all respects calculated to deceive the simple or unsuspecting, and so causing them unwittingly to offend, and thus occasion offenses as well as divisions, where the pure, peaceable, gentle, meek and humble spirit of the gospel would lead them to follow after the things which make for peace, and things whereby one may edify another. By **marking** them, we understand the apostle to mean that we closely observe and scrutinize them, so that we may readily distinguish them from the orderly servants of Christ. For he says, They that are such, as should be marked and avoided, serve not our Lord Jesus Christ, consequently are not his servants; but serve their own carnal appetite. We are to observe the marks which the apostle has put upon them, and the mark by which our Lord has described them; for by their fruits, Jesus has said, his disciples shall know the false prophets which come to them disguised in sheep's clothing. They can no more promote the peace and harmony of the saints, than thorns or thistles can produce figs and grapes. This mark is plain and indelible, and as prominently stamped on them as was the mark which was put on Cain. They invariably produce disorder, divisions and offenses wherever they by their good words, fair speeches, plausible pretenses and deceitful workings, can gain the confidence of the guileless and simple of the children of God.

Paul has marked them in our text so plainly, that those who heed his admonition can scarcely fail to recognize the mark or description he has given.

They cause divisions. Now this is not all, for the truth itself will cause divisions, and divisions between truth and error, between Christ and anti-Christ, which must come; but the divisions which shall be caused by those whom the apostle has marked to be avoided by all orderly disciples of Christ, are divisions which are contrary to the doctrine which the saints have learned under the teaching of Christ and his apos-

bles. The primitive church, when organized at Jerusalem on the day of pentecost, continued steadfast in the apostles' doctrine and fellowship, for only in continuing in their doctrine could they continue in their fellowship; and the apostle John commands, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." — 2 John 10,11. This apostolic doctrine is the doctrine of God our Savior; it is spiritual, and can only be learned by those who are born of God, and taught by the Spirit. The natural man cannot discern it, for it is spiritually discerned. It is written of the bride, whose Maker is her Husband, the Lord of Hosts is his name, "And all thy children shall be taught of the Lord." — Isaiah liv. 13. And Jesus says, "Every man therefore that hath heard and hath learned of the Father, cometh unto me." — John vi. 45. The word **doctrine** means teaching, or that which is taught; and all that we have learned or can know of spiritual things, is what we have heard and learned of the Father by the teaching of his Holy Spirit in our personal experience, and through the gifts of the Spirit bestowed on the apostles, and those who by the same unerring Spirit are qualified to teach the quickened saints to observe all things whatsoever God our Savior commanded the apostles to teach them in his name. All other religious teachings are but the doctrines of men and of devils. The doctrine which the disciples of Christ, to whom this admonition is addressed, are to receive, is clearly and exclusively the doctrine of God our Savior, which they have learned in the school of Christ, under the tuition of Christ and his apostles. Now, if any cause divisions contrary to the doctrine of Christ and his apostles, as contained in the holy scriptures, they are to be marked and avoided.

Not only divisions, but also offenses, are caused by any and every departure from what we have learned of him who

is meek and lowly. Those who imbibe error, depart from the faith, give heed to seducing spirits and to doctrines of devils, do thereby offend against the laws of Christ, the cause of truth, and the peace of the church of God; and such offenses are caused by those who are to be marked and avoided.

Not only are those who are led into error by artful and wicked men, themselves captivated by the slight of men and cunning craftiness of those who lie in wait to deceive, but they are unwittingly drawn into the ranks of those who oppose the truth, so that, by reason of them, the way of truth is evil spoken of; and those who are contending for the truth are persecuted, falsely accused, and those who honestly desire to know and walk in the truth are prejudiced against it, and also against those who teach it. How fearful the exposure of the unguarded or simple who are drawn into antagonism with those who are suffering reproach and persecution for contending earnestly for the faith which was once delivered to the saints. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness, than after they had known it to turn away from the holy commandment delivered unto them." 2 Peter ii. 20, 21. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." — Matt. xviii. 7. How important it is that in approving or rejecting the doctrine held by our brethren we should be sure that we comprehend what they hold, and not be biased by favoritism or prejudice, and that we try what they teach by the unerring standard, the scriptures of truth. Never accept for the truth what we do not find fairly sustained by the word of God, nor reject as heresy what the scriptures do not condemn. We may not at all times

be prepared to judge and decide understandingly; in that case, let us wait and ask counsel of God, but never endorse as truth what we do not understand, nor denounce as heresy any sentiment, merely because we do not understand it. The most enlightened of the saints have still much to learn; we only know in part, and therefore it becomes us to be "swift to hear, slow to speak, slow to wrath." — James i. 19. Still we are not to be unstable or vacillating; but "Prove all things, and hold fast that which is good."

It would seem that the merest child in the kingdom may discern something of the spirit and tendency of those who minister to them, at least, whether their ministry has a tendency to edify, instruct, comfort, unite and promote the peace and fellowship of those who love the Lord; or, on the other hand, to produce discord, divisions, hard acrimonious and bitter feelings, alienation and prejudice against the servants and sons of God. A spirit that can make a brother an offender for a word, seize him by the throat, denounce him as a heretic, call him hard names, and labor for years to vilify and malign the character of all who differ from their peculiar views, cannot promote peace and harmony. When one can spend a lifetime in misrepresenting, distorting and censuring what another is said to hold, instead of preaching the truth in love, is it not clearly perceptible that such a course is calculated to cause divisions and offenses contrary to the doctrine of peace and good will which we have learned in the school of Christ?

Perhaps on close examination we all may be found faulty when weighed in an even balance. It is more than possible that we have none of us been as careful of the reputation of brethren as we are admonished to be. Have we each and all of us esteemed others better than ourselves? Have we all been perfectly sure that our eye has been free from a beam, when volunteering to remove the mote from a brother's eye?

Is it not possible that much of the

divisions which are now rending some of our churches and associations, has its origin in a misapprehension and misstatement of each other's views? Brethren who agree substantially in doctrine, do not always express their views in the same words. Some of our best brethren have but a limited or imperfect understanding of the exact lexicographic meaning of some words which are used in theological discussions; should their words be criticized severely, or should we not ascertain their exact meaning, before we denounce them as heretics and enemies to the truth?

We are strongly inclined to believe that much of the dissention that has disturbed the peace and fellowship of the brethren has been produced by a few mischievous, indiscreet persons, who seem to think they can elevate themselves by raising a prejudice against others, being envious of those who are held in higher esteem than themselves. These are described by the apostle as being "heady, high minded, FALSE ACCUSERS OF THE BRETHREN, and of the sort which creep into houses and lead captive the silly;" and like Jannes and Jambres, who withstood Moses, "men of corrupt minds, reprobate concerning the faith." Yet we are told they have a form of godliness, and are therefore the more likely to deceive.

We do not, we cannot believe there would be any radical difference among the experienced children of God on the subjects of the eternal vital union of Christ and his church, or on the subject of the new birth, or what is born again, on the Christian warfare, between the flesh and the spirit, on the resurrection of the dead, or on the eternal Godhead and begotten Sonship of our Lord Jesus Christ, or on the doctrine of means and anti-means, if Christians could perfectly understand the real sentiments of each other. We do not mean to say there are no wicked, heretical doctrines held and preached by those who profess and have a form of godliness; but we speak of those who honestly love and desire above all things to know the truth.

Very many have been alarmed, confused, misinformed, and thereby prejudiced against those whom they would truly esteem, love and fellowship, if they could correctly understand their real sentiments. Some, it is to be lamented, have darkened counsel on these subjects by words without knowledge, or by attempting to advocate what they do not themselves clearly understand; it would better subserve the cause of truth for such to refrain from the discussion until God shall give them clearer light, lest they undesignedly be found among those who cause divisions and offenses contrary to the doctrine which they have learned.

What we have contended for as the eternal vital union of Christ and the church, has not been that there was a vital union or union of life between Christ and the earthly nature of his redeemed people before their earthly nature existed; but rather, that the eternal (not Adamic or mortal) life of the church was with the eternal Father, as a unit, as one, and the self-same life eternally; and that this life which was with the Father was given to the chosen people of God in Christ Jesus (not in the earthly Adam) before the world began; and that none of the chosen people of God receive this life manifestly until they are born again, nor can they know anything of its power and blessedness until Christ who is their life is formed in them. As the scripture declares that this life is in Christ, and together with all spiritual blessings, was given to God's chosen people in him before the foundation of the world, hence the spiritual life and seminal existence of the whole elect was in Christ as a unit before the world began. This is what we have understood to be the meaning of our brethren who have contended for eternal vital union; and this unity of life and identity of Christ and his people are so fully and clearly stated in the scriptures, that we do not feel willing to believe any intelligent child of God will dispute or object to it. Yet, when our views are distorted and misrepre-

sented by others, the children of God may be disturbed and alarmed.

So also the subject of the birth, so far as the quickening power of the Holy Spirit and experimental development of it are considered, admits of no dissension. All understand the experience of it alike who are the subjects of it. We all know that we possess a nature that is born of the flesh, and if we are born again, we possess a nature that is born of God; that the one is depraved, conceived in sin, and is of the earth, earthy; and the other is born of the Spirit, and is pure and holy; that the flesh cannot produce spirit, nor does the spirit produce flesh; that the life which is born of the flesh is mortal, and must die, and that life which is born of God is immortal, and cannot die; and that all the chosen people of God are brought into manifestation by a first and second birth. Not a part of the man, but the same man who has been born of the flesh, must be born again, or he cannot see, enter in, or enjoy the kingdom of God. The first, or fleshly birth, has brought forth the fleshly nature which we all have in common with all mankind; and the new birth of the Spirit brings forth that spiritual life and nature which was given us in Christ before the world began. What is there in this sentiment that conflicts either with the scriptures of truth or with the experience of the children of God? Yet when this doctrine is distorted and misrepresented by designing or ignorant men, some are confused and alarmed, while their own personal experience demonstrates its truth. How important then that we mark the men who cause divisions and offenses contrary to this doctrine which every heaven-born child has learned, and avoid them.

Upon perhaps every point of the doctrine which the children of God have learned, cavilers may speculate, and display their fondness of controversy, by volunteering to explain to the world what others hold, preach, or believe, and scatter firebrands, arrows and trouble among the children of God. The admoni-

tion of the apostle in our text is that such men, whether preachers, or only retailers of scandal, be marked and avoided; and let us judge candidly of the truth or falsity of every one's sentiments as announced by himself, and approve or reject according as they are sustained or condemned by the scriptures of truth; and in forming our conclusions, it becomes us to consider whether the course pursued by those of whom we judge is calculated to unite, edify, comfort, build up and promote peace, harmony, love, fellowship and godliness among the saints, or to cause divisions and offenses. A fearful responsibility rests on some who have recently made themselves unenviably conspicuous in their persistent efforts to disunite and alienate the churches, associations and brethren who for many years have been unitedly endeavoring to keep the unity of the Spirit in the bond of peace.

Many who have long borne the marks by which the apostle has identified them, as causing divisions and offenses contrary to the doctrine which the saints have learned, are to-day mustering their forces for the avowed purpose of breaking the ranks of the Old School or Primitive Baptists, are even now calling for and crying, "A Confederacy!" But thus saith the Lord concerning them, "Associate yourselves, O ye people, and ye shall be broken in pieces." "Take counsel together, and it shall come to naught: speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy to all whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." — Isaiah viii. 9-12. Read also Isa. liv. 15-17: "Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and

I have created the waster to destroy. 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."

(Editorial by Elder Gilbert Beebe, Jan. 15, 1878.)

OBITUARIES

MRS. W. J. PAGE

Mrs. Mamie Page was born in Caswell County, N. C., the daughter of Mr. and Mrs. Robert Z. Gwyn. She passed away September 26, 1958, in Annie Penn Memorial Hospital, Reidsville, N. C. She was united in marriage to Mr. Willard J. Page in 1895, and they reared two sons and six daughters, who survive. Besides her husband and children she leaves nine grandchildren and ten great grandchildren.

Mrs. Page spent most of her life in Caswell County, but lived in Reidsville, N. C. for thirty-two years. She was a woman of quiet dignity, but with a ready and cheerful smile; a good wife, a good mother, a good friend, a strong character. She believed in salvation by grace, and possessed a hope of life everlasting. She loved to speak of the wonderful works of her Saviour, and was strong in the belief that the God of all grace controls all things, and causes them to work together for good to them that love him.

May faith comfort and sustain her husband, children and friends, causing them to feel that, "His grace sufficeth". Let us look forward to the appointed time when sorrows will cease, and all of the redeemed will be forever with the Lord.

"Through many dangers, toils and snares
We have already come.

"Tis grace has brought us safe thus far,
And grace will lead us home."

(It was my privilege to know this departed friend for many years, and we believe she departed in the triumph of a living faith in the Lord Jesus. She knew the God she worshiped, and worshiped the God she knew. May the dear Lord comfort the family who cared for her so tenderly. — D. V. Spangler.)

CHARLES THURMAN RIFFE

Charles Thurman Riffe was born May 23, 1889, in Greenbriar, West Virginia, and departed this life June 10, 1958, at his home in Chehalis, Washington.

He had lived in the State of Washington since September 1893. He had made his home in Chehalis, Washington, since 1952, having

lived in or near Riffe, Washington, the greater part of his life. He was a member of the Bethel Predestinarian Church at Riffe. He was the son of the late Elder Floyd L. Riffe and Ameda Riffe, who preceded him to their eternal rest.

Brother Riffe is survived by his wife and three sons: Quenton Riffe of Chehalis, Washington; Maurice Riffe, Chehalis, and Leslie Riffe, of Castle Rock, Washington. Three daughters: Agnes Riffe, Chehalis, Washington; Mrs. Dorothy Bakehorn, Peru, Indiana, and Mrs. Beulah Cooper, Kosmos, Washington. One stepdaughter, Mrs. Florence Beck, Moses Lake, Washington, two stepsons, Del Schoonover of Seattle, Washington, Elmer Schoonover in California. Also by one brother, Jesse Riffe, Renton, Washington; four sisters, Mrs. Rosa Coleman, Riffe, Washington, Mrs. Vernie Schoonover, Morton, Washington, Mrs. Maude Schwartz, Riffe, Washington, and Mrs. Elizabeth Collins, Tacoma, Washington; and twenty grandchildren.

During the few years that I had known him, he had been very much concerned for the welfare of "The Old Church" and seemed to feel a thankfulness for the memory of his faithful father and mother. One could discern his appreciation of being blest by the power of Almighty God to have been born in such a home, for he spoke frequently of the many trials and tribulations his father and mother bore so calmly. It was his last request to the writer of this sketch to stand firm and serve the old Church that he loved so much. So we must be reconciled to God's will, for he is only gathering his jewels in his arms of love; and there they sleep in peace until that glorious morn when they shall all be awakened to be made like him and see him as he is and be satisfied. And then, and only then can we say, "Oh, death, where is thy sting; Oh, grave where is thy Victory!"

"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 shall we ever be with the Lord. Wherefore comfort one another with these words."

Written by one that will miss his counsel and love in our little church.

Elder E. J. Attebery
Box 92, Route 1
Hermiston, Oregon

MARY ELIZABETH CHEATHAM KELLY

My mother, Mary Elizabeth Cheatham Kelly, was born September 2, 1871. She passed from this world June 12, 1958, making her stay here 86 years, 9 months and 12 days.

Mother was married to Curtis Calvin Kelly October 2, 1890. To this union, five children were born, and all survive. They are: Mrs. Vera Davis, Greenville, Alabama; John Curtis

Kelly, Birmingham, Alabama; Mrs. Charles Porterfield and Mrs. Nannie Cassady, Fort Deposit, Alabama; and William Jackson Kelly, Mobile, Alabama. She had twenty grandchildren, thirty-three great grandchildren and two great grandchildren.

She was a firm believer in salvation by grace and grace alone. She attended her church meetings as long as health permitted, was cheerful and enjoyed her friends and relatives to the end.

The funeral was held in the Moriah Church where she had been a member for 52 years. She was laid to rest by the side of her husband, who preceded her to the grave 31 years.

BE IT RESOLVED: That a copy of this be placed in the Church books also that one be sent to the Signs of the Times.

Elder Sam H. Dean, Moderator
Sister Enna M. Porterfield, Clerk

MRS. LOUJINNIE F. H. BISHOP

Mrs. Loujinnie Frances Hunt Bishop, of 836 Hamilton Ave., Roanoke, Va., was born April 1, 1872, at Glade Hill, Virginia. She was the first of 13 children born to Andrew Hopkins Hunt (Nov. 30, 1845-Jan. 5, 1918) and Wilmoth Frances Perdue Hunt (Feb. 5, 1855-Jan. 16, 1939), of Glade Hill, Va.

Mrs. Bishop united with the Primitive Baptist Church of Bethel in Franklin County, Va., in 1889, at the age of 17 years. She moved her membership to the Roanoke Primitive Baptist Church November 2, 1901, and lived in sweet fellowship with her church for 69 years. She lived with her parents at Glade Hill until her marriage to John Marcellus Draper on January 20, 1897, at the home of her parents, by Elder John C. Hall. During the ten years of this marriage to Mr. Draper there were five children born, four of whom survive: Mrs. Hilda Whitley, St. Petersburg, Fla., Asa Hunter Draper, Roanoke, Mrs. Beatrice Johns, Blacksburg, Va., and Mrs. Janie Pannell, Roanoke. This marriage ended with the death of Mr. Draper on March 17, 1907. She remained a widow for four years, then married John Francis Bishop on September 27, 1911. There were no children born to this marriage. After twenty-seven years of their married life together, Mr. Bishop passed away February 21, 1938, and she remained a widow the rest of her life; and made her home with her youngest daughter Mrs. (Janie) Norman S. Pannell.

Mrs. Bishop was visiting her daughter, Mrs. Sidney Whitley and husband, in Florida, when she was suddenly stricken with a cerebral hemorrhage, and died six hours later. During this time she seemed to be in heaven, talking with her Saviour, and repeating scriptures until the last. This was April 16, 1958, at the age of 86 years, 15 days. Her body was returned to Roanoke, and her funeral was held

at the Roanoke church April 19, 1958. Services were conducted by Elder Randolph Perdue and Elder O. K. Tench, with interment in Fairview Cemetery.

Mrs. Bishop left a beautiful letter for her four children, and instructions for her funeral and burial, naming the following deacons of her church for pallbearers: Landon Hunt, Cleve Turner, Dan Lynch, Robert Shelton, Norborne Akers, and P. D. Divers.

Besides her four children, Mrs. Bishop is survived by the following sisters and brothers: Mrs. Ella Dillon, Roanoke; Ben Hopkins Hunt, Ennis, Mont.; Mrs. Muzetta Ashworth, Lashmeat, W. Va.; Isaac Hunt, Red Wood, Va.; Isa Maude Byrd, Matoka, W. Va.; Mrs. Clara Harrison, Glade Hill, Va.; and Buchanan Hunt, Roanoke; also John Andrew Hunt, Missoula, Mont., who died the day she was buried.

DEACON C. E. EVANS

The Lord has removed from our midst Brother C. E. Evans, he having passed away December 11, 1958. He was the son of the late Elder C. T. and Emma Tolbert Evans; and is survived by his wife, two daughters, one son, six grandchildren, and one great grandchild. Also by four sisters and two brothers.

Brother Evans united with Malmaison Church in August, 1908; and upon moving to North Carolina he was granted a letter, and united with Pleasant Grove Church. Upon coming back to Virginia he united with Fairfield Church, and later Strawberry Church in 1939; and at the June meeting in 1946, he came back to Malmaison, and remained there until his death. He served as a deacon for many years.

His funeral was conducted by his pastor, Elder O. K. Tench, and interment was in the family cemetery near Malmaison Church.

BE IT RESOLVED, That we extend our sympathy to the bereaved family, and pray that the Lord may be pleased to bless his family and give them strength to press on, and to know that He doeth all things well; and be it

FURTHER RESOLVED, That a copy of this be sent to the *Signs of the Times* for publication; a copy be placed on our church book; and a copy be sent to the family.

Done by order of the church at Malmaison at her March, 1959, meeting.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

NANNIE BELL (PERDUE) SMITH

Nannie Bell (Perdue) Smith was born January 21, 1893, and died December 16, 1958. She is survived by her husband, Pancey Monroe Smith, and six sons and one daughter: P. D. Smith, Bill Smith, Randolph Smith, Reuben Smith, Frank and Alfred Smith, all of Roanoke, Va., and Mrs. Kenneth Long, Char-

lottesville, Va.; also by eighteen grandchildren, and one great grandchild.

She was not a member of the church but was a strong believer in salvation by grace, for she had had a hope for many years.

She will be greatly missed by her family and friends.

Her neice,
Mrs. P. G. Divers

LYDIA MATHIAS MEADS

My dear mother, Lydia Mathias Meads, was born May 17, 1874, and died January 14, 1959, making her stay on earth 84 years, 7 months, and 28 days. She was married on October 2, 1893, to John Stanton Meads, who later was ordained an Elder in the Church, and who died on February 12, 1911, at the age of 63 years. To this union were born eleven children — eight sons and three daughters, all of whom survive her. She is also survived by one stepson, two stepdaughters, sixteen grandchildren, thirty great grandchildren, and other relatives.

She joined Flatty Creek Primitive Baptist Church, by letter from Elam Church in Currituck County, June 22, 1895, and remained a faithful member thereof until death.

Mother was not a great talker on religion, and much of her time during her last days was spent alone. However, I heard her say that she was not afraid, that she felt that Jesus was with her. In the writing of my dear father's obituary, she evidenced a firm belief in the finished work of her risen and glorified Redeemer, who is now seated at the right hand of the Majesty on high. We are satisfied that it is well with her soul, and that our loss is her eternal gain. So we feel to say, "Sleep on, dear mother, until that blessed morn, when thou shalt hear that sweet voice calling thee to come forth, and when we hope to meet thee again to dwell with thee forever in that happy home of the blessed."

May the Lord bless each of the children, and give them faith and hope in the Lord Jesus Christ, whom to know is life eternal.

Funeral services were conducted by Elders A. B. Ayers, I. S. Conner, and R. B. Denson, who spoke words of comfort to the bereaved family. The hymn, "Why do we mourn departing friends?" was read. The body was laid to rest in the family burying ground to await the coming of the Lord of glory to raise the dead, "When all His saints shall see the glory of their living Head," and reign with Him eternally.

Done by order of the church in conference, January 24, 1959.

Catherine M. (Cartwright) Vass

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., JUNE, 1959

NO. 6

My Father, how I long to be
From sin and earth's afflictions free.
Oh send Thy Spirit from above
And draw me with the cords of love.

Thou knowest all my grief and care,
Oh give me strength my cross to bear.
All things are possible with Thee,
And Jesus is my only plea.

A monument of grace I stand
Though dwelling in a barren land.
Come Heavenly Father from on high
And hear my supplicating cry.

There is a field of pastures green,
The vulture's eye hath never seen;
The Lion's whelps have never trod
The glorious path that leads to God.

That blessed path I fain would tread
When by Thy Holy Spirit led.
Help me, dear Saviour, Thine to be,
And evermore to dwell with Thee.

A stranger and a pilgrim here,
I oft-times shed the secret tear.
May I in Thy dear image shine
And realize that Thou art mine.

Oh may I closer walk with God
And meekly bear the chastening rod;
Thy word of love in me fulfill
And reconcile me to Thy will.

Give me the ear of Samuel, Lord,
Alive and quick to hear Thy word.
Help me to answer at Thy call,
Be Thou my strength, my stay, my all.

And when I tread through death's dark vale,
Let sin no more my thoughts assail.
Oh wash me in Thy precious blood
And save me through a Saviour's love.

The time of my departure's near,
With Christ my Lord what need I fear?
He'll bear me to that world above
Where all is peace and joy and love.

The sting of death He hath destroyed,
The saints in Him are glorified.
Redeeming love shall be my theme,
That saved me from the power of sin.

'Twas Christ began the work of grace,
And saved me from a fallen race.
In gratitude my prayers ascend
For grace will keep me to the end.

And if my Lord hath made me free,
Then who shall lay a charge at me?
The Son of God for me was slain
That I, though vile, with Him should reign.

Oh may I then with loved ones meet,
Who bow before Thy mercy seat.
I'll leave behind the things of time
And feel and know that Thou art mine.

My children, Lord, I leave with Thee,
Oh may they humbly follow Thee.
Help them, dear Lord, when in distress
To plead a Saviour's righteousness.

I'll praise the Father, praise the Son
And Blessed Spirit, three in one,
Who saved me from my lost estate
To see the joys that there await.

Ada J. Saunders (Deceased)

(Written while in great sorrow)

R. F. D. 6,
Fayette, Alabama

Dear Brethren:

Enclosed you will find \$5.00 for the renewal of my subscription to our paper. We have been reading the Signs for a number of years, and find that we get a great deal of comfort from the many good articles recorded therein. Hope that the Lord's blessings may provide in such abundance that our paper will continue to be sound, and a source of communication to be desired by all Old Baptists, who are lovers of the doctrine of God our Saviour.

The brethren in this section are but few in number, but we believe that they are at this time continuing to contend for the same doctrine and practices they have ever contended for; at least we know that as far back as we have personal knowledge of their beliefs and practices, they are the same today as then.

We trust that when you are given a mind, you may remember us in our section as poor, dependent and unworthy creatures of the dust, in hope of life and immortality through our Lord and Saviour Jesus Christ.

Your brother in humble hope,
(Elder) H. M. Brock

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER SEVEN

THE ORDER OF CHRIST'S PRIESTHOOD

“THE LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedec.” (Psalms 110:-4) “I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.” (Psalms 2:7)

So the Son of God is a priest after the order of Melchisedec, a priest forever, and made such a priest by the solemn oath of Jehovah, who will not repent. The Son of God is, therefore, unchangeably established in his priesthood, and all pertaining to it is likewise ordered and sure. Nothing whatever belonging to this priesthood shall ever be disannulled, changed or amended, but all is “ordered in all things and sure.” The oath of the Lord God, who changes not, nor repents, has made it as firm as his holy throne. “Forever, O Lord, thy word is settled in heaven.”

“This day have I begotten thee”, is the day of Christ’s resurrection and triumph over all the power of darkness, and which perfectly qualified and prepared him to be crowned with glory and honor as the Son of God with power, and Priest and King forever. Paul says of the Son of God, Jesus Christ our Lord, that he “was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the

dead.” (Romans 1:3-4) Paul also said, “And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.” (Acts 13:32-34)

So the man Christ Jesus was the manifested Son of God with power as begotten from the dead, to die no more. Of Christ’s resurrection from the dead as the declared Son of God, it is written again: “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.” (Romans 8:29) “And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.” (Col. 1:18-20) In support of all this divine and glorious truth, the Son of God in his glory said to his servant John, “I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.” (Rev. 1:18)

Now, all this revelation or manifestation of the Man of Nazareth in his finished work in the flesh, and resurrection unto an endless life and glory as the Son of God with power, was in fulfillment of the above decree and immutable oath of the God and Father of our glorified High Priest. Our merciful God has thus made his exalted Son a priest after the order of the priesthood of Melchisedec, which is very unlike the order of Aaron’s priesthood. And now, therefore, it will both instruct and comfort us to seek a true understanding of

the order and nature of the priesthood of Melchisedec, and its difference from the order of Aaron's priesthood, both being of Divine appointment and order, and also somewhat typical of the divine priesthood of the holy Son of God, as has been pointed out.

"A priest forever." This is the special and divinely excellent feature of Melchisedec's priesthood; and this was one signal weakness of the Levitical priesthood; for it was not enduring, but so transient that it has long since passed away forever, because it was only a shadow. But, strange as it may seem, many devotees of religious worship have ever preferred ceremonious forms and unsubstantial shadows, rather than that which is real and abiding. For this cause the religious world is carried away with showy rituals, worldly wisdom, human philosophy and outward morality, which may gratify and please the fleshly mind, even of some who have fled to Christ for refuge, but all of which are as chaff to the wheat. But the priesthood and ministry of the Son of God are abiding, divinely substantial and perfect, and also perfecting in all the true worshippers in this priesthood; for Christ's priesthood is as enduring as the days of heaven, and it has no end. Death soon removed Aaron as high priest, and also his successive sons after him, until Christ came, when that entire ministry and its corresponding covenant vanished away, as the fading stars and moon when the sun mounts the skies and darkness flees.

So superior was the priesthood of Melchisedec to that of Aaron, and thus it stands out alone in the typical heavens as a faithful and true witness to the everlasting priesthood of the Son of God, who abideth a priest forever. "And being made perfect, he became the Author of eternal salvation unto all them that obey him; called of God an High Priest after the order of Melchisedec." (Heb. 5:9-10) "And they truly were many priests, because they were not suffered to continue by reason of death: but this Man, because he continueth

ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:23-25) The priesthood of the first covenant had not this power and glory, for it could not put away the sins of the people, nor save them from death.

Another divine excellence of the perpetual priesthood of the Son of God is, he was made High Priest forever with an oath, "in which it was impossible for God to lie," repent or change; and thus Melchisedec, the wonderful type, was "priest of the most high God; . . . having neither beginning of days, nor end of life; but made like unto the Son of God: abideth a priest continually. . . (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec.)" (Heb. 7) Thus it is proven that neither sin, nor Satan, nor the law of sin and death, can ever possibly defeat, change or cause to fail the holy priesthood of the Son of man, who with the righteous oath of the unchangeable Jehovah is a priest forever after the order of Melchisedec.

Still another most wonderful and essential peculiarity of Melchisedec as a sublime type of our High Priest was, he was King of righteousness, and King of peace. He thus united in himself this twofold office and ministry, with all the dignity, power and divine excellence and success belonging to them in their fullness of perfection. After this order the oath of God consecrated his Son our Priest and King forever. In this both the power and love of God towards the people of his covenant are richly and mercifully made known to us, even beyond the reach of finite thought.

"Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his sovereign will."

The high priest of the first testament was divinely appointed to make atone-

ment for the sins of his people, and then to intercede with God for them, in which he was a type of Christ; but he had no authority to reign over his people, neither could he bring them into the heart-given love and service and worship of God; for he was neither a king of righteousness, nor righteous himself. Thus he was imperfect.

In all these things Melchisedec was a far better type of the Son of God, and the order of his priesthood much nearer the perfection of the everlasting priesthood of him who has swallowed up death in victory, and reigns over the house of Jacob forever. For our successful High Priest sits at the right hand of the Majesty in the heavens, and is crowned the King eternal and immortal, and all the angels and saints of God serve and worship him. Our Redeemer's kingly office and work, then, support and give success to his perfect sacrifice and intercession in his priestly office; while his finished reconciliation in his priestly office supports and gives virtue and right to him as King upon his holy throne of power, so that it was long written of him, "A King shall reign in righteousness." And now, as the anointed High Priest and crowned King, the adorable Savior, the crucified Man of Nazareth, the Son of Mary, the Son of David, the Son of the Highest "must reign, till he hath put all enemies under his feet."

In the full accomplishment of the salvation of "his people from their sins," and in making them wise unto salvation, that they may know "the only true God, and Jesus Christ," whom the Father sent, our blessed Lord, in whom all fullness dwells, is as well the holy Prophet of his dear people as he is their atoning Priest and reigning King. This is divinely and joyfully wonderful and blessed, and it worthily entitles this child that was born unto us to be called, "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6) "For in him dwelleth all the fullness of the Godhead bodily." Therefore Jesus is the Three-One-God,

the Father and Son and Spirit, in the one Person of the God-Man, who reigns upon the meditorial throne of his glorious power. And so he is three-one in his glorious work and dominion as Prophet-Priest-King, in which he is the infinite fullness of Wisdom and Righteousness and Power — is SALVATION.

Christ, the glorified Man, as the Prophet, was neither represented by Melchisedec nor Aaron, and we must look away from them for a typical prophet, and this one is Moses, who prophesied of the Messiah to his brethren. For they entreated that they might not again witness the great fire upon Sinai, nor hear the voice of God; therefore Moses said to them, "And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:17-19) For God had made Moses very great in Israel, as his prophet unto them, their law giver and mediator; and through Moses he revealed and made known to them his covenant, and laws and counsel. Thus Moses ascended up to God and God came down to him on the holy Mount, showed him his glory, and talked with him as a man to his friend. This was very wonderful, and thus Moses was more highly honored and favoured than any other man on earth, except the man Christ, who was "like unto" him. Moses also was the meekest man on earth; and in this he was like unto him who said "I am meek and lowly in heart." Neither did Moses seek honor of men, in which he was like Jesus; for the God of his people called and sanctified Moses, at the burning bush, clothed him with dominion and power, gave him Aaron his brother, as his mouth and minister — as he gave the Spirit to reveal the things of Jesus to his brethren — and then sent him down into

Egypt to free his enslaved people, and lead them up into the goodly inheritance. Thus was the faithful Moses a prophet like unto Jesus the Son of God, who said, "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." (John 6:38-39) "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:1-6)

Thus truly did the servant Moses typify the Son Jesus in his prophetic office and its successful fulfillment, and also largely in his mediatorial office and work. In the infancy of Moses he was a striking and touching figure of the infant Jesus, for each of their lives were sought by the rulers; and it is a striking coincident, that as the infant Savior of his people was sent down into Egypt for personal safety, so Moses, the typical infant deliverer of his people was likewise divinely sent into the house of Pharaoh for personal safety. And of Moses and the house of Israel the word of God was as true as it was of Jesus, "Out of Egypt have I called my son." And so Jesus followed the typical Moses from Egypt up to Canaan; but as the typical deliverer must die, before his people could be led through the bold Jordan and be saved in the typical kingdom of God, so also must Jesus die with-

out the gates of Jerusalem, that his people should enter into his Father's kingdom and be saved from the hand of their enemies. Moses beautifully represented Jesus in the days of his flesh unto death; then, succeeding Moses, Joshua (meaning Jesus or Savior) was a type of the risen Savior, and he led his people through Jordan into the kingdom God gave them.

(Chapter eight next month)

LETTERS OF A CANADIAN SISTER

January 27, 1951

Dear Friends:

It would appear that I've not been appreciative of your letter, replying to my inquiry of the Scripture, "Occupy till I come." It gives me thoughts, going back over the road, gathering up the fragments, reviewing, as it were, and being "almost persuaded" that it is God working in me both to will and to do of His good pleasure. I recall now when I feel it must have been the hand of the Lord upon me, and when He puts His hand upon one there is no resisting. I was brought down, down. I struggled against it, shrugging my shoulders, as it were, saying I would not have this bothering me, but the more I tried to rid my mind of these thoughts the deeper depths I went down into, until I was made to know and feel the very thickness of that Egyptian darkness, to know what it was to be crushed between the upper and nether millstones, until all I could say was, "Where shall I go and what shall I do?" I was brought to the end of the road, all undone and was made to cry out, "God be merciful to me a sinner." As time passed on I have felt too that I was brought to the place where I was given peace, a "Peace that passeth all understanding." I rested in that for such a long time, being satisfied just to rest in peace and love, having no other desires. After awhile a desire came to me that I wished to tell the friends that I could say, "I know

that my Redeemer liveth," that my Beloved was mine and that I was His. Something said, "What more do you want besides." I replied "What more?" I think I told you once before how I felt the singing of the birds throughout the land, that I was leaping over the mountains and skipping over the hills, running and not weary, walking and not faint.

Thus the years have passed. I never can forget the travel and suffering from the darkness of mind, neither can I forget the joy in peace of mind.

For the past couple of years I find myself so restless and at all opportunities am reading and searching the Scriptures. As I've re-read the Scripture, "And you hath He quickened," and on down through the chapter it says "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." At one time I had been given a desire to go to the Church. I felt myself running, but when the time came to go, this desire was all taken from me. Often have I questioned why I have been led to the banks of the stream, then left standing there all these years. It makes me full of doubts, that this has not been a work of grace within my heart, yet I cannot give up crying, "Oh that the Lord would guide my ways. Lord, undertake for me, Lord, help me." Friends, Why have I written this? Perhaps, Elder Ruston, because you are my Pastor, and Mrs. Ruston my Pastor's wife.

With love,
Flo Fegan

Dear Pastor and Mrs. Ruston:

Ever since my baptism I've been wanting to write you, as my mind is being occupied with the wonders of the day, July 1st. My little hope was from the June Meeting until the day of my baptism, in the words you had preached from, "And the glory of the Lord shall be revealed." It was a trying week of tossing to and fro with no definite place to stand. All the way home from the

June Meeting our conversation was that I might be given courage to go to the Church, telling me "to go home to your friends." I felt I could not. Wednesday I felt much the same, yet something seemed to be urging me on and by evening I felt I must telephone you. Then when the arrangements were all made, that night I became full of confusion. During the night I had a nervous chill, as I thought I had done wrong in allowing you to make these arrangements, and now, what was I to do? I consoled myself with the thought that others were going before the Church, therefore the preparations were not in vain. Saturday, although still fearful, I felt that the word had gone forth and I must go on, but my mind was so barren and empty, I did not know how the Church could receive me. Sunday came with me still having an empty mind, and if anyone went forward and spoke in an awkward stumbling way, that person was me, yet the Church took me in! To me my baptism was beautiful. I had no fear nor nervousness, rather I went down into the water gladly and willingly with my back to all former things, having no thoughts for those upon the shore, only walking to that place to be buried in baptism and to be raised to walk in newness of life. Since, my days have been happy and peaceful, not a cloud in my sky, all the day long singing in my heart, making melody, communicating with my Saviour. The hymn, "Down to the sacred wave," stays with me. Then the other morning I woke singing in my heart, "Father, we'll rest in Thy love."

As I look back over the years, it has been a long, long road of doubting, sometimes hopeful. It is years ago that the words, "Thou shalt be willing in the day of my power," came to me; then in the evening of the same day the words were added, "Lo, I am with you alway." For some time I was reconciled to wait, but as the years passed by, I thought I had just applied those words to myself. It was after the May Meeting of this year that I again became exer-

cised about going to the Church. I wanted to go at the June Meeting, then be baptized at Lobo in July. I kept those thoughts to myself, fearing as always before, likely I would come away again and not go before the Church. I did not want to keep on deceiving the people. They showed such fellowship for me, for which I was not worthy. Then when you expressed your thoughts, which were also mine, it broke me up, that I felt it must be from the Lord. In all I was strengthened and encouraged and went forward. Now my prayer is, "Lord, keep me and guide me, let me stay in the skies as it has been such long years of doubting." To me it seems as though the fulness of my time came, in the end, suddenly, and the only way I can express it is in the Scripture, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." Also my mind is busy going back all the way, picking up the fragments as I journey along, having forgotten some, which are now brought back to remembrance, giving me enjoyment. I must close, I just wanted you to know how happy I am.

With love,
Flo Fegan

EXPERIENCE

I humbly hope that what I am about to write is an experience of Grace. As far back as I can remember I wanted to be a Primitive Baptist; and asked the Lord to guide me in writing about the little hope I hope I have.

When I was around 22 years old, I dreamed that someone got after me and chased me across a wide river. It had a narrow bridge, just wide enough to walk over. They ran me to the end of the bridge, and when I got there, there were two big doors: I couldn't open them, but the doors came open, and behind these doors were two little iron gates. They seemed to be about large enough

for a baby to go through; and behind these gates were two bright lights — the brightest lights I ever saw. I knew I couldn't get through those gates, but I heard a voice say, "There is the way, the truth, and the life; but no man can enter except by Jesus Christ." I turned around, and thought I would go back, and saw a man standing there. I asked him if he was a Primitive Baptist, and he said, "Yes". In the dream I thought the man was Dr. Hurst; and then I awoke.

Some years later my husband was running a threshing machine, and was away at nights. I had three or four small children, and was afraid to stay at home without him. Something awoke me one morning, and I said, "Lord have mercy on me; what will I do? I don't have a friend in the world, everyone has forsaken me, even my husband." It seemed there was something hovering over my head, and I heard these words, "I the Lord watch over you as a mother would her little babe." I did not know what to think about it, but I wanted to tell someone about it.

Several years after this, before one of my babies was born, I got in so much trouble I thought I would die. When my baby was delivered, death was all I could think about. I went to sleep thinking about it, and awoke thinking about it. I thought I could die at no other time than when my baby was delivered.

One night I asked the Lord if he didn't promise to watch over me; and I heard a voice say, "Let the grace of God be shed abroad in your heart." This time I went to my brother Lewis and told him what I had heard; and he tried to console me, and said that it was the working of the Lord. As I traveled along, troubles seemed to get worse, and it seemed I couldn't bear them. I thought I was loosing my mind, and my husband's people thought I was losing it too. One night after I went to bed (it seemed I always tried to pray after I went to bed), I tried in my feeble way to pray. I asked the Lord if it be the grace of God working in my heart, to

show me in a dream. I went to sleep, but did not dream anything. I went to sleep again, and I thought I was at my father's house. My brother Lewis and I were together coming down a steep hill at the back of the house. I saw my mother and grandmother, who were dead, in the back yard. My mother was in the form of an angel: she was white as snow; and my grandmother was lying down, and she was in the form of Jesus Christ. I ran, leaving my brother, and fell down at my grandmother's feet. I thought I said, "Lord save this little damsel." And my grandmother said, "Why it has been saved." Then mother said to me, "Aren't you in great trouble." And I said, "Lord, mother, it is worse than being in prison." Then my grandmother said, "Why, it is the Spirit of the Lord."

When I awoke, I thought my prayer had been answered, and that I would not have any more trouble; but I was wrong, for the next morning I awoke as troubled as much as ever. But sometime during the day, I picked up the Bible and opened it, and the first thing I saw was the Book of Psalms. It seemed that I read these words, "A man under conviction is likened to a man in prison." I will never forget them, though I was not able to find them again. When I saw those words, it seemed that something was hovering over me, and it left and went up. I felt better, and said surely there will be peace, but there wasn't until my baby was delivered, and I was so happy, I felt like I was flying.

And I said, "Lord, if I die, let me die; I will die happy." I have never been as happy in my life. I have had troubles since, but they are not the same. I do not think we ever get rid of our troubles. I know I said to my father that I would gladly give the world, if I had it, to just go back and feel like I once did. He said that we all would if we could.

(Written by Nannie Bell Smith of Roanoke, Va., January 16, 1954, and left to her family. See obituary in May issue — Ed.)

321 25th St. S. W.
Birmingham 11, Ala.

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Mat. 16:18).

This being a most positive statement spoken by the One who possesses all power in heaven and earth, we then can be sure this church was established and, unless the gates of hell have prevailed against it, surely it is in existence today. I think that it would be safe to say it stands separate from all the other isms that are so prevalent in the world today.

Even though these isms have divided and subdivided into so many different names, they all hold to the same principles or doctrine, which is based almost entirely on the good works of the creature and have been incorporated into the mode of practice by almost, if not all, of the modern religious world. They gladly admit adherence to their freewillism, chance isms, and all other isms which seems to me to be in direct opposition to all scriptures pertaining to the true church. Since it is impossible to hinge any conditions on the wills and shalls of God, surely these doctrines have their origin in the natural mind, based entirely on carnal reasoning. This kind of doctrine is attractive to those who are looking to an arm of flesh for their salvation.

We find that Jesus is "to save his people from their sins", and since there is not any mention made of saving part of them, we believe they shall all be saved. In order for this to be true there must of necessity be a salvation that would reach to all the ends of the earth, one that does not stop when the money runs out, is not hampered by political or other difficulties that arise from time to time which would keep the salvation from reaching those in remote regions and those that were unlearned. Therefore, thus saith the Lord God, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone,

a sure foundation: he that believeth shall not make haste." (Isa. 28:16).

This is a solid foundation, indeed. Have you not found it so? A tried stone, not one that we have to try out from day to day, but tried and found to be solid, for "this is my beloved Son in whom I am well pleased," and His building is fitly framed together, and those embraced in this work are secure indeed, and they are made to observe its bulwarks and to know and see that there are not any weak spots that their flimsy props would help or make more secure.

We would be in a pitiful condition indeed if we were left to attain eternal life by the works of the law since it demands perfection, seeing that man at his best state is altogether vanity and all of our righteousness is as filthy rags in His sight. Thanks be unto God, in due time the Saviour came and satisfied to a jot and tittle, thereby freeing his people who were so helpless to recover themselves. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness and sleep in the woods, and I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." (Ezek. 34:25, 26)

Yes, they shall come down in his season and there are other times when it seems we feel to be cast down and to be strangers wandering around in a strange land, seemingly with no sense of direction, with destruction on every side. It is then that we are forced to say with Job, "Behold, I go forward, but he is not there; and backward, but I can not perceive him; on the left hand, where he doth work, but I can not behold him; he hideth himself on the right hand, that I can not see him; but he knoweth the way that I take; when he hath tried me, I shall come forth as gold." (Job 23:8, 10) There is always that little hope, that enables us to look forward. Job's travels, to

me, are a good picture of God's people in a spiritual way, for it seems at these times, when we are so low in the valley of despair that this little hope takes on a new value, more precious than anything else in the world.

May the great God of heaven make us always to realize that it was He that took on the likeness of sinful flesh and went to the cross in our stead and hath saved us and washed us in his own blood, whereby we may be where he is forever. My heart's desire is to always give all the glory to whom glory is due, and to keep constantly in mind the source from which all blessings flow. I do not feel myself in much of a condition to do any trading, for if there is indeed and in truth one that feels as was the servant who found himself ten thousand talents in debt and nothing with which to pay, it is I. Yet, I am glad, when God makes me glad, that God's people were not tried in a court of justice but rather that God had mercy on them.

I see that I have written too much. I do not want to worry any one. You may do as you see fit with whatever I have said.

Remember me at the throne of grace, for I am a needy creature.

Love to all,
Claude Hand

PLEASE NOTE

Mrs. W. D. Fooks, of Salisbury, Md., lost a coat at the Salisbury Association in October, 1958, while attending the Association at Delmar, Delaware. The coat was taken by mistake by someone at the restaurant where lunch was served. Someone left their coat and took hers. Will the one who made the mistake please contact the office of the Signs, and the exchange will be made. — Ed.

STAUNTON RIVER UNION MEETING

The Staunton River Union Meeting is appointed to be held with the Banister Springs Church the fifth Sunday and Saturday before in May. The church is located on Highway 29, three miles South of Chatham, Virginia.

All lovers of the truth are invited to meet with us.

W. J. Oaks, Clerk

Danville, Virginia

June, 1959

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EDITORIAL

"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." Matthew 11:28-29.

Our Lord, in the three verses preceding our text, clearly declares, firstly, the Sovereignty of God in hiding the truth from some and in revealing the truth to others; secondly, showing Himself in full accord with the will of His Father by a dutiful submission expressed in the verse, "Even so, Father: for so it seemed good in thy sight," and thirdly, "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."

In John 17:1-2 our Almighty Saviour said, "Father, the hour is come; glorify

thy Son, that thy Son also may glorify thee: As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him." In John 5:25 Jesus said, "Verily, verily, I say unto you, 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." It is this same person who in our text says "Come unto me." This is not an invitation, but it is the Word of Him who said "Let there be light: and there was light." It is a command to certain characters, and it is given at a certain time. Those to whom this word comes are heavy laden under condemnation of God's holy law, a law that was given that the offence might abound, it said "do, do." All that ever came into this world, born of a woman, except Jesus, were conceived in sin and shapen in iniquity. The Word rightly says, they are dead in trespasses and sins and are led captive by the devil at his will. Our Lord Jesus is stronger than the devil, and the devil's slaves have no will that they can call their own.

Our Lord read His commission in Luke 4:18-19. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord." These are led of the Spirit and are made to see their lost condition. They may, for a wise purpose, be left to follow blind guides, and to try remedies that are of no avail. Luke 5:25 tells of a woman who had an issue of blood twelve years. The life of the body is the blood and so she was dying and fearing death for twelve long years. She "suffered many things of many physicians and had spent all that she had, and was nothing bettered, but rather grew worse." What a case hers was for the Great Physician! While it says she came after she heard of Jesus, we know and believe that it was Jesus who said to

her, "Come," and gave her faith to believe that He could make her whole. Jesus has the commission to say "Come" and His come will bring them to Him for what He alone has to give, "I will give you rest."

While under the law there is no rest, the sinner quickened to see his state by nature will labour hard, and as light shines upon the way he has come, the iniquities of his heels (past life) will encompass him about and Satan will tempt him to despair. Such a person might have been under the sound of the gospel all his days, yet never understood what the servant of God was talking about, and now that his eyes are opened he knows what the hymn means which says, "I go and come, see others blest, pity myself and mourn." Jesus came to save such and did save them, but they must wait the appointed hour. Men may say "Jesus saves," he does, but a true-born child of God knows that he has no right to take the letter of the Word as his, unless Jesus speaks it to him. Our Lord has many ways of saying "Come unto me," and when He speaks, it accomplishes what He pleases and prospers in the thing whereto it is sent. Isaiah 55:11. He who became a curse for them, gives them rest from the curse of the law, He commands deliverance to the captive. How sweet are the words from His mouth, "I will give you rest."

How well the writer remembers, while a student in London, England, many years ago, burdened and distressed above what he felt he could possibly bear, when all hope that he could be saved seemed cut off, Jesus Himself said, "Thy sins WHICH ARE MANY are all forgiven thee." What joy and comfort came with those precious words. I could stand up straight, for my burden was gone and my heart was filled with songs of praise. I sang "Thy mercy in Jesus exempts me from hell; Its glories I'll sing and its wonders I'll tell: 'Twas Jesus my friend, when He hung on the tree, Who opened the channel of mercy for me." "On the wings of His

love, I was carried above all sin and temptation and pain; and I could not believe that I ever should grieve, that I ever should suffer again." This surely was a time of love, and one could say with Simeon, "Lord, now lettest thou thy servant depart in peace, according to thy Word; for mine eyes have seen thy salvation." We soon found that we were still in a world that we had to face, a world that knew Him not, but this season of joy was a sweet foretaste of a life to come.

We have been writing of a rest that Jesus gives, but from here on we want to speak of a rest that we find unto our souls, as we are, by grace, enabled to take His yoke upon us and learn of Him, for although He, by His mighty power, has delivered us from Satan's yoke and the demands of a just and holy law, that liberty He has given us is not a license to do as we please and live as we list. No! for our Lord's commission is still in force, "Take my yoke upon you and learn of ME." "Ye are not your own, for ye are bought with a price." He has delivered us from the curse of the law by fulfilling it Himself, and let us remember that that law is kept in Him as the tables of stone were kept in the Ark. I know some distinguish here between the sacrificial and moral laws. I humbly desire to see both fully kept in Christ the Ark of Grace. The law was given by Moses, and we have learnt what a taskmaster Moses can be, but now I want to speak of a New Covenant, in which our Lord says "I will put my law in their inward parts, and write it in their hearts." Jeremiah 31:33. This law is that law spoken of by David in Psalm 19:7. "The law of the Lord is perfect, CONVERTING THE SOUL." It is the law of the SPIRIT OF LIFE in Christ Jesus which hath made me free from the law of sin and death, THE LAW OF LOVE.

His yoke is not then the law of Moses, which legalists would put upon their fellows with the cry of "Do, do," blindly thinking in such a way to do the work of God. Some, of course, do this sin-

cerely, not having their eyes opened to see that they are condemned by Paul in Galatians 3:1-3. One who has experienced the rest that Jesus gives, learns often to his sorrow that he is still in a body of flesh and has to live in a carnal world. He knows too that he was once alien to the commonwealth of Israel and a stranger to the COVENANT OF PROMISE, but now through the mercy of God and the power of grace he is turned around, so that he becomes a stranger to this world, seeking a better country, that is, an heavenly.

God's Word, in the Gospel of His dear Son, is God's Law, and the yoke that fitted Jesus must fit those that are His. It is written, "Let this mind be in you, which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Here then we have a view of His yoke, it shows self-denial, and taking His yoke upon us will not lead to loose living, neither will it tolerate contention and strife, it will rather encourage us, as we learn of Him, to take the spoiling of our goods joyfully. As we learn of Him bearing our sins and carrying our sorrows, we shall be slow to sit in the "judge's seat." It is not easy to be reviled and not to revile again, to give our back to the smiter and our face to those who would pluck off the hair. Learning of Him who was crucified for us will in turn fill us with a desire to crucify the old man and his lusts, and as we love Him for His precious grace to such wretched creatures as we feel to be, our desire will be in line with His, to do the will of God and not our own. Our Lord, while here, spent much time in prayer, and His blessed Spirit helpeth our infirmities, and we find encouragement often to take up our cross and despise the shame. We live in a day when we are in contact with a world of

profession, and it is well for us if we can say with our true yokefellow Paul, "Being reviled, we bless, being persecuted, we suffer it: being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." Here we find rest unto our souls, "Content and pleased to live unknown till Christ our Lord appear."

While Christ was with His disciples, they learnt in a limited way, but they had many contrary notions of Him. When He was crucified they all forsook Him and fled, yet love remained and they showed their love by going to the place where He was laid, and women took sweet spices to anoint Him. It was His yoke that brought them there to learn of Him. Two others went in their sorrow to Emmaus, communing together and reasoning over things that had happened, and there He was found of them, yet for a while their eyes were holden that they should not know Him. As He talked with them their hearts burned within them while He opened to their understanding the things concerning Himself.

Paul beautifully expresses the same to the Ephesians, praying "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation IN THE KNOWLEDGE OF HIM: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe according to the working of His mighty power." After His appearing unto them, we find Him several times teaching His disciples lessons. Read John 21. "Peter said unto them, I go a fishing, they say unto him, we also go with thee." There they had a lesson that without Him they toiled all night and caught nothing, and that the love of natural things is not to be compared with the love of Christ. Peter was told to feed His lambs and sheep, and he was given

to know from whence that food, the hidden manna, must come. David, when fleeing from Jerusalem before his son Absalom, had surely learnt of Jesus, for "he went up by the ascent of Mount Olivet, and wept as he went up, and had his head covered and went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up." When Shimei cast stones at David and at all his servants and cursed him, Abishai said, "Why should this dead dog curse my lord the king? let me go over, I pray thee and take off his head." David said "Let him curse, because the Lord hath said unto him, Curse David, Who then shall say, wherefore hast thou done so? — It may be that the Lord will look upon mine affliction and that the Lord will requite me good for his cursing this day, and the king and all that were with him came weary and refreshed themselves there." 2 Samuel 16:9-14.

It is in such distressing and humbling experiences, when our eyes are opened to see that the Lord holds, in His own hand, the wicked, which are His sword. Psalm 17:13, that we find rest unto our souls. Learn of Jesus that we are to ask "if it be God's will," for did He not say, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Paul was ever learning of Him and finding rest unto his soul. It was through the excellency of the knowledge of Christ Jesus our Lord that he suffered the loss of all things and counted them as dung that he might win Christ. This yoke of Jesus is something that fits Him and must fit us if we are His. It is a humble submission to Him as our husband, brother, friend; it is an ASSOCIATION with Him in the afflictions of the gospel, in the trial of faith, for let us remember that it is said of Him, "In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them and carried them all the days of old." Isaiah 63:9. How restful it was in the furnace for the three Hebrews when the

Son of God kept company with them there. "Take my yoke upon you," walking according to His Word, desiring His Spirit to bring both exhortation and precept to our attention that we shall take heed thereunto, not trusting to any duties we may perform, but thankful for His grace which enables us so to do.

As we learn of Him and see how unlike Him we are, let us ask God to stop our mouths from speaking evil of those who have espoused His cause. I have said that this yoke is an Association, it is the cross of Christ Jesus my Lord, and our true yokefellow Paul says "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." In the light of His sufferings and death and His self-sacrifice, ought we not to loathe ourselves, our self-interest, our callousness to the suffering of others, our indifference to the distress of churches, and the disunity of brethren who profess to love Him. "For I am meek and lowly in heart." He was despised and rejected of men; are we despising Him in our brother? Did He retaliate against those who misunderstood or resented Him? Why are souls so restless to-day? Is it not because they are labouring for that which is not bread? the bed is too short to find rest upon it and it will continue that way until God's blessed Spirit brings the Word with power to their souls.

"Take my yoke upon you and learn of me." There are those who have a zeal of God but not according to knowledge. Christ's yoke lies not only in what we think or do, but in fellowshiping Him in trials and fastings and cries and supplication. Read David's Psalms and see how much of your exercise finds expression in them. Can we say with David in Psalm 119:24,
 "My comfort and my heart's delight thy testimonies be,
 And they in all my doubts and fears are counsellors to me."

If we can, we have found rest unto our souls. "And as many as walk ac-

ording to this rule, peace be on them, and mercy, and upon the Israel of God." Galatians 6:16.

The fear of man bringeth a snare, but Jesus says "Fear not." Our youth, in a world of error, among whom they have their conversation, find themselves in Egypt or Assyria, with no strength of their own to deliver them from such a multitude, but the Spirit of God can. In Isaiah 10:27, the burden is taken away from the shoulders and the yoke from the neck and the yoke is destroyed because of the anointing. In our extremity God's blessed Spirit is poured upon us. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27. In a family where love reigns how easy it is to do what has to be done. In the family of God, when love reigns, it makes our cheerful feet in swift obedience move. Paul says "I can do all things through Christ which strengtheneth me," and we too, prove abundantly, that "His yoke is easy and His burden is light."

G. R.

R. F. D. 2,
Hampstead, Md.

Dear Editors of the Signs:

My subscription to the Signs of the Times has expired, and I am enclosing renewal for 1959 and 1960.

Black Rock Church was organized March 28, 1828; of which Elder John D. Wood is now pastor. At the beginning Moses Peregoy was a close relative of the Kelleys. My grandfather and grandmother Kelley, born in 1790, united with Black Rock in 1833; and John P. Kelley and Sarah J. Kelley, my parents, united with Black Rock in 1869.

I think the Kelleys' have been subscribers to the Signs nearly its entire life. It is a very welcome guest once a month, and we just can't do without it.

Yours unworthily,
Horace F. Kelley

ISAIAH 22:22-25

"And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open. And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it."

"And the key of the house of David will I lay upon his shoulder." There can be no question as to whom the prophet has reference to. The prophecy of Isaiah is a wonderful book, for there is given to you and to me the beauty of Christ. This prophet was one among the many who presented, even before the birth of Christ, Christ in his humility and Christ in his glory. The gospel of Christ would be incomplete, wherever preached, if we did not present Christ both in his humiliation and in his glory. Those who fail to preach a fullness of the doctrine of salvation by sovereign grace, fail to present Christ in his glory — in his glory in the sense that when he entered heaven it was with a finished work. Among the last words the Saviour uttered before he died, as he bowed his head on the cross, were, "It is finished."

In the courts of the land it is customary to accept the testimony of dying people: much more would we accept the testimony of the Son of God when he was dying. Whatever he had under consideration when he bowed his head and said, "It is finished", was finished. In another place Jesus said, "I have finished the work thou gavest me to do"; and the work the Father gave the Son to do, was to save his people from their sins.

I awoke this morning with this scrip-

ture: "He shall save his people from their sins" — a message brought to a fearful person when Joseph was questioning about taking the virgin Mary as his wife, knowing she was a virgin, and with child; for God sent an angel to Joseph, and said, "Fear not Joseph to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." So the work of Christ was to save his people from their sins; and, if there had been one sin against any for whom he died that was unatoned for in his redemptive work, his work would not have been finished, and he would not have saved his people from their sins.

Here the prophet presents him as having the key (not keys, but key) of the house of David upon his shoulder. This was an important key, wasn't it? the key to the house of David. It was said, "In that day," speaking of the day of Christ when he should come, "In that day shall there be a fountain opened to the house of David" — the same house we are talking about here. A fountain shall be opened for sin and uncleanness. The fountain that is spoken of to be opened to the house of David for sin and uncleanness, was the blood of Christ that was to be shed on Calvary's cross: wherein the fountain would be opened, opened to the house of David, to the Church of God, to the ones for whom Jesus came into the world to redeem. It is the same fountain mentioned in the hymn: "There is a fountain filled with blood, drawn from Emmanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains." Isn't that the kind of salvation we long for, rejoice in, and glory in? It is the kind wherein Christ has been presented, and is presented, as the one who has the key to the house of David laid upon his shoulder.

In this same prophecy Isaiah views the work of Christ (before Christ was born) as if it had actually been accomplished. He said, "Unto us a child is

born, unto us a son is given." The son was given before the child was born, for Christ existed from all eternity: ever one with the Father. "His name shall be called Wonderful, Counselor, the Mighty God, the Prince of Peace." Isn't this a wonderful description of Christ? Do you know anywhere in the Bible where there is any description that exceeds this description which Isaiah gives of him even before he is born? "Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace."

I think that if we could just read that in the scripture sometimes, you and I, it would help us. Wouldn't it? — that the Son of God was all this. The prophet doesn't stop there, but says, "The government shall be upon his shoulder." The government of his people shall be upon his shoulder — and he has never divided that authority. "And of the increase of his government there shall be no end." This same prophet, in speaking of Christ with the key of the house of David on his shoulder, said he shall not fail or be discouraged 'till he sends forth judgement unto victory. No, Christ was to never fail or be discouraged until he sent forth judgement unto victory. These things are described of him before he even took a body of flesh.

In the 53rd chapter of Isaiah, the prophet brings to us Jesus in his suffering and in his glory. "Who hath believed our report? and to whom is the arm of the Lord revealed?" Christ is the arm of God; for God has made bare his arm, and has said in his word, "Mine own arm shall bring salvation." Then he describes Christ in which he shall grow up before him as a tender plant, as a root out of dry ground to his own nation; that, when they should see him, there was nothing about him that they should desire him. He was despised and rejected of men, but he said again that it pleased the Lord to bruise him. "He hath laid upon him the iniquity of us all". Laid on whom? on Jesus Christ. "And with his stripes we are healed." And that is the only thing I have ever

known that would heal our great disease of sin — the stripes of Jesus Christ.

“All we”, the prophet said, “like sheep have gone astray; every one turned to his own way; and the Lord hath laid upon him the iniquity of us all.” He does not leave him there, but he shall see the travail of his soul, and be satisfied; and by his knowledge shall he justify many, for he shall bear their iniquities.

“And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and shall shut and none shall open.” I wonder how often you and I, in our daily life here, pause to think about the greatness of the power of Jesus. I wonder how often we realize that Jesus Christ has the keys to death and hell; but on this as this prophet presents Christ, it is as God laying upon Christ the key — laying on his shoulder the key to the house of David. A key is something by which we obtain an entrance into a building. And the key to the house of David (there is only one key), man has never had. It has never been laid upon the shoulder of a man; but this key was laid upon the shoulder of Jesus Christ. What do we mean by the expression, the key was laid upon his shoulder? we mean that all the power to open salvation to lost and ruined sinners, rested on the shoulder of Jesus Christ. He said in the word of God, that God looked, and of all the people there was none to help: Not that he needed any help, but there was none to help because God had plenty of help. Therefore, he said, “Mine own arm has brought salvation; and my fury has upheld me.”

Should not each of us have in our heart this morning the deepest interest in one who has the key to salvation; who has the key to death; who has the key to hell? The prophet is speaking here of salvation, when he said “I will lay upon his shoulder the key of the house of David.” No one has entrance into that house only as is provided by the one who has the key; and he shall open and none shall shut — he is the

only one who shuts this door, and he is the only one who opens it. He is just as sovereign in one as he is in the other. If God has purposed salvation for a sinner, no power under heaven can prevent that sinner from having that salvation; for he shall open and none can shut. “I am the good shepherd of the sheep.” “The good shepherd layeth down his life for his sheep.” He doesn’t only have the key to the house of David upon his shoulder, to open and none can shut, and shut and none can open, but he himself is the door into the house of David.

“And I will fasten him as a nail in a sure place.” I have seen people drive nails into the wall of the home, and sometimes they don’t find a piece of solid timber to place the nail. Put a little weight on the nail, and down comes whatever is hung upon it. For a nail to support a burden, the nail must be fastened in a sure place. And God said of Jesus Christ, “I will fasten him as a nail in a sure place.” I will fasten him as a nail where I can hang all the glory of heaven upon him. What a wonderful thought! I will fasten him; I will fix it so that he will support all that I lay upon him: I will fasten him as a nail in a sure place. I will fasten him in such a way that not one whose salvation depends upon him will ever fall. I will fasten him in such a way that every sin of his people shall be completely put away in his atonement. Have you seen Christ as that, my friend? Has God given you a faith to see all you need in this world; to keep you; to guide you; to save you in heaven in Jesus Christ?

I like to preach Jesus Christ. I have been trying it a long time. I feel to those who are called, that time is too precious for us to talk about anything but the Lord Jesus Christ. I want to preach him; I want to sing to him; I want to pray to him. “I will fasten him as a nail in a sure place.” I will fasten him in such a way that he will support all I lay upon him. God has determined that wherever salvation comes to a sinner, it comes from a sovereign God, and is given him graciously, gloriously

through the merits of Jesus Christ. I would like to talk about a few of the things set forth in the scriptures wherein Christ is fastened as a nail in a sure place.

Do you remember when Jonah was commanded to go to Nineveh and to cry against the wickedness of that city? Jonah in his trip to Nineveh, was to be a type of Jesus Christ; for Jesus said in the 12th chapter of Matthew, "Ye wicked and adulterous generation, ye seek after a sign, but no sign shall be given you but the sign of the prophet Jonah, and as Jonah was in the belly of the whale three days and three nights, so must the Son of Man be in the heart of the earth three days and three nights." Jonah was a type of Christ: the type whereof Jesus referred to even before he died and went into the grave; but as he said Jonah was in the belly of the whale this number of days and this number of nights, so must the Son of Man be in the heart of the earth this number of days. You know that when Jonah started to Nineveh, he had decided he would go his own course. He had decided that he wouldn't go to Nineveh where the Lord had commanded him to go; and he entered a ship, and God sent a great storm upon that ship; and the waves tossed the boat to and fro. Why was the storm sent? because Jonah was there; and Jonah was to be the deliverer of all the people upon that ship, wasn't he?

The first thought of these people when the storm overtook them, was that we will just toss out the heavy material on the boat, and we will be alright. There are a lot of people who feel in the first work of grace, that if they just had time things would be alright: they'll live a better life, they'll accept the Lord Jesus Christ, they'll turn over a new leaf; but if Jonah's people travelling with him could have taken the heavy things out of the ship and lightened it, and taken care of the situation, it wouldn't have been like it was. But they lightened the ship, and it did not take care of the situation, for God's eye was

upon Jonah. Finally, when they couldn't take care of the situation, they cast lots to see what the trouble was; and, you know, the lot fell on Jonah — and it didn't fall by chance, either. Jonah is a type of Christ. The lot fell upon Christ to die for us: I will fasten him as a nail in a sure place; I will lay the key of the house of David upon his shoulder — and there the lot falls upon Jonah. He's fastened as a nail in a sure place. They looked for Jonah, and he's asleep: he wasn't worried; and they awoke him. You know Christ was asleep on the boat when his disciples were on the sea of Galilee, and they awoke him, and said, Master, don't you care if we perish? And he just rebuked the waves, and there was a calm. They ask Jonah, "Who are you?" "And he said unto them, I am a Hebrew; and I fear the Lord, the God of heaven, who made the sea and the dry land." I'd like to say that truly in my heart this morning, (and you would more than anything you know), I fear the Lord; I fear God. The fear of God is the beginning of wisdom; and people who have the fear of God, have some knowledge of God. He's a type of Christ; and he said if I'm causing all the trouble on the boat, just pitch me overboard: The storm couldn't cease until he went overboard.

"For I will fasten him as a nail in a sure place." Peace couldn't come to us until Christ goes down into the deep; until the grave received him. Until death receives him, no peace can come to you and me. I must go overboard before the winds will cease blowing, and the tempest is calmed. He said, Put me overboard, and it was calm. "I will fasten him as a nail in a sure place." He fastened Jonah there in the right place. He handled all the situations: everything was in the hand of God. It even tells us that he had prepared a great fish to swallow Jonah; and as Jonah went down into the deep, so Christ our Lord went into the grave three days and three nights.

"And he shall be for a glorious throne in his father's house." It is not natural

for us to think of a throne as being a person, is it? We think of a throne as a place where the king sits. But Christ is presented here as a nail fastened in a sure place: he shall be for a glorious throne to his Father's house; and I will hang upon him all the glory of his Father's house. "Whatever the Father's house is, and wherever it is, God has said in his word that he would hang all the glory of that house upon Jesus Christ. If this could be divided between him and men, then he would not have all the glory of his Father's house. The gospel of Christ — wherever men preach it, he is preached as the one who has accomplished the work his father gave him to do; he is preached as the one who has accomplished a finished salvation, and entered heaven: been crowned with glory and honor, and been seated at the right hand of God. "And they shall hang upon him all the glory of his Father's house."

"In that day, saith the Lord of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for the Lord hath spoken it." There was a day that that nail was to fall, and was to deliver all that hung upon it; and that day was when Christ died upon Calvary's cross. He was cut down, and all that hung upon that nail, all the depended upon it, are delivered from condemnation. No wonder, then, the prophet could say, "I will fasten him as a nail in a sure place."

If a man owned ten thousand dollars, and he paid every penny of that ten thousand dollars but one dollar, he would still be in debt. If Christ redeemed his people from every sin except one, that sin that is left unatoned for will sink us into hell. It's either eternal redemption accomplished through the blood of Christ, or there isn't any redemption. It's either a doctrine that Christ has saved somebody, or nobody is yet saved. Which doctrine do you believe? Do you believe that Christ has made an atonement and an offering for salvation, and nothing is sure about it

yet? If you believe that doctrine, I want somebody to tell me what glory he has in heaven. Tell me what glory the Son of God has in heaven, if nobody has been completely saved yet: if his blood hasn't atoned for sin; if he hasn't put away sin. Suppose we started out to do a job of some kind, and it took fifty years to do it; and after forty-nine years the job was given up. The work is as incomplete, in one way, as it was when we started it. But, "I will fasten him as a nail in a sure place."

There are only three theories in the world that men accept religiously: that Christ has completed a complete atonement for the sins of his people and put them away with the sacrifice of himself, and is in heaven and has been crowned with the glory of a conquering king; or that sin has not yet been atoned for; or that if He saves sinners, they will be saved if they accept his work of atonement. If you believe a doctrine like that, there is a possibility that all the blood of Christ was shed in vain, and that not a single sinner would ever be saved in heaven. The gospel of Christ presents him in his glory. "And I will lay on him the key of the house of David, and he shall open and none shall shut, and he shall shut and none can open. And I will fasten him as a nail in a sure place —" He shall be cut down; and when he is cut down those who hang upon his atoning work, are delivered from bondage.

I want to exalt his name, and you who have been taught of him, you want to feel the preciousness of his love in your heart. You want to feel that assurance that he died for you. You want to feel that renewal of your blessed hope that he has given you, day by day. You want to feel what the world cannot give you, and that's the peace that he sent.

When we shall come to quit the walks of men — we don't know when it will be. When we see each other here, we don't know we will see each other any more. How often it is when I go to church, and before I go again, someone

is gone. But, my friend, let me say this to you: you will fall where it is the Lord's will to take you, and when it's his will; and if you have that blessed faith, that blessed hope in him, all is well. If your soul is resting alone in the merits of Him, nothing shall harm you.

(Sermon by Elder D. V. Spangler, Dan River Primitive Baptist Church, February 22, 1959.)

VOICES OF THE PAST

"He being dead yet speaketh"

GENESIS 32:27

"And he said, What is thy name? and he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel; for as a prince thou hast power with God and with men, and hast prevailed."

This Scripture, like all others, shows the mercy of God to poor, unworthy sinners. Jacob had twice sinned against his brother in taking undue advantage of him. Esau was so enraged at the second offence that Jacob fled to his kindred in another land. Esau said, "He is rightly named Jacob for he has supplanted me these two times." His name therefore signifies his true character, to which he confesses in his struggle with the man that wrestled with him.

In his first offence he took advantage of his brother at a time when he was least able to resist him. Esau was ready to faint with hunger, and he said, "If I should die what good would this birthright do me?" and for one mess of pottage he got the birthright. Jacob here shows his evil nature in this undue advantage of his suffering brother, but we hear no complaint from Esau about this. He sold out to him, but by and by, when Esau had gone for venison for his father, Jacob brought him meat, and when questioned by his blind father, he said, "I am thy very son Esau;" and lied not only in word, but also in actions, for he covered his hands and neck with the skin of the kid that his fa-

ther might take him for Esau. I once heard the idea that Jacob did not lie, because in a law sense he was Esau, since he had obtained the birthright. This might answer to the law, but not his father, for he said, "Art thou my very son Esau?" and he said, "I am." In truth he was no more Esau after he had obtained the birthright than before, and he knew that his father would not recognize him, and his arrangement to appear as Esau, and deceive his father, who could only judge by feeling, for Esau was a hairy man. Jacob obtained the blessing, and Isaac said, "He shall be blessed."

Esau was now enraged, and he comforted himself saying, "When my father is dead then will I kill Jacob." So Jacob fled as stated above; and notwithstanding the fact that he had so grievously sinned the Lord showed him mercy in the land to which he went, and protected him against Laban, who changed his wages ten times, seeking the advantage of him each time. The Lord turned the intended curse into a blessing to Jacob.

Here we see some of the great mercy of God who has said of his people, "I will be merciful to their unrighteousness, and will remember their sins no more forever." How true that the ways of our God are past finding out. Why such mercy to a sinner? Here Jacob prospered and increased in goods. His family also; for it is here that God began to fulfill his promise to Abraham that his seed should be as the stars of heaven for multitude. But the Lord's time came for Jacob to return to the land from whence he came, and he told him to return, and it should be well with him. At God's bidding Jacob returns; (for his word must be obeyed). But he was afraid of Esau, although God has said, "It shall be well with thee." This shows that the poor sinner not only needs the promise, but its fulfillment in order that he may feel safe and rest from his labor. Is it any wonder that Jacob should be afraid of Esau? He well knew that he had greatly wronged him,

and he felt that it would be no more than he deserved if Esau should meet and destroy him and all he had. This gives us fellowship for Jacob, for we too well know that God would be just should he turn us away forever; and who is it, seeing he can claim nothing on his own merit, that is not afraid to meet him against whom he had sinned? Is it strange that Jacob would conceive the idea of appeasing the wrath of his brother with a present? Do we not try this time and again, vainly hoping by some good work of our own to obtain the favor of God?

Although Jacob has the present made up, and on its way to meet Esau, he is not at rest, for he has heard that Esau is coming, and four hundred men with him. He now realizes that Esau is prepared to destroy him and all that pertains to him, and he can see no reason why he should not feel like doing so. Is not this our experience, dear brethren? This is because of sin — a fearful looking for of judgment, and the suspense is awful. And now Jacob sends all before him, and tarries behind, all alone. How like the humble, sin-sick soul; no one like me, no one so great a sinner; but he remembers the promise of God that it should be well, and he calls up the fact as though he would remind the Lord; but he makes no claim upon him; but says, "I am not worthy of thy mercy which thou hast shown thy servant." How like you my brother and sister, asking protection purely upon the principle of mercy, acknowledging that he is afraid of Esau.

O how dark the night, and how full of gloomy forebodings to Jacob, who had so greatly sinned, and now felt his guilt and shame. And there wrestled a man with him, and this man was Jesus, for he says, "Before Abraham was I am," the root and the offspring of David. And he prevailed not until the breaking of day he touched the hollow of Jacob's thigh, and his thigh was out of joint as he wrestled with the man. Now Jacob is helpless, for no man can wrestle with his thigh out of joint; and the man

said, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go except thou bless me." This does not argue that Jacob could hold the man, or that the sinner of today can hold Jesus when he desires to go, but shows that the sinner who realizes his own helpless condition will not cease to cry to God, who alone can save him from that of which he is afraid. And the man said, "What is thy name?" and he said "Jacob." (a supplanter — a sinner). These are my people, children that will not lie. It has been a characteristic of the people of God in all ages to confess their sins; so Jacob confessed, I am a sinner, unworthy and without strength, all alone with no one to call upon but he against whom he had struggled all night.

So with us, we have no one to look to for mercy but the blessed Jesus against whom we have sinned all our days. Justice would say, "I know you are an unworthy sinner, and I will put an end to you right here." But mercy says, "Thy name shall no more be called Jacob, but Israel. For as a prince thou hast power with God and with men and hast prevailed." As Jacob he has done nothing but sin; he could not overcome the fear that he felt, for he knew that he deserved death.

It is only then as a prince or son of God, chosen in Christ Jesus before the world began, that he has power to prevail. Because of their being chosen in him, Jesus has given to poor sinners eternal life, and this life is power, and by it Jacob and all the chosen prevail.

But notwithstanding he has prevailed he goes halting the remainder of his life. Any wonder? His thigh is out of joint, his greatest strength is gone, and all of God's children are poor and halting, because their great strength is taken away; for the wisdom of the world is foolishness with God. So they go halting because their own strength is insufficient for them, and they need the staff of God's promise to lean upon, all this alone holds them up.

When Jacob meets Esau he finds that

his present does not appease his wrath. It is already appeased, and he says of the present, "I do not need it. I have enough." So the Lord says of sacrifice, "I am full of these things, and have no pleasure in them." His wrath against the poor sinner is already appeased through the precious blood of Jesus. Esau accepted Jacob's sacrifice only as a token of his joy in meeting him in peace, and so the Lord does not need our works to appease his wrath, but accepts them as a thanks offering which we render in the blessed hope that we have met the Lord, and he was pleased with us.

Now Jacob's sufferings was in the fearful looking for of that which he felt was justly due according to his deeds; but he found it better than he feared. And is not this our experience, dear ones? Have we not been blessed above merit, and beyond what we could expect? The awful judgments and fiery indignation for which we have often looked have not come, but mercy instead, thanks to his holy name.

I once heard a comment upon the saying of Paul, That if we sin willfully after we receive the knowledge of the truth there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, in which the party said that the blood of Jesus washed away all our sins up to the time we receive the knowledge of the truth, and that the sins committed afterwards were remitted through our sufferings, the judgments and fiery indignations which the Lord sends upon us because of our sin. This cannot be true, as we are not partners with Jesus in the work of salvation, for he trod the winepress alone. Of the people there was none to help, and the blood of Jesus Christ, his son, cleanseth us from all sin, and salvation is wholly by the grace of God.

Jacob was not accepted by his elder brother because of his good works, or his suffering the night before, and so our elder brother does not accept us

because of goodness in us, or because of our suffering the just penalty of our sin; but because of his everlasting love wherewith he hath loved us before the foundation of the world, and the salvation of the sinner from first to last is entirely by the grace of God through Jesus Christ. That which we merit we may justly claim; but Jacob, with all of God's humble poor, confesses that he is not worthy of all the blessings which thou hast shown thy servant. Thou hast not dealt with us according to our iniquities.

May I now say something about Jacob and Israel, for the man who wrestled with him said that his name should no more be called Jacob but Israel. Why? Because as a prince he has power with God, etc., and God afterwards said to him, "Thy name shall be no more Jacob, but Israel shall thy name be." But later on we find that when he was on his way to Egypt to meet Joseph, God appeared to him (Israel), and he said, "Jacob, Jacob," and he answered to his old name, saying, "Here am I."

Now, what shall I say, for I find that he is spoken of and spoken to as Jacob, after it is said that his name shall be no more Jacob, but Israel. The thought comes to me this way. The man said his name is Israel because as a prince he has power with God and with men and has prevailed. I notice that when spoken to or spoken of in times of trouble or distress he is called Jacob, but when he has power to overcome he is called Israel. See for instance when his sons return from Egypt, and tell him that Joseph, his beloved son, is yet alive, and governor over all the land of Egypt, Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent to take him home to himself, the evidence was assuring, and the spirit of Jacob revived and now he is a strong prince, and Israel said, "It is enough; Joseph, my son, is yet alive. I will go and see him before I die."

I want to say just here that he is not another man since the change of his

name, neither is he two men, but one and the selfsame, having another name only because of his power as a prince, or son of God. Neither are the Lord's people today another, or two, but the same as one in nature, and different only they have the power of a prince, or the presence of the spirit of God, by which alone they can overcome the evil of their nature.

I remember that the apostle Paul speaks of the old man and the new man, but he means only the two natures or spirits that are now in the one man; and the old man is the fleshly nature, and this is weak and sinful, and therefore always Jacob, and can never overcome. The new man is the spirit or life of Jesus, and therefore is a prince having power, and when revived says, It is enough, it is alright, the evidence is sufficient, and I will go in response to the call of Joseph, or the loving Jesus, who hath said, Come to me and I will feed and give you rest. Jacob seemed to forget his age and weakness in the joy of seeing Joseph. The destitution in his own land, the plenty in the land of Egypt, coupled with his greatest of all desires to see Joseph, sweetly forced him, not in any sense against his will, but with joy and gladness of heart; and not in his own strength or means, for Joseph sent all the means necessary to his coming to him. And when he met Joseph his desires were fully satisfied, and he said, "Let me die since I have seen thy face, because thou art yet alive," showing that the poor sinner finds his whole desire satisfied in Jesus who so richly provides for him of whom Joseph is a figure.

But I remember that this Israel is called the spirit of Jacob. The spirit of Jacob revived and Israel said, "It is enough." How will this hold with the idea that the name Jacob represents the fleshly nature? It is the sons and daughters of Adam that are saved. It is the sinner to whom Jesus give eternal life. This gift of God is the life or spirit of the sinner (Jacob) because God gave it to him, and when exercised by

the power of this life he forgets his weakness and fear of going down to the grave in sorrow, and is now a strong prince believing the things of God in his heart, and confessing them with his mouth before men. And prevails, having power with God and with men; and through this spirit of Jesus which is also the spirit of the man (Jacob) or sinner (for Jesus prayed that they may be one in us, as thou Father and I are one) they are able to endure hardness, suffering, and persecution that is a marvel to the world, many sealing their faith with their blood, and today being counted as the offscouring of all things, choosing rather to suffer affliction with the people of God than to enjoy the pleasure of sin for a season, showing that the man of God can do that which is impossible to the world; but all by the power of the spiritual life which Jesus has given. Paul said, "I can do all things through Christ which strengtheneth me," and his abundant labor in the vineyard of the Lord was by the grace of God which was with him, and this I feel sure is the faith of all well established children of God, but I wish to impress the fact that it was Jacob who sinned, it was he who fled from the wrath due to his sin, it was he who received mercy instead of justice, it is he who mourned for his absent son, it is he who is hungry because of the famine, it is he who faints for lack of faith in the words of those who like himself are sinners, and does not believe until he sees the evidence sent by him against whom they sinned, it was revived by this undeniable evidence, it was he who met and rejoiced in the presence of Joseph, it was he for whom Joseph cared so long as he lived, it was he upon whose eyes Joseph laid his hand when dead, and it was he whom Joseph carried and buried in his own land. He now sleeps with his fathers notwithstanding his acknowledged unworthiness, and this proves to you afflicted and poor ones that all that Jesus did is for you.

The same man who is a sinner by nature, is a saint by the grace of God,

that he who mourns in afflictions shall rejoice in health, that he who is weak in himself is strong in the Lord, that he who is poor in spirit is rich in the gifts of God, that he who faints because of unbelief shall be revived by the sweet evidence of salvation from hunger and thirst. He cares for you while you live. By Jesus the governor of all the land he will close your eyes to all that is mortal and vain, bury you with your faithful fathers, and wake you up in that beautiful city that needs neither the stars, moon nor sun to light it, but in which the Lord God is the everlasting light; and the days of your mourning shall be ended, and so the saints shall be ever with the Lord; and to his gracious name be all the praise both now and forever.

Your brother in this precious hope,

(Elder) J. T. Rowe
Baltimore, Maryland

(In Landmark, June 1, 1903 — re-published by request.)

OBITUARIES

T. H. SALYER

I was born September 21, 1876, in Elliott County, Kentucky; and was married September 7, 1899, to Sarah E. Johnson, of Elliott County. Lived two years on a rented farm in Elliott County, and leased a farm in Carter County, Kentucky; then bought a farm in 1904, and lived on it until 1950; then moved to Ashland, Boyd County, Kentucky. There were twelve children born to us — nine living; thirty-six grandchildren, and seven great grandchildren. I was seventy-six, September 21, 1952; and my wife seventy-six, February 7, 1953.

I joined the Old Grace Baptist Church in 1912, and was baptized June 22nd; wife was baptized 4th Sunday in September, 1933; both baptized by Elder John E. Thornbury. We have traveled a rough road, but the Lord has preserved our life and liberty. We hope and believe that He will deliver this body from the bondage of corruption, into the glorious liberty of the children of God, by his great wisdom and mighty power, and grace given us in his Son from the foundation of the world. He says he will never leave nor forsake us, but will give us grace to help in every time of need.

I want Elder C. H. Evans, of Enterprise, Ky., and Elder H. L. Rogers, Denton, Ky., to preach my funeral. In case they can't come,

have Elder J. S. Hunnicutt, of Webbville, and Charlie Parsons, of Wheelersburg, Ohio.

T. H. Salyer

(Note: the above was written June 3, 1953, with date of death (January 9, 1959), and age (82) to be filled in by others. He was a member of Lost Creek Church — Ed.)

WALTER H. BEACHAM

Walter H. Beacham, a deacon of the Providence Primitive Baptist Church at Kitty Hawk, passed away November 6, 1958. He was considered by all to have been one of the ablest gifts to the church and community of our times. He was a retired Coast Guardsman, a member of the Fort Raleigh Post of the American Legion, and a member of the Dare County Board of Elections.

He was a staunch believer in Salvation by Grace, and grace alone; and the total depravity of man. Surely the fruits shown in his latter years were a testimony of the inward working of the true spirit of God's grace; and we feel great hope that his departure from this life is his great gain.

He is survived by his wife, Mrs. Bertie Beacham, and three sons: Calvin, Alvis and Glenn Beacham; one brother, Clyde Beacham; two sisters, Mrs. Joe Perry and Mrs. Ethel Guard. He was the son of the late Mr. and Mrs. John Beacham, and was a lifelong resident of Kitty Hawk. He was baptized in September, 1950. The church and community mourned his passing, for he was esteemed by all.

Written by order of the church in conference.

Elder G. G. Travathan, Moderator
Milton Perry, Clerk

SALLIE GOODSON

Sister Sallie Goodson, age 84, of Pleasant Ridge Primitive Baptist Church, Victora, Alabama, died peacefully at her home April 8th, after a lingering illness. The writer conducted her husband's funeral about 3 years ago; and was called to her service Thursday, April 9th, at her beloved church. She was a dear lover of the principles preached by Elder J. J. Shields for half a century in Coffee County, Alabama.

Sister Goodson is survived by five daughters, and three sons; and a host of other relatives and friends. She was laid to rest in her beloved cemetery, beneath a mound of beautiful flowers.

J. J. Collins

MRS. LENORA H. TILLET

Mrs. Lenora H. Tillett, age 73, died November 10, 1958, in the U. S. Public Health Hospital, Norfolk, Va. She was a native and life long resident of Kitty Hawk, the widow of

Alfonso Tillett (known as Uncle Fannie), and a member of the Primitive Baptist Church since August, 1944.

She is survived by one daughter, Mrs. Harry Hamilton, of Sea Level; three sons: N. Avery Tillett, Kill Devil Hills, B. Allen Tillett and Clay Tillett, of Kitty Hawk.

She was a faithful wife and mother, and always attended her meetings when her health would permit. Her home was always open to those who believed in the doctrine of Salvation by Grace alone. She was much loved by members of her church and community. Many mourn her loss, but hope her departing is to be with the Lord, which is far better.

Written by order of the Providence Church in conference.

G. G. Travathan, Moderator
Milton Perry, Clerk

SISTER R. D. NEWMAN

God in his infinite wisdom has been pleased to call from our midst our beloved Sister, Beulah Newman. While it grieves us much, we desire to bow humbly before God in recognizing his will. We have missed her so much, and will continue to miss her — she meant so much to all of us; yet we know the good Lord knows best, and we humbly bow in submission, desiring to thank Him for her life while she was with us. Oh, how sweet it was! We prized very highly the sweet fellowship and communion we had with her.

Sister Beulah was the daughter of the late William H. and Louella Workman, who preceded her to the grave; and who also were members of the church. She was born October 11, 1903, and departed this life October 15, 1958. She was united in marriage to R. D. Newman on December 25, 1927; and to this union were born two sons, R. D. and Boyd. They, together with her husband, are left behind to remember the many pleasant moments spent together, and to miss the many kind words and motherly care she gave them. Yet, dear ones, do not grieve after mother: she is resting with her dear Saviour, and will arise in His righteousness to praise him forever.

Sister Newman united with the church at High Point, N. C., March 21, 1954, and was baptized on Easter morning, together with her dear husband. She remained a faithful member as long as she lived. She was unusually interested in the welfare of the church, and we pray that the Lord will be pleased to give us more such members as she. Written at the request of the church by her pastor,

D. A. O'Bryant

SUSAN ADA SNIDER

It has pleased the Lord to take from us our dear Sister Susan Ada Snider. She was born May 15, 1870, and departed this life February 26, 1959. She was born in Arkansas but moved in her early life to Oklahoma when it was known as the Indian Territory. She was married to Robert Snider who preceded her in death several years. To this union were born two sons: Jimmie Snider of Bakersfield, Calif.; Loran Snider, Buena Park, Calif.; seven daughters, Watie Gill, Clara Clour, Jewel Garland, Bertha Wright, all of Bakersfield; Etta Walker, Duarte, Calif.; Thelma Strickel, Huntington Park, Calif. and Elbie Hilton, Lubbock, Texas; all of whom survive her, together with 17 grandchildren and 36 great-grandchildren; also one sister, Mrs. Ida Hale of Arkansas. Sister Snider lived to see her children take their places in society and become good citizens.

About fifty years ago she united with the Primitive Baptist Church near Maud, Oklahoma, and was baptized by Elder Will Snider, who was a very able advocate of the doctrine of truth. She and her husband moved to California fifteen years ago, and she became a charter member of Little Flock Church in Bakersfield, Calif. when it was organized in 1951. The church met in her home until her death. The writer has had the privilege of visiting this church on numerous occasions and each time we were made to feel that surely the Lord was with us. Her favorite song was "Amazing Grace." She was always looking forward to her meeting days, and never complained although at times she had to bear most of the burden of preparing for the meeting. She will be greatly missed by the church.

The writer was called on to speak words of sympathy after reading Thess. IV. 13-18. I tried in my weak way to point out some of the fundamental principles in which this dear old sister was so strongly established. I did not feel I could do her justice without referring to her belief in the sovereignty of God, and his predestination of all things that come to pass; that He executed his will in all things. And to point out Jesus as the way, the truth and the life.

We feel that a dear mother in Israel has fallen. Her children will miss her but we are made to believe she is at rest. We pray if it could be God's will to give her children and all those who were near and dear to her a spirit of reconciliation. May God's richest blessings rest with them in my humble prayer in the name of Jesus.

T. R. Jefferson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., JULY, 1959

NO. 7

2768 Clifton Ave., N. W.
Roanoke, Virginia

Dear Elder Spangler:

The enclosed issue of Zion's Landmark (February 1. 1899) was handed me recently. There is something expressed in a manner that did me so much good that I wondered if others might not enjoy it also. I am referring to the writings of my grandfather, Elder Asa D. Shortt; and I would appreciate it if you see fit to reprint it in the Signs.

. . . I do not remember my grandfather too well — just that he was an old white-haired man sitting in a wheel chair, and that our mother always had us to shake hands with him. I did feel that I loved him and that he loved me. Now I love to read his writings, and am glad he expressed these things that are of such vital interest to me, so clearly and simply. Sometimes it is so restful to read things of this nature that are not full of trying to impress someone how strong we believe, or see, or feel, but with a simple honest expression that it is in and of Jesus.

This song has been impressed upon my mind for several days:

"While in the vale of vision dead,
The house of Israel lie,
Jesus to the Prophet said,
'Go thou and prophesy.'

Go thou, nor reasoning scruples make
Because the bones are dry;
My voice shall bid the dead awake —
'Go thou and prophesy.'

I'll bid the dying sinner live
To lift my name on high;
Eternal life 'tis mine to give —
'Go thou and prophesy.'

Preach Jesus, as he's brought to view
And thither point their eye;
'Tis I must give to will and do —
'Go thou and prophesy.'

From stones, to celebrate my grace
While mercy's tidings fly,
My arms shall arise a numerous race —
'Go thou and prophesy.'

Let Zion's watchmen ne'er refrain
Her silver trump to blow;
For Jesus can, with feeblest strain,
His richest grace bestow."

I was glad to hear this song sung after my mind had been on it so long. I was also glad that one spoke of what Ezekiel answered in Chapter 37, verse 3: "O Lord, thou knoweth." I am deeply impressed in reading the Scriptures that so many were given to say in similar language, "Thou knoweth." We must be given to feel that He knoweth all things, and that we know nothing, to appreciate the testimony of those in the Scriptures, as well all of these that have left this testimony on record. As the song said, "Preach Jesus as he's brought to view."

My mind also dwells upon the Scripture that reads, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto thee." That I might first seek his kingdom and his righteousness, is a desire that rises above all things else; that in all things that come before me, I might "first" seek his kingdom and his righteousness, and be willing to leave all else to be added. I cannot seek Him, his kingdom, his righteousness, if I cannot believe that all these things will be added. Do I recognize His kingdom? Do I want his righteousness? I hope, I sincerely hope, I do.

I enjoyed your preaching at Roanoke on Sunday; I did not hear you Saturday night. Unworthily I feel to take up your time.

Catherine A. Houchins

ARTICLE BY ELDER SHORTT

"Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." (Luke 2:17)

Elders Gold and Lester: The above scripture was spoken by John the Baptist when he came in the wilderness of Judea, saying, "Repent, for the kingdom of heaven is at hand." The militant kingdom was ushering in, and the people were musing in their hearts at this strange doctrine and practice; and many of the people came to John and demanded baptism of him. And he said, "O generation of vipers, who has warned you to flee from the wrath to come. Bring therefore fruits meet for repentance."

None were baptized but those that gave testimony of their acceptance with God. For it is said that John was sent to make ready a people prepared for the Lord. I conclude that those that were baptized by John, were born of God, and John made them ready by baptism. Among them that were baptized were the apostles; and Jesus also came and was baptized in the river Jordan by John. And then Jesus began more fully to make known his power. His fan (power) is in his hand, and he will thoroughly purge his floor. To purge is to cleanse. The floor is the church. The wheat is the fruit of the Spirit, which is love, joy, peace and long-suffering. The chaff is the imperfections of the children of God.

The garner, I think, is heaven. There is nothing pure that originates in this world. Everything that is pure is in Jesus. There is nothing pure in God's children but Christ formed in them the hope of glory. It is very necessary that they should be purged from dead works to serve the true and living God. Christ sits as a refiner's fire to purify his children that they should offer an offering in righteousness. It is said the Lord is our righteousness.

In time past we were carried about

with divers lusts, living without any hope in Christ. Before our sins were revived our hearts and minds were as a cage of unclean birds, something very hateful; and this is the condition of the sinner before he is cleansed from sin. I do understand that there is something done for the sinner, and that is, to take away his hard and stony heart, and give him a heart of flesh. Except a man be born again he cannot enter the kingdom of heaven; and what constitutes a man if it is not his internal faculties? I understand that it is these inward emotions that mourn over a life of sin, and this sorrow is produced by the light of the Spirit shining in the heart of the sinner; and then he sees the justice of God in his condemnation. And while these exercises are going on he is realizing a foretaste of an awful eternity. For it is said that to them that sat in the region and the shadow of death, light has sprung up. So, vital sorrow for sin is a foretaste of an awful punishment beyond the grave; but the deliverance from sin is a foretaste of the perfection that awaits the children of God.

I understand that the sinner receives the truth of this scripture in his experience. For the wages of sin is death, but the gift of God is eternal life. The children of God realize this death in part while under conviction, and occasionally while on their pilgrimage. When the sinner is quickened he is alive from that very time, though first to his condition as a lost sinner; and then he is made alive to the knowledge of Jesus in the pardon of sin. Old things are passed away and behold all things are become new.

Sometimes the sinner thinks when he is pardoned that he is perfect, and that he will never see any more trouble; but he is sadly mistaken. For then he is fully entered into the field of battle, and the warfare will continue as long as life lasts. Notwithstanding the sinner is purged from his old sins, yet there is a fleshly mind in him; and there is a renewed mind also. Paul describes them thus: I with the mind serve the law of

God, but with the flesh the law of sin. So there are two natures in the child of God, and that is the reason that he cannot serve God perfectly in this life. So there is more or less striving with all the children of God. Sometimes envy, hatred and evil surmisings get the upper hand of the child of God. So it is very necessary that this evil growth should be purged out that the fruit of the spirit might be made manifest to the praise of God's grace. Satan has more or less control of this fleshly mind, and might be still the captain of the same, but Jesus has created his throne in the mind that serves God; so he is the captain of our salvation. And this is the reason that Satan cannot prevail, for Jesus is stronger than the strong. I think Paul specially has reference to this internal warfare when he said, "I have fought a good fight, I have kept the faith." He also said that he kept under his body, lest after he had preached to others, he should become a castaway.

When we are enabled to keep our evil desires under control, then we are in part bearing the image of the heavenly. Then we are as a city set upon a hill whose light cannot be hid. When this is the case the world cannot prevent this light from shining through. In the days of persecution, when God's children had to suffer martyrdom, this light shined to a fuller extent than it does now.

But the chaff he will burn with fire unquenchable. The fire represents the judgement of God which is to purify his children. In this sense God is a consuming fire, and he also is a refiner's fire, and a fuller's soap, to purify the sons of Levi that they should offer an offering in righteousness; and this began to take place at the coming of the Lord Jesus Christ. It is as natural for the children of God to be encumbered with imperfections as it is for the wheat to be surrounded with chaff; or the gold or silver, while in a crude state, to be mixed with dross. The more we see of the purity of God, the more we feel the need of Jesus, for we then can see that the contrast is as great as it is between

light and darkness; and all the light we realize spiritually is of the Lord, for it is said that ye who were sometime darkness are now light in the Lord.

God's children today are in as much need of the teaching of the Holy Ghost as the disciples were of the need of the teaching of Jesus. In a sense the Scriptures are a teacher, for they are the words of inspiration; and it is said, The words that I speak unto you are spirit and life. All of the teaching of the Spirit of God is in harmony with the word of God; and if we were to profess to have a revelation, and it did not agree with the Scriptures, we should take it for granted that it is false; for there is harmony in all of the work of God. When the Spirit applies the words of Jesus unto us they are as much life unto us as when Jesus spoke them.

Because the Lord changes not, is the reason that experiences of God's children in all ages of the world harmonize in substance with another; and this is the reason that we can see eye to eye and speak the same thing in regard to our salvation.

Asa D. Shortt
Turtle Rock, Va.
(Feb. 1, 1899)

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER EIGHT

CHRIST'S BETTER TESTAMENT

THE PRIESTHOOD of Christ was not after the order of Aaron, nor by the law of Moses, as has been seen; therefore he is the High Priest of another testament, or covenant than that of Moses and Aaron, and according to a different law. The inspired writer on our Lord's priesthood, (believed to be the Apostle Paul), is very plain upon this point, saying, "For the priesthood being changed, there is made of necessity a change also of the law." (Heb. 7:12) He further says, "For it is evident

that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood. And it is far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." He then says that the commandment going before was disannuled, being weak and unprofitable; and that the law made nothing perfect. The priests of the law were made priests after this law that made nothing perfect, and without an oath. Thus is shown the weakness and failure of that first covenant and its corresponding priesthood; and the great superiority of our Lord's perfect and eternal priesthood. The writer then says, "By so much was Jesus made a surety of a better testament." (Verse 22) As surety, Jesus makes the better testament sure, unfailling and perfectly good, because he faithfully and righteously fulfilled it in all its provisions and promises, as its bondsman or mediator. Therefore it is certain that all the people and heirs of the better testament of Jesus are just as secure in their inheritance as his brethren and joint-heirs as he is their faithful surety; and since he is made all this to them by the oath of God and after the power of an endless life, their inheritance of life and holiness in this better testament with Christ is forever sure.

Now, therefore, forasmuch as both the priesthood and the law have been thus changed from Aaron to Jesus, and from the first testament to the second, it will be profitable to understand this change, and its nature and extent. We should know whether the two testaments or covenants have been united or blended together, so that the new retains much of the old, or whether they are radically different and distinct. In this investigation, as in all things pertaining to salvation from our sins, we must rely alone on "Thus saith the Lord;" for, "If any man speak, let him speak as the oracles of God." Of Christ as our High Priest it is thus written:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." How evident this is, for there would have been no room or need for the second. "For finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Heb. 8:6-13) This was written to the churches in Judea a very few years before the total overthrow and dispersion of the Jews, and the destruction of Jerusalem and the temple, by the Roman armies, at which time that faulty, old and decayed covenant did vanish away, as a wornout garment. Its priesthood was taken away, its sacrifices and temple service ceased for ever, and thus it was made fully manifest that Christ "blotted 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; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. 2:14, 15) That is, in death by the

cross. The necessity and purpose of this is thus written: "And for this cause he he is the mediator of the new testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance. 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." (Heb. 9:15-17) And so it is written of Christ and the two covenants: "He taketh away the first, that he may establish the second." (Heb. 10:9) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Gal. 3:12)

All this revealed truth very conclusively and strongly shows us, not only that the old covenant does not enter into or form any part of the new and better testament of our successful High Priest, and is not according to it, but also that the old has been fulfilled, ended and taken out of the way of his people by the Surety of the better testament; so that it no longer has any dominion over them, nor power to either reward or curse them, because they are not under it, and it is dead to them. Yea, more; for the Scripture says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." (Rom. 7:4-6) The old covenant, then, was unto death, and its awfully solemn ministrations were sacrifices of blood and death, thus ever teaching with fearful emphasis that its people and all else belonging to it must end in death. But the death of its last and consummating sin-offering, to

which all others had pointed, made an end of it all, and of sin and death as well. So unlike this is the new covenant, that it is unto life — endless life! and all its ministrations are life and peace! How true, then, that it is "not according to the covenant" that made nothing perfect, and which the people continually broke. Most surely therefore, was Jesus made the surety of a better testament, which was established upon better promises. For of him and his people the Lord of hosts said, "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity." (Mal. 2:5-6) Behold, this is an everlasting covenant, that shall never wax old nor vanish away, as did the first which is therefore called the old covenant, while this is forever new. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful." (Rev. 21:5)

The new covenant is not according to the old in another essential part, its Mediator; for while Moses the servant of God was the mediator of the old, Jesus the Son of God is the mediator of the new. Moses was the mediator of the law, which ministered justice, and therefore condemnation unto death; but Jesus is the mediator of the gospel, which ministers mercy and grace, and therefore justification unto life. It is written: "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. The man that doeth them shall live in them." (Gal. 3:10-12) Neither Moses, nor Aaron, nor any of the people of that legal covenant ever thus continued in perfect obedience in that covenant, which was thus conditional, and cursed the disobedient, while it rewarded the man that lived in obedience; but they

all failed, and were under its curse. This is the woeful defect and weakness of any conditional covenant, which in its nature necessarily requires full and continual obedience to its righteous conditions, before any one can live in it or be saved by it, or receive any blessing according to it. But since "there is not a just man upon the earth that doeth good and sinneth not," as many as are of the works of a conditional covenant are under the curse according to it, and shall receive no blessing unless he faithfully continues in all its conditions. But so entirely unlike this is the new and better covenant, which God has established upon infinitely better promises, that one of its rich provisions is, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," saith the Lord. For the Mediator of this covenant hath redeemed his people from all their sins and iniquities, and his blood of the new testament, which was shed for the many people, washes them from their sins. And so this covenant is based upon infinitely better promises.

The primary principle in any conditional covenant is full obedience to its requirements, without which none of its provisions can be received, for they are bestowed as rewards to the obedient only; therefore no blessing in a conditional covenant can be received otherwise than as a conditional reward, and the conditional consideration or price paid is righteousness, or perfect obedience; for the conditional demand must be rightly fulfilled, before the recompence can be received. Such was the nature and spirit of the old covenant, according to which the good and obedient only could be rewarded with its conditional promises of good; for its very nature was yea, and nay, blessings and curses, and all the good things in it depended upon the righteousness of its people. The same is necessarily true of every conditional covenant, whether it be claimed under the law or under the gospel; for there cannot be any more than the two covenants, with their two

principles and ways of salvation, which are either the mercy and grace of God in Christ, "not according to our works," or "by works of righteousness which we have done." All religious and religionists belong to and are either the first or last of these two, for there is no union or concord between them. For mercifulness to the unrighteousness of a people who are under a conditional covenant or salvation is forbidden and impossible, because the conditions are righteous obedience, and mercy to unrighteousness is forbidden. So the moment mercy is admitted, conditional salvation is destroyed, and the new covenant established. And the better promises upon which the Lord has established the new are, "it stands from all condition clear," and is not yea, and nay, but yea and amen, to the glory of God in Christ.

For the Lord himself makes this new covenant with the true and spiritual house of Israel, in which he is their God, and says they are his people; that he will put his laws in their minds, and write them in their hearts. And still another better promise of this new testament in the atoning and pardoning blood of its High Priest and Mediator is, "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least to the greatest." So in all the tables of this better testament of Jesus, the Lord says, "I will," and "they shall." This makes it and all its provisions, mercies, blessings and promises positive and sure, as long ages ago promised, saying, "I will give you the sure mercies of David." And so David himself said, "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: this is all my salvation, and all my desire, although he maketh it not to grow." (2 Sam. 23:5) Israel was his house or people, who were as the sand of the sea, but of them it was written, "Yet a remnant shall be saved." For as a house or body, they trusted in the old covenant of conditional righteous-

ness and rewards therefore; therefore they had no place in their hearts for the promise of God in the new covenant of Christ, that he would be merciful to their unrighteousness, and would blot out their sins and iniquities in the blood of the High Priest of the better testament. O no! for this principle of salvation and blessings according to absolute mercy alone, and this to offset their unrighteousness, rather than to reward their obedience, was too humiliating for them, so long as they esteemed themselves able to keep the commandments of God; therefore they adhered to the rewards of the old covenant, rather than flee to the sure mercies of our spiritual David in his new and better testament. It would seem to them, no doubt, to make void the necessity of good works, and take away the incentive to obedience, if the Lord must be merciful to their unrighteousness, and they must rely alone upon his grace in the new c o v e n a n t for all their salvation and every blessing.

But to the contrite and poor in spirit, the sick in sin, the lame and helpless, who have to sorrowfully confess, "How to perform that which is good I find not," the absolute promises of the Lord's mercy and grace, pardon and full salvation in the new covenant, is all their salvation, and all their desire. This was the dying testimony of David the king, and it is likewise true in the living and dying experience of every one who has been made to truly know the daily need of salvation from sin, with whom the God of salvation has made the new covenant. How good and blessed to all the new Israel that the Lord himself makes the new covenant with them; that he writes his laws in their hearts, is their God and Father, makes them his people, says they shall all know him; that though they are sinful and unrighteous, and have to confess that "all our righteousnesses are as filthy rags," yet he is ever merciful and gracious, and remembers their multiplied sins no more! This is the only covenant that will save and bless the sinful and unrighteous, such

as Isaiah and Paul. It is as far removed from the old covenant of conditional blessings and curses as life is from death, and salvation from condemnation; therefore the Lord says the new is not according to the old. Moses was the representative of the old, but "the man Christ Jesus" is the very embodiment and soul of the new testament in his precious blood; therefore all its sure mercies, promises and blessings are yea and amen in and by him. Yea, to him God said, "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of 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." (Isa. 42:6, 7) Thus the new covenant embraces all the fullness of its Mediator and High Priest, who ever liveth to make intercession for all that the Father gave him, that they should be with him.

(Chapter nine next month)

Charlottesville, Va.

Eld. P. E. Ingram,
Martinsville, Va.

Dear Brother Ingram:

While here in the hospital for treatment, I have an urge to write you something of my experience, if I have one, since I have never discussed it with anyone before.

For quite awhile before I united with the church, I felt cast down, and a lost sinner. My constant prayer was, "Lord save me". One night when I felt that I could not last much longer in this state, something seemed to say to me, "This night you will be delivered from sins." I awoke at about 3 A. M., praying that my heavy burden of sin be lifted. At that moment my whole body began to writhe and twist like a dismembered serpent. I spoke aloud, saying, "I must be dying, for no human body could be twisted and contorted

like this and live." When the contortions ceased, I fell in a deep sleep from utter exhaustion. When I awoke my burden was gone, and I was praising the Lord. The old heavy burden of sin has never returned; although I often feel that I am not worthy to be in the church.

I had been debating for some time whether to offer to the church, until I saw Jesus in a dream, beckoning me to come. When I went forward and asked a home with the church, a bright, golden light seemed to illuminate the whole building; and I looked around to see whence the light came, but saw that no extra lights had been turned on.

I was received into the church Saturday, October 5, 1958; and was baptized on Sunday morning. I feel relieved to write you something of what my hope is based upon, even though it isn't much.

Your sister in faith,
Cora Lee Ross

Ruffin, N. C.

Dear Editors of the Signs:

We see by the date on our paper that it is time to renew our subscription. The letters of experience, the articles on doctrine as it is taught among the Old School Baptists, together with the very good editorials, are worth far more to us than the price of the paper. Such precious things cannot be bought with gold or silver; nevertheless it is understood there is cost in editing the paper, and we only wish that we were able to contribute more than we do.

We love the doctrine the Signs sets forth, if we are not terribly deceived. And when we are blessed to hear the ministers in our association preach this same doctrine, together with others in different parts of the country where we have visited, we are ready to cry, "Praise the Lord, Oh, my soul; praise the Lord all that is within; sing praises to his holy name."

We are told and believe that deceivers

shall come, saying, "Lo here, and lo there", but if any man come among you declaring any other gospel than that which you have received, to bid him not God speed, lest we be partakers of his evil deeds. I humbly believe that God taught me to love salvation by grace. "Grace has brought us safe thus far, and grace will lead us home." When one comes claiming they're taught to love sovereign grace, and then mixes law works in order that they may receive blessings here in time, I do not love that kind of doctrine. That's conditional time salvation. I am made to believe that if we can do one thing to merit blessings of God, of ourselves, then couldn't we do more — and more, and then do all that is required. What need have we of Christ, were such the case? We do hope that we have not so learned it.

If I am wrong in what I have felt the scripture means, "Ye are fallen from grace", I hope someone will explain the true meaning. I understand that Paul in this scripture, was exhorting the Galatian brethren to steadfastness in the gospel: they were begun in faith, now they were bringing in law doctrine. It seems plain to me that Paul told these people plainly that Christ is become of no effect to you, whosoever of you are justified by the law. Then he says, "Ye are fallen from grace." I hope I honestly desire to know the truth, and do not desire to misapply a scripture. Paul knew by experience and revelation that one cannot hold on to law doctrine to merit blessings of God. Those that do cannot claim Christ as their Saviour. Has he not said in another place, "Christ is the end of the law for righteousness to everyone that believes"! The law was given by Moses. Why? It was added because of transgressions, and was our schoolmaster unto Christ, that we might be justified by faith. Faith is the gift of God; then where can one bring in self-works in order to salvation?

I just do not believe that the Spirit of God teaches a lie; nor does it preach a man in false doctrine. My dear brothers

and sisters in bonds of love, it is according to the shed blood of Jesus Christ: he was raised for our justification, and is now at the right hand of God making intercession for the saints according to the will of God. Then it has been made known to us that grace and truth came by Jesus Christ; and how we desire to render praise where praise is due! I am made to believe that grace means divine favor, free and unmerited, bestowed on unworthy creatures; and once when it is at work in the life of a sinner, it is impossible to fall from grace. The grace of God was never shed on a chosen vessel of mercy in vain. Where Paul said, "Ye are fallen from grace", I believe he meant that if one claimed justification by the law, then they are come short of grace: were not in possession of the grace of God.

I remember Elder Spangler using as his text sometime ago, The law, verses the gospel (I believe it was); and how comforting the sermon was to me. I was made to shed tears of joy while he was preaching such wonderful things. How glad I was to hear him declare that we cannot mix law worship and the gospel, and call it the grace of God. I hope I have been taught in the school of grace that Christ is the obedience of his chosen children. They are not blessed for their obedience — the grace of God is not hinged on conditions. It is grace that calls us, grace that saves us, and grace that keeps us a willing people in the day of God's power. Then grace will safely carry us home to be with our Lord and our God, when we have completed our life here, and Jesus comes to carry his to be with him forever. He was made of God unto his people, Wisdom, Righteousness, Sanctification, and Redemption; as it is written, let them that glory, glory in the Lord.

If you find these things herein written to be in praise of Him who called us (I hope I am one) out of darkness into the marvelous light of his dear Son, you may print it in our dear paper. I have no desire to crowd out better things. A little sister saved by grace,

I hope.

Mrs. Fred Cobb

P. S.: Yes, dear ones, it was Jesus who kept the law for his chosen bride: he kept it to a jot and tittle. We could not keep it, the flesh being weak, but God sent his only begotten Son to do for his bride, the church invisible; to take her place; to satisfy the demands of the law; and now we are no more under law, but under grace. "The Son shall make you free, and ye shall be free indeed."

THERE IS A TIME TO EVERY PURPOSE

R. F. D. 2,
Ruffin, N. C.

Editors, Signs of the Times:

"When God revealed his gracious name,
And changed my mournful state,
My rapture seemed a pleasing dream
The grace appeared so great."

My hope is that I am not deceived, for I do believe God has revealed himself to me. I have never been one to attend church regularly, but during the past forty years would go off and on; and once joined a Sunday School class. In going to different churches, it seemed to my mind there were only two schools of thought expounded from the pulpit; one was that God had a people, and these people were taught of God, and He had the power to save them from their sins — and He promised he would do so. The other way, or the way I heard it, was that God was able to save, but only those who would accept him.

Around six or seven years ago it seemed a desire to be one of his, began to bear on my mind; and I began to go to church more often. My loving wife belonged to a Missionary Baptist church, and I seemed to want to go with her to preaching, thinking maybe I could be satisfied; for I had a desire to become a Christian, and if I could help the matter along, well I would try. The more I went it seemed the preacher would take up the few minutes of his time talking of worldly things — poli-

tics, cosmetics, money, etc. Then would come the invitational hymn, and if nobody came, the preacher would ask the congregation to bow: If a timid one wanted to come, he or she would be able to come unseen. That made me wonder if anyone could steal into God's kingdom; and I would think of the passage in the Bible about Christ when he said that he was the door, and the way also.

I had been to Old School Baptist preaching more than all the others put together, and their invitation was as much different as day and night — no thoughts like tomorrow might be too late; no bowed heads that one might come unseen. They believe that one came to offer to the church, he or she would only see the mercy-seat prepared by God for poor, unworthy, vile sinners. Oh, how true it was when, by the grace of God, the way was opened for me to offer. One, or one thousand, would not have made the slightest difference, for I only saw the mercy-seat for a poor, vile, helpless one. I saw myself as the vilest among them, and still do. It thrills deeply for one to seem to want to shake my hand, the hand of one as unworthy as I. I didn't go accepting Christ. I went wondering if he had accepted me; for I realize that if he had not accepted me, all the power I could muster to accept him, would profit me nothing, and I would still be lost and helpless. Wanting to be a Christian had been on my mind a long time. The burden really began to bear down about three years ago, and I wanted to unite with the Primitive Baptist faith. During those three years I was made to suffer terribly, for I wanted to offer, but couldn't. I would go to meetings, and the happy, contented faces I saw there would appear before me during the weeks to follow, and I would become so hungry to be counted among them.

I would think that I would offer next meeting, but come next meeting I would not, or could not, go at all. It seemed that instead of wanting to offer, I was afraid that if I went I would offer; and if I was accepted, one such as I would

only mar the beauty I saw there.

I tried to live a better life, but seemed to get nowhere. I had a dream one night; I dreamed Brother David Spangler and I were in an apple orchard, and the ground was covered; a few seemed to be the most beautiful apples I ever saw; the others were in different stages of decay, with some of them almost dried up. Brother David and I did not speak. I don't think I told anyone of the dream, but it made me wonder, and I could not see anything in it for me. The dream slipped my memory until a year or so later when I had another dream: I had three young calves; and had a water fountain that would bring water when the calves put pressure on it, but when I went to the barn the calves were starving for water. I pressed on the fountain but no water came. I found the pump was alright and was running, but the well was dry. Then I said the well is dry and I can't get water for them, so they will starve. Then I awoke, and I must have been crying for a long time, for my pillow was wet. Immediately my dream of sometime ago came back to me, and I could see myself as the worst of the rotten apples I saw in that dream. I believed the two dreams, although far apart, had a connection then. The one in the orchard to show me the state of decay I was in; and the one about the calves, to show me my helplessness to do anything about it. Whatever the meaning they seemed to give me a greater desire to offer to the church; and I thought now that I have been shown these things, it would be no trouble at all to ask the church for a home. But I soon found out that it was not that simple. I would go to meeting with full intention of offering, and would pray for strength to offer; but I found that the prayers of the wicked did not avail anything. I wanted to go so bad, but couldn't move. On Saturday night before the second Sunday in August, as I had long before considered Dan River Church as my home, whether I ever became a member or not, I was

up front with Brother Minter in connection with the building fund, and as I turned to leave, the dear pastor, Elder Spangler, said to me, "Mr. Carter, why didn't you come with them tonight." My heart seemed to swell to the bursting point, and I don't believe I could have spoken if it had meant my life. I wanted so badly to tell him that I wanted to come, and the tears began to flow as I tried so hard to keep them back.

The next day there was to be a baptizing, and I planned to go. It seemed that morning the presence of the Lord was everywhere — in the trees, in the water, and it was wonderful to my soul. After prayer, and the doors of the church were announced open, and a way was opened for me by the grace of God to get to Brother Spangler. I was received and baptized.

One thing I know that when I came out of the water a great weight that went into it with me, did not come out with me: I felt to be walking on a cloud. As I did not go prepared to be baptized, I had to go home to change clothes. The only time the silence was broken on the way home, was when I remarked to my wife that I wondered if I had done the right thing, for I had wanted to do this for so long, and it seemed so easy this morning. She answered that she hoped so. A burden was left in the water, but my doubts and fears still follow me.

Your humble brother, I hope,
James Carter

A CANADIAN SISTER
TO HER PASTOR

Lambeth, Ontario
March, 1958

Dear Elder Ruston:

Such a lovely surprise when I received your most precious and wonderfully enlightening letter. For some days I had been much depressed naturally and so very much oppressed spiritually, and on the day I received your letter I had felt absolutely crushed, and all forenoon had

kept calling on the Lord to send relief to my soul, if it were His will to notice such a worm of the dust.

When at noon I saw that I had a letter from you, I said to myself, "This is SURELY an answer to prayer and the Lord IS a refuge to the oppressed and troubled in mind, and He DOES NOT FORSAKE them that seek Him." I rushed to a quiet spot and tore open the letter to devour its contents as ravenously as a starved wolf his prey, then to read it more leisurely over and over again, so as to enjoy its contents and, as it seemed, to bask in its warmth, tenderness and sunshine.

It is by far the most wonderful letter I have ever received, and words cannot express my gratitude to you, so all I can say is "Thank you," and I thank the Lord for directing your mind toward me at that particular time of my great need for encouragement. How true! "God moves in a mysterious way, His wonders to perform." As you say, "All of God's works to praise Him, even the birds praise Him in song," and, "Oh; that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

I have always taken delight and enjoyed sweet meditation when walking in the fields of corn, and to note how even the ears seemed to bow their heads nearer the ground as they ripened for the harvest, and I would think as I wandered down the long rows of corn, so it is with believers, when they see more of their imperfections, yet they seem to trust and hope with a growing confidence in the love of God through Christ Jesus our Lord. It seems the nearer the people of God advance to their Eternal Rest, the more humble and mellow they become, and seem to feel anxiously desirous of improving their talents to the glory of God, knowing that Time is running short. How we see His handiwork, not only in everything that grows, but also in the heavens, and as the Psalmist says: "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:" and they are made to "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, so He bringeth them unto their desired haven." How like this life, which we live in this wilderness of woe, through which we are made to travel! Sometimes peace and calm, then sometimes in the very depths.

"If sometimes I strive, as I mourn,
My hold of the promise to keep,
The billows more fiercely return,
And plunge me again in the deep."

I was very pleased to read what you wrote regarding the temples, particularly "The temple of Solomon." I turned, as you suggested, to the second chapter of Ephesians to read of the true temple which is there spoken of, and found I had already, at some time, marked verses 18-22 inclusive, probably meaning to ask you some question or questions regarding that very Scripture, and now, by the will of God, I hope, I have been shown and it is made plain (from your precious letter) through you, who are a servant of God and the Lord Jesus Christ, showing how we, as a people or a church are fitly framed together, and our hearts knit together in love and understanding, "to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." (Colossians 2:2)

I have now come to the part of your good letter where you speak of Satan's temptations. Many times I seem to experience such temptations and it seems "The tempter suggests with a roar, Thy God hath forsaken thee quite; Thy God will be gracious no more." Such was my mind the day your letter was received, and at once these words, with comfort and sweetness, dropped into my

mind, "And lo, I am with you alway, even unto the end of the world." It seemed sweet and refreshing as "like a cloud of dew in the heat of harvest." (Isaiah 18:4)

It is indeed, a terrible fear filled with shame, when one is made to feel untrue and a deceiver. I have seemed to experience that so many times, yet, my desire is, that I, a weak vessel of His grace, if one at all, may glorify His name for His goodness towards me. It appears to me as I read the Scriptures, that "God hath chosen the weak things of the world to confound the things which are mighty." (I Corinthians 1:27)

Jesus came into the world to save sinners, and when Divine Grace renews the heart of the fallen sinner, it seems Paradise is regained and much of its beauty restored to the soul.

I feel to thank the Lord for His love and the tender mercy He has bestowed upon us in restoring you, our precious pastor and friend, to us, and I pray God that a double portion of His grace and Holy Spirit may rest upon you and yours from day to day, and that His blessing may attend all your faithful labours, and may we find the truth of His word assuring us that wherever we assemble together in His name there is He in the midst.

"And if our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know,
When round the throne we meet?"

May He safe into the haven guide and receive our souls at last! Pardon all you see amiss in this, and if I need reprimanding please do so, as I know myself how vile and full of sin I am, and always in dire need of direction.

May the good Lord continue His watchful care over you and your dear companion, and "unto Him be glory in the Church by Christ Jesus through all ages, world without end, Amen!"

Your sister in Christian hope and love,
Minerva McLean

807 Sycamore
Mineola, Texas

LIKE A SERPENT UPON A ROCK
Snow Hill, Maryland

Elder John D. Wood,
Dear Brother,

In hope of eternal life that God promised in the person of his precious Son before the world began. O, that I could praise Him as I ought, but my mind is so much on the foolish things of the world; and I have learned that I cannot control my mind.

I am writing you to enclose a letter that was written by a sister of Cana Church to my husband on his 90th birthday, on April 20th. He has been her pastor for over 25 years.

My husband joins me in love and sweet fellowship to you and yours. You all seem so near and dear to us. May grace, mercy and peace be with you, together with all the household of faith.

When at the throne of grace, remember us poor sinners saved by grace, if at all.

Mrs. S. C. Davenport

TO ELDER DAVENPORT ON HIS
NINETIETH BIRTHDAY

To Elder Davenport:

Dear faithful servant of a merciful God, and brother in Christ, I hope.

You have been blessed again to reach a milestone in your very profitable, but weary and toilsome journey through this life. It has been through the merciful providence of a wonder-working God; and yet we wonder at times why we are spared these many years.

Your life in service has been a great inspiration to many of God's poor and afflicted little ones; your humble, meek and gentle admonition has strengthened many a weary pilgrim, and caused us to have courage to press on a little further. My humble hope is that God will bless you with all needed blessings; and keep you ever looking to Him from whom comes all our help.

May the sweet smiles of God's grace be yours to enjoy as long as you sojourn here below.

Beuna White

Dearly Beloved in the Lord:

I would like to put some thoughts on paper, if the Lord directs my mind.

I have never had a dream worth speaking of, or a vision of any kind; and I have said that I have never had an experience. But when I look back over the years, maybe I have had an experience.

Last summer Elder Griffin was speaking of a serpent upon a rock. His text was, "The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a maid." (Prov. 30:19) In a serpent upon a rock, I see myself a rock I had built for myself. God gave me strength to go about my work in my own way — I was building a place in the world for myself in vanity and greed. I built my own rock, and was coiled on top, lifting my head like the serpent; and defying any man to touch me. I was satisfied with what I had built, and going about my work (my work came ahead of everything else). I did not go to any church or meeting-house, feeling there was no need, for I was doing all right — I was as good as any man.

There was no food on the rock for the serpent; and when the demands of his stomach drove him from the rock in search of food, I was like the serpent: I was hungry for food from heaven. I feel that when the time came for the darkness to be lifted (I hope it has been lifted), the Lord took me by the hand and led me off of my rock, and placed my feet upon the Rock that has a solid foundation, a rock that is not made by hands.

If any of you dear readers have ever had a like experience, you will know what it is to wake up and find all you have ever wanted (and worked for), is nothing; and your sins are all that you can see. If you have had this experience, you will know how I felt.

One Sunday I took my family and went to the meeting-house my mother took me to when I was a child. I had not been for about ten years, but the brothers and sisters had not forgotten me. I was treated as the Prodigal son. Elder Spangler was there that Sunday, and I will remember him and the dear brothers and sisters as long as I live, I hope.

I am still in the flesh, for my mind wanders off on things I would rather not think of, and I still find myself saying and doing things I would like to stop, but I suppose it is a cross I have to bear. My prayer is that the blessed Lord will direct my hands, my feet, and my mind to better and higher things; and give me strength to attend the meetings and hear the dear elders, and be able to understand a little of what they preach; and be with the dear brethren in peace and fellowship.

Frank Holland

“BLESS THE LORD, O MY SOUL”
216 East 175th Street
Bronx 57, N. Y.

Dear Elder Slauson:

I had hoped to be able to attend our meeting today, but found I was much too weak to go; needless to say, I was there in spirit though absent in body. “A man’s heart deviseth his way but the Lord directeth his steps.”

The Lord has blessed me with a plentiful season both while in the hospital and since I have been home. I shudder to think what it would be like if I received what I deserve: He does not deal with us after our sins, nor reward us according to our iniquities, for as the heaven is high above the earth so great is his mercy towards them that fear him; and his mercy endures forever. I can say with the Psalmist, “Bless the Lord, O my soul.”

I was thinking of Samson and the lion the other evening: had it not been for divine power, the lion would have devoured Samson, but the Lord enabled him to slay the lion, and on his return journey, he found honey in the carcass

of the lion. I feel that I have tasted some honey in this illness. “Pleasant words are as honeycomb, sweet to the soul, and health to the bones.” (Prov. 16:24)

The Lord was with me on the operating table, and gave me much scripture for my encouragement. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” The Lord has given me a calm and patient spirit, and reconciled me from the first that no matter what the outcome should be, it would be according to his will. “My counsel shall stand, and I will do all my pleasure.”

My friends have been most kind to me, and there isn’t anything they have not offered to do for me; and I appreciate all their thoughtfulness.

... I don’t want folks to worry about me because I live alone. “A sovereign protector I have, unseen yet forever at hand.” I hope dear Sister Lizzie will keep on improving; give her and Sister Elnora my love. May God continue to bless you.

Yours in hope,
Gertrude Secor

Iago, Texas

Dear Old Signs of the Times:

I want to tell you of some things that have been of great comfort to me. Several years ago I was sick and staying with a daughter and her family. They were planning to go to a show, and said they hated to leave me alone; but I said that I wouldn’t be alone: the dog would be with me, and I hoped the Lord would be with me; and he was. He and a great host of angels were there with me all night, and it was one of the sweetest nights I ever spent, and I wished it had not ended.

At another time my husband, Elder W. O. Beene, was ill with pneumonia, and I was worried because he was old and I was afraid he would not pull through. I had to lie down for some rest, and a sweet dream came to me: The Lord sent two guards to watch — one at each end of the house, and I knew

they were there, but I got up in my dream and looked out at the window to see them; and there they were walking back and forth. So I slept on and had a good rest. I felt sure my husband was going to get well, and I told him about it when I got up; and he felt a sense of relief. I feel sure the guards were there to watch over him: he was old (87) and I knew he couldn't stand too much. He lived until he was past ninety-one. He was faithful to his churches and went when his meeting days came: the weather did not get too bad for him to go to his appointments; and he lived and practiced what he believed.

I am now nearly seventy-three, and very lonely. My husband received the Signs of the Times as long as he lived; and I pray the Lord will be with the editors to keep the paper going on and on. There is so much good reading in it.

In Christian love, I hope,
Mrs. W. O. Beene

PIGG RIVER DISTRICT ASSOCIATION

The Pigg River Association is appointed to meet with River View Church, Bassett, Virginia, beginning Friday before the 1st Sunday in August, and continuing through Sunday. (July 31, August 1 and 2)

Our correspondents and all interested brethren are invited to meet with us.

John D. Wood, Clerk

ANNUAL MEETING AT SLATE HILL

The Annual Meeting of the Brookfield Old School Baptist Church at Slate Hill, New York, will be held the 1st Saturday in August. This is August 1st.

Members and friends are cordially invited to attend at this historic meeting-house.

Wm. D. Chapman

UPPER COUNTRY LINE ASSOCIATION

The 1959 session of the Upper Country Line Primitive Baptist Association will be held, the Lord willing, with the church at Gilliam's, on highway 87, leading from Reidsville to Burlington, N. C. The association will convene on Saturday morning at 11 A. M., and last through Monday, embracing Saturday, 3rd Sunday, and Monday in July, 1959.

Our correspondence and visitors welcome.

Elder J. W. Gilliam
(for Gilliam's Church)

Danville, Virginia

July, 1959

SIGNS OF THE TIMES

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SIGNS OF THE TIMES, INC.

Route 5, Box 332F

Danville, Va.

EDITORIAL

We have a request which reads as follows:

"I've always believed in the Old Primitive Baptist doctrine, but I've heard different opinions from the Old Baptist people about joining the church. There are some who believe a regenerated child is led into the church by God at an appointed time; while there are others who believe it is the child's duty to go in on his own decision to fellowship with his brethren. I would like your opinion on the subject, which has me confused."

We are glad to give our views on the above, and at the same time say that it is strange that there should be two opinions on the subject, for we have always thought that all who are experimentally acquainted with the dealings of the Lord with them, and with the express teaching of the Scriptures of the power and purpose of God in all things, should feel that any of these things are left to the "decision" of the

subject. This savors of conditionalism, and would deny what the Lord's people believe: That not only is it the work of God that they believe on him whom he has sent, but also that it is God that works in them both to will and to do of his good pleasure.

Solomon declared that, "To everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted", etc. (Eccl. 3:1-11). This we firmly believe. All things are in the eternal arrangement of God, so that all things are working together to accomplish his purpose.

In the "all things working together" there is a set time when the children of God individually are brought into the knowledge of the truth. None of them can say that they made a decision in anything relative to this. There is a time when each one is born again, being brought out of darkness into light by the washing of regeneration and renewing of the Holy Ghost; a time when each is given to know for the first time that they are loved of God, and were chosen by him in Christ Jesus before the world began. Although each was included in the election of God, they have no knowledge of it until the work of grace is wrought in them, and there is a revelation that Jesus has redeemed them from all sin.

We again say that it is the Lord's time for each, and there is no way under heaven for any one to bring himself into this knowledge. Flesh and blood had not revealed things to Peter and the brethren; and of course not to Paul. "It is the work of God that ye believe on him whom he has sent." Until this time (before faith comes) each one is ". . . kept under the law, shut up unto the faith which should afterwards be revealed." (Gal. 3:23)

We have every right to believe that all who have been brought into this knowledge understands this, for it cannot be otherwise according to the way God deals with his people.

But the question is, "Are they led into the church by God at an appointed time?" Our answer is, Yes! Those who unite with the church are led at an appointed time. Some are so led that they are constrained to offer to the church; while many who have qualifications for church membership, are not thus so exercised by the mighty power of the Spirit, and consequently are never members of what may be called the visible church. And it is all according to the eternal purpose of God concerning them. Many brethren testify of their exercises in their desire to offer to the church, and how they are restrained by the fear of deceiving the brethren: They love the church and the doctrine of God their Saviour, and often feel that they will offer at the next opportunity, but something prevents them; then, with many of them, the way is suddenly opened and all fear is removed, and they offer to the church. Could any of these feel otherwise than that the time was come for them to become members of the church?

We know of many who are exercised greatly in their love of the doctrine and of the church, and in speaking with them, they say that they have not been greatly impressed for church membership; while others say that they desire above everything else to be members, but hitherto have been prevented by their felt unworthiness; and others are led almost immediately after receiving their hope to ask for a home in the church.

Are these things according to the purpose of God? We say, Yes! — for we cannot reconcile the thought that some things are according to His purpose, and others are not.

We have often felt to encourage those whom we know are greatly exercised, not with the thought that they were to, or could, come to the church of their own decision, or that it would be outside of, or contrary to the Lord's time for them to come, should they come; but that all these things work together in the purpose of God, — as surely they

do.

We remember hearing it said at a funeral many years ago, that the departed was not a member of the church, but that she should have been; and that she was not encouraged enough. It might as well have been said that she died an untimely death (as far as we were concerned), as to say what was said. We did not agree with the elder then, and we do not agree with the thought now; for it was never the Lord's will for the departed to be a member of the visible church, as was evident. If it had been His will, the same power that brought her into the knowledge of the truth, would have further led her into the church.

We are glad that salvation is not contingent upon church membership, and that baptism of water, and having a name upon a church book, is not something required in order to be saved. It is evident that many have been baptized and become members of organizations who do not know the first thing about salvation being entirely by grace unto those chosen in Christ Jesus, and redeemed by him. But it is certain that all who were chosen in Christ Jesus before the foundation of the world, and redeemed by his precious blood, (whether ever led into the visible church, or not) will be among the redeemed with whom heaven will be filled.

Some might feel that when Jesus said to the Gadarene, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee", that he was speaking to all; but these things are individual matters. We doubt not but that this man obeyed, and told his friends from whom he had been separated, the wonderful things done for him.

There are many things in the faith of the Lord's people which makes them

a peculiar people; and they are this because their faith is of him who is both the author and finisher of it — of him who gave himself for them that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. Their peculiarity is not in dress and outward appearance, and their good works are not in order to obtain the favor of God; but their peculiarity and good works make their appearance as the fruits of grace and evidences of the Spirit of God in them.

One of their peculiarities is that they know that they have an inheritance only because they are predestinated to the obtaining of it, according to the purpose of him who worketh all things after the counsel of his own will (see Eph. 1-11); and that they are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to this inheritance; and that they are kept by the power of God through faith unto salvation ready to be revealed in the last time. In this they greatly rejoice, though often in heaviness through many temptations. This makes them peculiar in their faith (or doctrine), for it is contrary to the belief of many.

They are assured that they are kept by the power of God according to his purpose concerning them, and that He works in them so that by their works, as fruits of the Spirit, they glorify God. They have no confidence in their flesh, knowing that it is contrary to godliness; and are kept in humbleness to look to and trust in their God to lead them and keep them in all their life's journey; and they know that He will provide all things in nature and grace that are his will for them to have, and then will surely bring them to their eternal inheritance.

With all the assurance that God's grace is sufficient for them, they cannot look to themselves for some things, and to God for others; for such is contrary to sound doctrine.

J. D. W.

VOICES OF THE PAST

“He being dead yet speaketh”

WHAT WILL YE SEE IN THE
SHULAMITE?

Is the love of sin destroyed in the fleshly nature of the children of God, and are the faculties and propensities of their earthly nature so changed by the new birth, that with their flesh they can serve the law of God? Some have contended that such is really the case; but among them who so contend, we find none of the inspired writers of either the Old or New Testaments. Prophets and saints have groaned, being burdened with the corruptions of their carnal propensities. Isaiah, when he in the spirit saw the glory of God, cried out, “Woe is me! for I am undone; because I **am** a man of unclean lips.” — Isa. vi. 5. Not because I **was once**, but because I **am** so now, or when he saw the vision. And what Christian can in truth deny that the more he is permitted to see of the glory of God, the more sensibly he feels the corruptions of his earthly nature? David, though a beloved child of God, and a man after God’s own heart, and a prophet of the Lord, and the sweet singer of Israel, whose Psalms have so clearly portrayed the experience of all the children of the living God, still found in the unslain propensities of his carnal nature unhallowed lusts of his flesh, warring against the law of his spiritual mind, captivating him, and plunging him into the most aggravated transgressions. Jonah was greatly swayed by turbulent, unsubdued passions and rebellious propensities of his earthly nature. Was he not a child of God, and a prophet of the Lord? Even poor old Job, though a perfect

man, who feared God and eschewed evil, and whose patience was proverbial, broke down under the weight of his distress; and something like unsubdued passions of his carnal nature gained such ascendancy over the spirit of meekness and submission, as to make him curse the day of his birth.

If there were among the holy men of God under the old dispensation any whose carnal nature was so radically changed by the spirit of Christ that dwelt in them, as to cause the same carnal faculties of their nature in which they had formerly loved sin, to subsequently love holiness, we have not been favored with a record of who they were, or when or where they lived.

Nor can we with any better success search for them under the gospel dispensation. Can we reasonably claim that Christians of the present age are more effectually killed to the love of sin than were the holy apostles and primitive saints? After God had revealed his Son in Paul, and called him by his grace to be an apostle, did he find nothing in his flesh warring against the law of the spirit which he had received in his heavenly birth? What made him groan, being burdened? What made him a wretched man? If all the elements of his earthly nature had been killed to sin, or to the love of sin, and made to love holiness as they had formerly loved sin, why did he groan — what was the matter? whence the conflict between his flesh and his spirit? It is very certain, that if there was any love of holiness or of spiritual things in the elements of Paul’s fleshly nature, he could not find it; for after the most diligent research he testified that there was no good thing in his flesh. But he did find a law in his members warring against the law of his mind, bringing him into captivity to the

law of sin which was in his members, and when he would do good, evil was present; and these turbulent faculties or elements of his flesh were so far from having been killed in him, that he was by them disqualified to do the good he would; for to will was present with him, but how to do that which is good he found not.

If the love of sin had been killed very dead in the apostle James, and the beloved John, would they have aspired to secure for themselves distinguished places at the right and left hand of their Lord? Were all the carnal elements of Peter's fleshly nature dead, when with wicked profanity he denied that he had any knowledge of his imprisoned and insulted Lord and Master?

But where shall we stop our researches among the people of God? Can we find any one of them whose carnal elements have been changed from hatred to the love of holiness? If the declaration so frequently made, that in the new birth the elements of our nature are changed from the love of sin to the love of God, be the true standard by which we are to determine who are and who are not born again, we must leave out Isaiah, Job, Jonah, David, Paul, James, John and Peter, but certainly would be grieved to part with them; yet if the position contended for by some of our cotemporaries be true, it rules them out, and it rules us out also with them.

Clearly unscriptural as the sentiment is, it is one of the devices of our adversary, the devil, and one of his most fiery darts with which he assaults the weak and trembling saints of God. When in their experience the strong man (the "old man") armed, which has kept the palace without resistance, until the stronger comes and binds him, and spoils his goods, the subject of this gracious deliverance is very apt to think the old tyrant is dead; they feel that a wonderful change has indeed taken place in them. A sweet sense of pardoned sin, deliverance from death and fear, is sweetly felt, and peace and joy in the Holy Ghost fills them with sacred de-

light, and the love of God is richly shed abroad in their hearts; and the very element into which they are brought is love, joy and peace. Now for a season perhaps, in the ecstatic transport of their early love, they feel no desire to sin, no relish for what they had formerly delighted in; and while in this happy frame it would be hard to convince them that their whole nature was not changed, and that they would no more be inclined to seek after the vanities of this world. But it is not long before the motions of sin are felt, vain thoughts intrude, darkness beclouds their skies, and strange temptations, such as they never felt before, are presented, and to their terror and dismay they find in themselves something that is easily beguiled by the tempter. Their songs of praise become less animated, and their prayers more formal and less frequent. Now the cruel tempter hurls his piercing dart, Where is now your hope? If you were truly born of God, all the faculties of your nature would be changed; the love of sin would not exist in thought, word or deed, in body, soul or spirit. No vain thoughts would find a place in your mind; for "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. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God." Those who know the depth of Satan, know how artfully he will pervert the scriptures to distress the people of God. Alas! how fiery are his darts. In dread alarm the assaulted child feels unequal to the conflict. The suggestions of the tempter seem very reasonable, his own carnal mind endorses all that the sly tempter has suggested, and is ready to conclude that he has been most sadly deceived in all the hopes which he had so fondly cherished. Sometimes he feels inclined to make a diligent search for something within himself wherewith to shield himself from these fierce temptations. He says, If I were in all my nature dead to sin and alive to holiness, if in my

whole being there remains no unhallowed love or lust for what was formerly my element, what is this that allures and draws me from my spiritual enjoyments? Would sinful thoughts, foolish and vain things, have any attraction, if I possessed nothing in my nature that is not truly born of the spirit of the living God?

How many of God's dear children have been made to write bitter things against themselves, because they could find no good thing in their own fleshly nature; especially when it is constantly preached to them by Satan, and perhaps by mistaken brethren, that the new birth forever kills, in all who are the genuine subjects of it, all relish for sin and folly. How many of us, including the writer of these lines, would be compelled to say, If it be true that the new birth changes the fleshly nature, kills all the lusts of the flesh, and leaves within us only a love of holiness, we must give up all hope that we are the subjects of it.

The new birth is not a reproduction of the former birth, nor a change of the nature of anything that is born of the flesh. If it had changed the nature of that which was previously born of the flesh, and converted that flesh into spirit, it would no longer be flesh, but spirit; and in that case our fleshly nature, becoming spirit, could no longer feel the infirmities of a fleshly nature, no longer require to be fed on the productions of the earth, but would be capacitated to live alone on spiritual food. But this we all know is not the case with us.

But while every one who is born of God painfully feels that the whole force and current of his carnal or fleshly nature is still prone to sin as the sparks fly upward, and that they require constant, vigilant and perpetual watchfulness and incessant prayer, that they should not gain ascendancy over us, still it is a most heart-cheering, God-honoring, and hell-defying truth, that a new heart is given to us, and a new spirit is put within us; not made out of the old heart and the old spirit, but **new** in

all respects, and altogether unlike the old; and in this new heart the law of the spirit of life in Christ Jesus is indelibly written, in which we recognize the Lord as our God, and he recognizes us as his children, with the blessed assurance that he will put his fear in our hearts, that we shall not depart from him, and that he will not turn away from us to do us good. By the new birth, which is not of blood, nor of the will of the flesh, nor of the will of man, but of God, which new birth is not of corruptible seed, as was the fleshly birth, but of incorruptible seed, by the word of God, which liveth and abideth forever, a love of holiness and a loathing of sin and folly is produced in all who are the subjects of it. But we should be careful to observe that this hatred of sin and love of God are the fruits of the Spirit, and not the elements of a carnal nature. "The carnal (fleshly) mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." There is nothing in the fleshly nature even of Paul, or any other Christian, with which they can please God. "But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead (having no spiritual life, or God-serving faculties) because of sin, but the spirit (of Christ, which is begotten of God and born of the Spirit) is life because of righteousness." — Romans viii. 7-10. This spirit of Christ, which by a heavenly birth dwells in the saints, is the spirit of him that raised up Jesus from the dead, and if it dwells in us, he that raised up Christ from the dead by it, will also quicken our mortal bodies by it; but this will not be done until our bodies which now, notwithstanding all the mortal powers, passions, faculties and earthly elements which now animate them, are dead, shall be quickened by the spirit which by the new birth now dwells in them. Then they will be no longer dead because of sin; for in the

resurrection this corruptible shall be raised in incorruption, and this mortal shall put on immortality, and death shall be swallowed up of life.

Now if our earthly nature is not changed, nor any of the elements of that nature capable of serving God in spirit and in truth, it may be demanded, Who then can serve God acceptably? To this inquiry Paul responds, "I myself serve the law of God. Yea, I delight in it." Pray tell us, Paul, do you serve the law of God with your flesh? O no; with my flesh I serve the law of sin. But do you not serve the law of God with some of the powers, faculties, or some reformed or revised elements of your flesh? To this inquiry Paul responds, saying, "In me, that is, in my flesh, dwelleth **no** good thing." But, Paul, with what element do you love holiness and loathe sin? Paul replies, "I delight in the law of God after the **inward man.**" But, Paul, you have told us that with your mind you serve the law of God; do you mean your carnal mind? Answer: By no means; "For the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." With what mind then do you serve the law of God? But, says he, "We have the mind of Christ." And this mind of Christ, begotten and born of God in the saints, is spiritual, and not carnal or fleshly. It is the law of the spirit of life in Christ Jesus, which God has given them. This mind of Christ, in his saints, always serves the law of God, and cannot serve the law of sin. But while with this mind the inner man serves the law of God, the saints, in whom this mind of Christ dwells, to their sorrow find another law in their members, which serves the law of sin, and cannot serve the law of God, because it is not subject to the law of God, neither indeed can be. The law of God is spiritual; but, says Paul, I am (not I was) carnal, sold under sin.

There is evidently a three-fold sense in which the apostle applies the personal pronoun **I** to himself, and in which it is in like manner applicable to all the saints while in the flesh. A Christian in

his complex being is composed of an earthly, carnal nature, which is born of the flesh, and this he denominates the old man, the outward man, the natural man. He also embodies a nature which is by the same authority denominated the **new man**, which after God is created in righteousness and true holiness; which is born, not of blood, nor of corruptible seed, but of incorruptible seed, by the word of God, which liveth and abideth forever. This is also by divine authority called a **man**, a **new man**, the inner man, a spiritual man, yea, and the hidden man, &c., as the embodiment of the two natures, and to each of which he severally applies the personal pronoun **I**. As when he says, "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. 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." — Rom. vii. 15-22.

Would not these emphatic declarations appear paradoxical, if the pronouns **I** and **me** were confined in their application to a single identity? He says, "The things that I do," it is not I that do them. He acknowledges that he does them, and in the same sentence denies that he does them. But let it be clearly understood that Paul sometimes uses the **I** as applicable to him as a Christian, possessing an old man and a new man, and embracing both men, old and new, as a complex being; as, I with my mind, and I with my flesh. At some times he uses the **I** as identifying his inward, and sometimes as identifying his outward man, and the otherwise seeming para-

dox or contradiction disappears. Who is this old man? It is I in my fleshly nature, in which I can find nothing good. Who is this new man? It is I in my spiritual nature, which is born of God. And who is this wretched man, dragging about a body of death, groaning, and waiting for the adoption, to wit, the redemption of his body? This also is I, Paul, possessing these two natures in deadly conflict. For example, hear him say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ (or the new man) liveth in me." "For, for me to live is Christ." — Gal. ii. 20; Phil. i. 21. This tri-personality in the Christian assimilates to Christ as he appeared in the days of his flesh; being as the Son of God, one with the Father, as the Son of man, one with his people whom he came to redeem, and in the union of the two natures, the Mediator or Days Man between God and men. As the Son of God, he could say, "I proceeded forth and came from God." — John viii. 42. And, "I and my Father are one." — John x. 30. While as the Son of man, nailed to the cross, and suffering in his flesh, he could say, "My God, my God, why hast thou forsaken me?" "He is God, Man, and Mediator." — 1 Tim. ii. 5.

In conclusion we will remark, that while the law of sin still remains in our members, and no good thing can be found in the flesh of the children of God, the indwelling of the new man, which is no less than Christ in them, sets up a standard against all the corruptions of their carnal nature, and every one of them can say, I, with my flesh, serve the law of sin, while with all the powers of the new man I delight in the law of God. The old man is born of the flesh, and is flesh; and in that flesh there is nothing good, because it is born of corruptible seed, and continually lusts against the spirit, which dwells in them who are born of God. While the new man, born of incorruptible seed, cannot sin, because it is born of God; therefore it wars against the flesh. And these two natures, one of heavenly, the other of earthly birth,

are contrary one to the other, and so much so, that the Christian who has them both cannot do the things that he would; for he would, in the spirit of his mind, rise above all the corruptions of his sinful nature, and be governed only by the divine nature of which the grace of God has made him a partaker. To will is present with him; but how to perform that which is good, he finds not. And in his conflict he can exclaim, with the poet,

"What jarring natures dwell within!
Immortal life, remaining sin;
Nor can this reign, nor that prevail,
Though each by turns my heart assail."

These opposing natures which dwell in every one who has been born of the flesh, and born again, of the Spirit, are by divine inspiration called **men**; the fleshly nature is called the outward man, the other is called the inner man, and Peter calls it "the hidden man of the heart, in which is no corruptible," &c. No man can see the kingdom of God who does not possess them both. Legalists, Pharisees and Arminians may boast of perfection in their flesh, of a fleshly nature so purged from all that is vile and sinful that they have no warfare, no carnal mind, nothing in them that loves sinful gratifications, that the love of sin in them is dead and gone; but in the **Shulamite** is seen as it were the company of two armies. And every saint, before he has traveled long in his experience, will raise the inquiry,

"Why should a son, redeem'd with blood,
Born first of man, then born of God,
Feel a perpetual war within
'Twixt reigning grace and striving sin?"

"Tis but to make him every day
From self to Jesus turn away;
His very falls shall make him wise,
And teach him where his victory lies.

"Who but the one who feels his woe
Will to the blood of sprinkling go,
And seek salvation only there
From all that he shall feel or fear?"

"What though he finds himself depraved,
Yet he's in Christ, a sinner saved;
And 'tis a sign of life within
To groan beneath the power of sin."

Our design in this article is not to provoke strife with those who oppose our views; for we believe much of the opposition arises from a failure of many of the saints to understand more clearly that their love of holiness is because God first loved them, and has shed his love abroad in their hearts, and the love which they have is a fruit of the Spirit, which is given them of God, and is the first named in the cluster described as fruits of the Spirit. — Gal. v. 22. And their loathing of sin is because they find it in their earthly nature, dwelling in them as it did in Paul. And for the comfort of all who feel and mourn its existence in their members which are upon the earth, who so frequently give place to fear that they cannot be entitled to the privileges and consolations of the gospel, or proper subjects for gospel ordinances and church fellowship, because they so groan daily because of the vileness of their earthly nature, despite of all their efforts to reform it; we wish to assure all who thus mourn that none but God's quickened children really know the evil and burden of a sinful nature, a wretched, wandering mind, and an abiding sense of their utter unworthiness of any of the blessings of the new covenant.

(Editorial by Elder Gilbert Beebe, May 15, 1879.)

ORDINATION OF DEACONS

May 2, 1959

Pursuant to the request from the Church of Christ at Long Branch, Franklin County, Virginia, for a presbytery to examine brethren Amos I. Hash and W. G. Parsons for the office of deacons, and ordain them if found qualified, the church met. After singing and prayer by Elder R. S. Payne, Elders S. L. Moran, Randolph Perdue and J. P. Helms preached for the large congregation. The church selected Brother G. H. Bowling as spokesman for the church.

The presbytery was organized with Elder S. L. Moran, Moderator, Elder J. G. L. Hash, Clerk, and Elders B. O. Thompson, S. E. Terry, J. T. Turner, and Licentiate J. L. Carter; when Elders Randolph Perdue, J. P. Helms and Wm. Holland, from the Pigg River Association, and Elder R. S. Payne, from the Staunton River Association, were associated with the presby-

tery; and included the following deacons: F. W. Prilliman, R. E. Carter, P. L. Storee, Rufus Stone, L. L. Nichols, Harry Cannady, S. L. Walker, Peter C. Vest, W. M. Graham, S. G. Akers, Bobby Bernard, H. C. Johnson, Sylvanus Carter, M. C. Sumner, A. L. Lester, C. E. Butcher, W. J. Oaks, J. H. Perdue, and W. H. Simmons.

Elder Moran led in prayer for divine guidance in the meeting. Elder J. P. Helms was selected to lead in the examination. After questioning Brother Bowling, with satisfactory answers as to the character and standing of these brethren, they were delivered into the hands of the presbytery. Then Elder Helms questioned these brethren as to faith, doctrine, and practice among our people. The presbytery was unanimous in setting these brethren apart as deacons, with prayer by Elder B. O. Thompson, and laying on of hands by the presbytery. The charge was delivered by Elders R. S. Payne and J. P. Helms. Upon motion with second, and carried, these brethren were delivered to the Church as deacons; and we recommend them to all our churches with whom we are in fellowship.

Elder S. L. Moran, Moderator
Elder J. G. L. Hash, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased the Heavenly Father to call from our midst our beloved sister, Delila Martin, in January, 1959. She was strong in the faith, and attended her church meetings when at all possible; and will be missed by her church, family, and friends. Therefore

BE IT RESOLVED, That we bow in humble submission to God's holy will; and that a copy of this resolution be sent to the family, a copy be placed on our church records, and a copy sent to the Signs of the Times for publication.

Done by order of Hopewell Church of Kanawha County, W. Va. April 4, 1959.

Elder J. C. Hammond, Mod.
Nanna M. Carney, Clerk

OBITUARIES

FREEMAN McCLANAHAN

Freeman McClanahan, aged 55, died January 28, 1959, at his home in Charleston, W. Va., of an heart attack. He is survived by his wife, Ernie; a daughter, Barbara; seven brothers: Oscar, Estell, Jess, Boyd, Homer, Ferrel, and Okey, of Poca, W. Va.

Freeman was the youngest son of the late V. F. (Tobe) and Dillie McClanahan, and a grandson of the late Elder William A. Melton, who for 30 years was pastor of Hopewell

Primitive Baptist Church, of Kanawha County, W. Va. Although Freeman was not a member of the militant church, he was a consistent believer in the doctrine of salvation by grace alone, the total depravity of man, and a God of mercy and love, whose power is supreme in every detail. He was well versed in the scriptures, and blessed with light and understanding, and never tired of conversing with those of like faith. He always displayed great humbleness. By these evidences, and his faithful attendance of the churches and associations, we feel that he was a chosen vessel unto his blessed Saviour.

In his work as a laundry salesman, Freeman came in contact with many people in all walks of life; and the profusion of beautiful floral offerings and the large attendance at his funeral, was a manifestation of the high esteem in which he was held.

His funeral was conducted by Elders Harvey Bird and J. C. Hammond at Hopewell Church, January 31, 1959; and he was laid to rest in the family cemetery, to await the second coming of his blessed Redeemer.

Elder J. C. Hammond, Mod.
Nanna M. Carney, Clerk

MRS. ANNIE UNDERWOOD HODGES

Mrs. Annie Underwood Hodges was born December 31, 1878, and was a dear lover of the Primitive Baptists; her family had been identified with Bethlehem Primitive Baptist Church since its founding nearly a century ago, and she loved its principles. After a lingering illness, she fell asleep in Jesus March 18, 1959, at the age of eighty years.

Funeral services were conducted at Bethlehem Church by Mr. M. W. Hash and Elder J. J. Collins, and interment was in the adjoining cemetery. She is survived by a son, Barnie Hodges; a daughter, Mrs. Mittie M. Hockaday; two sisters, Mrs. Jennie Trawick, and Mrs. Emma Reese; eleven grandchildren and twelve great grandchildren.

She was a dear lover of salvation by grace, and the final perseverance of the saints.

J. J. Collins

MRS. ERNIE NULL

Mrs. Ernie Null, aged 79, of Route 4, Charleston, W. Va., died March 6, 1959, after an extended illness. She united with Hopewell Primitive Old School Baptist Church when quite young, and was a faithful and devoted member for over 50 years. She was the daughter of the late Elder G. B. McClanahan.

So long as Sister Null was able she was prompt in attendance of her church meetings;

and her home was always open to those of like faith and order. She wrote some inspiring scriptural articles, some of which were published in the Signs of the Times. Sister Null was a precious mother in Israel.

She leaves to mourn her passing: seven sons, Andrew, Barberton, Ohio; Leonard, Poca, W. Va.; George, Milton, W. Va.; Lee, Marvin, Guy, and Elton, Charleston, W. Va.; four daughters: Mrs. Letha Miller, Bancroft, W. Va.; Mrs. Anna Dolin, Alum Creek, W. Va.; Mrs. Marie Dolin, Detroit, Mich.; and Mrs. Ruth McClanahan, Charleston, W. Va.; also one brother, four sisters, forty grandchildren, and fourteen great grandchildren, a host of friends, and we of the Church. May God keep us in humble submission to his holy will.

Her funeral was conducted on March 8, 1939, at Hopewell Church, by Elders J. C. Hammond and Harvey Bird. Interment was in the family cemetery near her home.

Elder J. C. Hammond, Mod.
Nanna M. Carney, Clerk

SISTER BETTY PICKERAL

Sister Betty Pickeral was born December 25, 1875; and departed this life December 30, 1958. She was united in marriage to William Pickeral on August 6, 1891; and to this union was born one daughter: Mrs. Eliza Toler. She is survived by Mrs. Toler, six grandchildren and seven great grandchildren.

Sister Pickeral united with Springfield Church (Virginia) on October 8, 1927, and remained a faithful member until death. Although she was not able to attend her meetings for some time, being confined to her bed for several months with a broken hip, she enjoyed the brethren and friends visiting her; and never complained of her afflictions. To know her was to love her.

Her funeral was held at Springfield Church by her pastor, Elder O. K. Tench, and she was laid to rest in the family cemetery beside her husband. She will be greatly missed by her church and friends, but may we bow in humble submission to God's holy will in taking her from her suffering and sorrow. When Christ comes to call his loved ones, she will hear his welcome voice, Come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world.

RESOLVED, That a copy of this be put in our church records; a copy be sent to the family; and a copy be sent to the Signs of the Times for publication.

Done by order of Springfield Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., AUGUST, 1959

NO. 8

"By whom was David taught
To aim the dreadful blow
When he Goliath fought,
And laid the Gittite low?
No sword nor spear the stripling took,
But chose a pebble from the brook.

'Twas Israel's God and King,
Who sent him to the fight,
Who gave him strength to sling,
And skill to aim aright;
Ye feeble saints, your strength endures,
Because young David's God is yours.

Who order'd Gideon forth,
To storm the invader's camp,
With arms of little worth —
A pitcher and a lamp?
The trumpets made his coming known,
And all the host was overthrown.

Oh! I have seen the day
When, with a single word,
God helping me to say,
My trust is in the Lord,
My soul has quell'd a thousand foes,
Fearless of all that could oppose.

But unbelief, self-will,
Self-righteousness, and pride,
How often do they steal
My weapon from my side?
Yet David's Lord and Gideon's Friend,
Will help his servants to the end."

Gadsby's Collection

THE CARPENTER

Jesus Christ, the Saviour of the world, was by trade a carpenter: "Is not this the carpenter, the son of Mary," etc. (Mark 6:3) He was not a farmer, a sailor, or other tradesman, but a carpenter — a builder. This was not a coincidence, but fulfilled the purpose of God; as did all other incidents in his life as he sojourned in this world.

A carpenter is a builder, or one who fits timbers into a building. We hope to view through the eye of faith, Christ, the carpenter, and the house he built.

Christ made known to his disciples, as well as others, that his interest was not of this world, but with the Father. He came not to do his own will but the will of his Father. He told his parents at the temple when he was only twelve years old, "Wist ye not that I must be about my Father's business?" (Luke 2:49) Any business or interest he had to do in this world was his Father's business; so any building he constructed was according to the Father's will, and had to do with things of a heavenly nature. ". . . We have a building of God, an house not made with hands, eternal in the heavens." (2 Cor. 5:1)

We think of a building as a place of refuge in the time of storm; a place of rest for the weary; a place with food for the hungry; a place with water for the thirsty; and a place for the comfort or general well-being of the needy. So Christ prepared a building that would answer all these needs. He fixed a place for the poor in spirit, they that mourn, the meek, they that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, the persecuted and reviled for His sake. All these find housing in the building of the Lord." (Matthew 5:3-12)

Man, in his weakness, tries to build a sanctuary; and bids the wayfarer to turn into his house. But, "Except the Lord build the house, they labor in vain that build it." (Psalms 127:1) The vain attempts of men to usurp the Master Builder, only results in a building whose foundation is on the sand, and sinks to destruction. Man's good works lay a foundation of self-righteousness and boastfulness: as the Pharisee who bragged of his good works. The only true foundation of the building is already

laid: "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11)

God in his providence guides the steps of those who, through his grace, will inhabit this building in heaven. Christ rightly fits them for the building as a carpenter fashions his timbers of wood. These timbers are inanimate, and react in the carpenter's hands as does the clay in the hands of the potter; who makes some vessels to honour and some to dishonor. (Romans 9:21) He hews these timbers by imparting to them through his mercy such attributes as faith, hope, and love. Timbers treated with these preservatives are made fit to occupy their places in the Son's house; and to say with Paul, "But Christ as a son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Hebrews 3:6) He fashioned all these lesser stones, and made them worthy, through the shedding of his blood, to fit into the building with the chief cornerstone. "And the king commanded and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house." (1 Kings 5:17) It seems that these stones refer to the lesser lights in the spreading of the gospel kingdom: the called out who were given to bear the candle of grace. They were used by the Carpenter in this foundation with himself as the chief cornerstone.

"Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." (Isaiah 28:16) This stone was tried in all temptations as we are; he suffered agonies in the flesh, yet overcame. He was made precious through his shed blood to those that the Father had given him, and was sure, because, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Timothy 2:19)

Yes, these stones and timbers fitted for the building of God, are hewn in

such fashion by the Carpenter 'till they are always known by the Father. They will fit only in the place they are meant for, and would be amiss in any other building. The building is upon a Rock both sure and steadfast, with its various stones and timbers; with its foundation of great stones, costly stones, and hewed stones, and "Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. (see Ephes. 2:2-21)

So the lowly Carpenter of Bethlehem built a house; a house so peculiar it could not be seen by the carnal eye; so huge it houses a host which no man can number. A house inhabited by a peculiar people, a chosen people unto the Lord. "So the carpenter encourgeth the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he (the carpenter) fastened it with nails that it should not be moved." (Isaiah 41:7)

Mrs. Cisco Barron
Lillie, La.

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER NINE

CHRIST THE PROPHET-PRIEST-KING

"CROWNED with glory and honor," the ascended Christ-man is seated at the right hand of the blessed God and Father, and unites in himself the glorious three - one office of our Prophet and Priest and King. All the divinely sacred authority, obligations and holy qualifications to perfectly perform and fulfill all the divine work of this triple office, God the Father vested in his well beloved Son, "Whom he hath appointed heir of all things." And as the anointed and crowned Son of man and Son of God, Christ "was faithful to him that ap-

pointed him" over his own house. "Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my son, today have I begotten thee." (Heb. 5:5)

And as we have before seen, God also raised up the meek and lowly man Christ to be the Prophet unto his Father's house, as he did Moses; and he bestowed upon his Son all the treasures of wisdom and knowledge, that as the wise Prophet of his people he should "open their understanding that they might understand the Scriptures," and make them wise unto salvation, and that they should know to choose the good and refuse the evil. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdles of his reins." (Isa. 11:2-5)

God further says of his Son, as the elect Head of his people: "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles. He shall not cry nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgement unto truth. He shall not fail nor be discouraged, till he hath set judgement in the earth; and the isles shall wait for his law." (Isa. 42:1-4) Thus it is revealed and seen how wondrously qualified is our Prophet to gloriously execute his office, and to perfectly fulfill all his ministry and work. In all this prophetic work of revelation

there is a holy positiveness and absolute certainty, as expressed in the frequent word "shall." For it is the omnipotent God who declares that all this his enthroned Son shall bring to pass. Of the ministry of our reigning Prophet upon his mediatorial throne of grace it is also written: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. . . Therefore thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." (Isa. 29:18-24) "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." (Isa. 35:5, 6)

These glorious prophecies present our eternal High Priest in both his prophetic and kingly power and work, and as having sanctified his people by his blood, reconciled them unto God by his death, and is now saving them by his life. For, let us not forget, he is our High Priest unto God forever after the power of an endless life. So it is by the authority or power of his risen and righteous life eternal that he thus reigns in the successful fulfillment of all this divinely blessed work of righteousness, in the full and free salvation of all the people whose sins he died for, and for whom he ever liveth at the right hand of God to make intercession. How supporting and comforting to us, whose arm is too short and weak to save us, are these divine prophecies, which were verified by the "wills" and "shalls" of the God

and Father of our only Saviour, who speaks and it is done; commands, and it stands fast. These positive declarations concerning the saving power and work of the one Mediator between God and men are supported by his eternal power and Godhead, and can no more fail of fulfillment unto his glory than the immutable Jehovah can change.

The glorified Son of man is the highly exalted and coronated King eternal and immortal upon his Father's holy throne of universal dominion, and his kingly power gives absolute support and success to him as both the Prophet and the High Priest of all his Father's house, so that there is the infinite fullness and perfection of Wisdom and Holiness and Power in him; wisdom to enlighten and give understanding to the blind and ignorant, holiness to purify and sanctify the sinful and vile, and power to save the lost unto the uttermost, so that they shall be "The holy people." It was unto this heavenly ministry that God crowned JESUS with glory.

Of his kingly power much is written, but only a few statements can be given here. The Most High says, "I have set my King upon my holy hill of Zion." (Ps. 2:6) "Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness." (Ps. 60:1-3) "Behold, a King shall reign in righteousness, and princes shall rule in judgement. And a man shall be a hiding place from the wind, and a cover from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly." (Isa. 33:1-4)

Our holy God says all this shall be. To our precious Christ he has given this power and success, and he fulfills all

the good will of God. "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-13) The counsel of peace shall be between the King and the Priest, and also between the Priest and the people, for he is the Prince of peace, and his peace he gives unto them. "God hath made the same Jesus, whom ye have crucified, both Lord and Christ," said Peter to the Jews. "Both Lord and Christ," means the same as both King and Priest, or Anointed. The Lord said, "I have exalted one chosen out of the people. I have found David my servant: with my holy oil have I anointed him; and with whom my hand shall be established; mine arm also shall strengthen him." (Ps. 89) "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." (Heb. 1:8) The crowned Son's name is, "KING OF KINGS, AND LORD OF LORDS." (Rev. 19:16)

"ALL HAIL the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31) "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him which is the head of all principality and power." (Col. 2:9, 10) "We give thee thanks, O Lord God Almighty, which are, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." (Rev. 11:17) "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26) His feet refer to the inferior members of his body, which is the

church; that is, to the bodies of his saints, by which they are now kept in contact with the earth and the present earthly life and nature. But the King of saints must reign till he hath given them the victory over death, and then he will present the sanctified church to himself, a glorious bride, blameless and holy.

“Wonderful,” and glorious beyond our highest thought, is the highly exalted Prince and Saviour, Son of the Father Almighty, who thus unites in his Divine Person the prophetic and priestly and kingly office-work, as the one all sufficient Mediator and Redeemer of all his everlasting brotherhood in the new covenant of life and peace. For we have now seen how God himself speaks to and of his Son Jesus in his holy oracles, and with what infinite fullness of wisdom and holiness and power he hath invested and clothed him as his Anointed, “the man Christ Jesus;” who “made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” O! it was for his people, who are the children of men, that Jesus, the Word that was made flesh, thus bowed the heavens and came down to us in our low estate of helpless misery and ruin.

We have seen, too, that this loving and faithful Brother of ours in the flesh met all our enemies and the power of darkness, our sins, the curse of the law, death and the devil, fought our battle, accomplished our warfare, redeemed us from all our sins and iniquities, despoiled death of its sting, and the boasting grave of its victory, then ascended up to his Father in triumph and glory. God is well pleased for the righteousness’ sake of his Son, who magnified the law and made it honorable; and now he hath given him a name which is above every name, and seated him at his own right hand upon the throne of omnipotent power. Thus did Christ love his dear people unto the end of his obedient sufferings in the flesh, and gave himself for them, an offering and a sacrifice to God for a sweetsmelling savor. In that he gave himself for us, he has bought

us, takes us to himself, and gives us himself; therefore he is ours, with all his infinite fullness of righteousness and salvation and life, and God accepts his people as complete in his Son and loves them even as he loves him. (John 17:23) But O, how amazing that Christ gave himself for us! He thus stood in our places and for us, took all our sins and miseries upon himself, suffered the full penalty of the holy law for us, as our sacrifice unto death, that we should be his and stand in his place, as spotless, holy and blessed as himself! “O wondrous love!” “Such an High Priest became us.” No other offering and sacrifice unto God could have been well pleasing as a sweet savor or holy incense. How divinely true was the word of the apostle Peter: “The God of our fathers hath glorified his Son Jesus.”

Come, all ye whose hope he is, and let us in faith view him in his divine glory, the High Priest for ever, the holy Prophet, and the King eternal; and all this for us, that we through him might have access unto God, come to his throne of grace, obtain mercy, and be accepted with him. Let us ever cherish in our hearts with profound gratitude and joy that this wondrous King of glory, clothed with omnipotence, having all power in heaven and earth, whom all the angels of God worship, is none the less the meek and lowly ministering Man, the sympathizing Brother, who wept with the sisters over the death of their brother, the pitying Master, who stooped and washed the feet of his poor disciples, the tender son, who provided a home for his heart-broken mother, when dying on the cruel cross; and who was thus always sacrificing himself, but ever having compassion upon those whom he came to seek and save. In all his infinite love and compassionate sympathy, ministrations of mercy and consolation to the poor and needy, the blessed Christ is the same Divine Friend, who never loses sight of one whom he gave himself for, nor forgets for a moment the least of his brethren. They are his Father’s gift to him; yea, his Father’s be-

loved children, and his own brethren. He was once on the earth with them in the flesh, and is yet, as then, touched with the feeling of their infirmities; and he always hears their cries, succors them in temptation, in that he was tempted for them, and ever sees them, though they see him not. O, weak and tried friend of Jesus! remember that he is at the right hand of God, who is rich in mercy, that he is there as your accepted High Priest, and as your Advocate he makes intercession upon the throne for you — yea, for every poor sinner who pleads his gracious name. And through him your prayers and cries for mercy find acceptance with God, who forgives your sins, softly wipes away your tears of sorrow with the hand of his mercy, gives you an answer of peace, and blesses you for the name's sake of his holy and beloved Son, who loved you, died for you, and loves you still.

“This is my Beloved, and this is my Friend, O daughters of Jerusalem.”

“Since Christ and we are one,
Why should we doubt or fear?
If he in heaven hath fixed his throne,
He'll fix his members there.”

(Chapter ten next month)

506 N. 7th Street,
Hiawatha, Kan.

Dear Editors of the Signs:

Enclosed you will find check for two years renewal to the Signs, for I do not want to do without it. It is so comforting to a poor beggar like me. I feel sometimes that I would like to write to some of them and tell them how much I enjoyed their writings.

May the good Lord bless you in your work. I am not close to a church of my faith, so do not get to go often. I can't get any comfort from the preaching in my home town, — they are all doing so much for the Lord; helping him do the work he had declared that he finished.

Pray for me when at the throne of grace.

Unworthily,
Mrs. Lillie Fridell

(Why not write some of the brethren when you feel to; they would be glad to hear from you. — J. D. W.)

EXPERIENCE

Rt. 4, Box 408D,
Bessemer, Ala.

Dear Brethren:

We desire to renew our subscription again — it is precious to us. We are blessed to attend meeting almost every Sunday, and can't know how precious it must be to those who live so far away from any church, or from anyone who understands as they do. Yet we feel sure that they at times feel the blessed assurance that they will hear every sermon, and receive every crumb, however He may send it; because He is not slack concerning his promises, and none will ever be too far away; nor will the ones near the churches receive more than their share. What a sweet consolation!

This past Sunday we, a goodly number, were blessed to meet in a fifth Sunday meeting at Sardis, and felt so favored to have Elders R. L. Biggs, Willie Norris, and Clydus Moon to preach; also Elder Brock on Saturday. At the conclusion, we remarked to the sister beside us, how we wished we could keep that; but regardless of how many there are, and how uplifting it is, we cannot bottle up the sweetness and save it — no, it would become stale. God has it ALL so wonderfully fixed.

Brother Norris spoke so beautifully from the third chapter of Ecclesiasties: “To every thing there is a season, and a time to every purpose under the heaven”, etc.; and of how this impressed him in his earlier experiences. This also was true with us; if we can feel that the Lord showed us some part first, this was true with us, and has remained just as precious until now. As he did to others,

it seemed he spoke to our poor soul, and caused us to feel to hope in His mercy. The light becomes so dim at times, and we feel to be a deceiver among his precious children; but sometimes we feel we are brought just so low, to be given to see deeper beauties; and are raised and given to rejoice with more strength. We rejoice, and yet we fear and tremble to say "We".

Elder Biggs spoke in his discourse of our Elder Brother; and it struck me with such beauty and force, because we feel so unworthy, and the least if one at all, here in our home church and association. And, O, to think or speak of our dear Lord and Saviour and our Elder, melts this heart, and makes us to feel surely one such as we know ourselves to be, is deceived in hoping. Yet, dear brethren, there is a time and a place so precious and so sacred to us, we are not completely destroyed — cast down, yes so much of our time. But when blessed with a glimpse back when that sweetness was so new and fresh with us, we feel to know that this arm of flesh and these feeble knees had nothing to remove our feet out of the miry clay, when it seemed the end of the way had come. And in searching for some scripture that fitted a case such as ours, it all seemed to condemn us more, and to show how deep down we were. Our dear companion united the month before, and how we longed to go that day, but we couldn't move a muscle. (Oh, may I say as I feel: is wasn't the time or place) I had always contended this to my young friends who thought I should join with them; but this day I felt more my doom than that. The few times I was lifted up this month of searching, begging, and hoping for some little sign that I, even I, might be led into the watery grave, I was given to sing, "Children of the heavenly King". How precious it was, and is to me! But the next hour I would be down again. On Friday night before the fourth Sunday, I was lying across my bed reading. I opened the Bible, as often I do, and began reading where it fell open, which was the Book

of Colossians. It is all so beautiful, but when I came to the 21st verse, "And you who were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight." O, how my heart was made to rejoice. It seemed that these words stood out, and were just for me. I could not stop there; as I read the 11th verse in the second chapter, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 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," then, then I did feel to say, "My God and my Saviour".

Such joy can't be defined; but if it is of Him, then there is no need of definition to those who have tasted of that joy — that new song we are given to sing, even praise unto our God. It seemed I couldn't doubt any more; but, Ah, I did before Sunday came, which was the 24th day of December. My every prayer and breath it seemed was to be able to be baptized with my dear one; yet I knew unless it was the time and place, I could not.

I am being too lengthy, but I must tell this: I dreamed Saturday night that we were in a large crowd gathered for a baptizing — it seemed at Shiloh, in Georgia, and a song was asked for in announcing the doors of the church open; a stout lady, who seemed to be my cousin, asked for one. And I looked and turned to mother, and said, "O, I wish they would sing 'Children of the heavenly king', for I don't know the one called for."

My parents had come from Georgia

to spend the week-end with us, and I told mother of my dream the next morning. We gathered at the water — the clouds had been dense, but opened up and the sun was on the water as we stood there; I had taken a dress, after much fear and wondering if I should; yet feeling to know that it would not hinder nor help the time, place or purpose of God. Just as I had dreamed, my dear mother-in-law asked that we sing a song, and it was one we don't use. . . I wished aloud, as I had dreamed, that they would sing mine; which they did. But, alas, how we are tossed about: Brother Griffin asked them to sing the first three verses; and as they sang, realizing with each line it was soon to be at the end, I stood as dead on my feet, thinking that this is because I've been so bold to ask for the song, and to bring my dress; and feeling so deeply condemned — sinking away, it seemed, then, I can only say, at that moment I heard "music", and I was carried (O, I can but believe that, because I could not move), and found myself in front of that precious band of heavenly children trying to say something, and could utter only a word or two — But the joy when they made motion to receive and baptize me too!

I want to clarify the "music" I heard (and I truly heard no words), it was my dear mother's voice leading them to sing on through the last verse. Instead of ending as Bro. Griffin had stated, she began that last one. As you know, in Gobel's Hymn book the last verse is at the top of the following page; and I presume I was always so full when I sang with the book propped in the kitchen window, or wherever I had it that month, that I did not look above and see that verse. In reading it later that day, how precious the words were to me; and they are yet.

We felt then that joy, peace, and happiness would ever be with us; but we learned so soon that it is, "Mixtures of joy and sorrow we daily pass through: Sometimes I'm in the valley, and sinking down with woe; sometimes I am exalted, on eagle's wings I fly: I rise above

my troubles, and hope to reach the sky". When we get so low at times, we are sometimes given to go back there as we were raised from that grave of death, and feel that serene peace that seemed to engulf us. What more can a poor sinner ask for, knowing we deserve nothing!

We feel that we pray (if and when we pray) to be kept at the feet of our dear brethren and sisters: to look over them for good, and not for evil, ever esteeming them better than ourselves. We're not our own keepers, but bought with a price, if we're His. O, dear Lord, keep us in the way.

We realize that this is rushed and scattered, but if we make copy, we won't send it. If you feel it blends with the paths you have been led, or if you feel it does with any little one, for that reason only we have felt to write it, realizing how the precious experiences of others have encouraged us, and made us to feel that someone else knows just how we feel; but if it doesn't blend, you know where it belongs, along with any other thing that isn't the truth.

May He bless you all in your efforts to continue the dear Signs. Remember a little one, if one.

Ruth Redman

224 S. Sixth Street
Union City, Tenn.

Dear Editors of the Signs:

My subscription is over-due, and I don't want to miss one single number, so I am enclosing my check for an extension of two years.

I enjoy the paper more than anything except the Bible. I am enjoying "The Priesthood of The Son of God", by Elder David Bartley, which is being printed in installments; and I enjoy all the writings. The Editorials are always so good, and, as I see it, full of truth. And "The Voices of the Past", are so wonderful.

When a person does not get to hear

the truth preached very often, as has been my case, always having to depend upon someone, then the Signs means so very much to them.

May you always be enabled to print the truth as the Old School Baptists see it.

Mrs. J. H. Jonakin

3347 Tutwiler,
Memphis, Tenn.

Dear Editors of the Signs:

You will find enclosed a check for two years' renewal to the Signs. . . . It is so good to have it come to us each month, filled with letters and editorials from different parts of the world; and all telling the same experiences along the way, being tried and coming forth as gold. When the Lord begins a good work in the hearts of men he is able to perform it until the day of Jesus Christ. He ever watches over them and works all things for their good. We cannot at all times feel so sure about it, but we quickly find out there's nothing we can do to help, by seeing our every effort fall to the ground. Often we become so cold and indifferent, and find the sweet promises which meant so much to us are lost sight of, and questions arise as to whether we are deceived in it all or not.

But thanks to our blessed Redeemer, who is our salvation, the way, the truth and the life, he, in his own time and way, sends the Comforter to take the things of His and show them unto us; and brings to our remembrance all the ways the Lord has brought us. It is then that we feel that all is well with our souls, as we find hope revived, and joy fills our hearts. It is then sweet to clasp the hand of our brethren and call them brothers and sisters; and to remember that God's grace is sufficient for us. It is good to feel to be at the feet of our brethren and behold their love, kindness, humbleness, meekness and fear; and to listen while they tell of God's love and power to save. With

man it is impossible, but with God all things are possible. Our experience teaches us this.

We each have in nature different dispositions: some are humble, meek and gentle; others seem independent, acting as though the world was at their command; while others seem intelligent, quiet, and sure of themselves to do what is right. But we have seen in all these the effect of God's power, which arrests them and causes them to fear God, who is able to destroy both soul and body in hell; and they begin to inquire of the way, seeking and begging to be given the things they see others have in Christ the Lord. We have some around us who often express these things to us, and are so afraid they will never have them. Our hearts are full of sympathy and love for them, but until the Lord's time comes to deliver them from their fears, we cannot comfort them. Though we may quote many scriptures to them, we know how impossible it is for them to understand.

But how precious it is when we find ourselves filled with the presence of Jesus, who is whispering peace, love and joy to our souls. "Tis heaven below our Redeemer to know." One feels at this time that his troubles are over, but, alas, he has to learn many, many things. He feels it will be so easy to walk soberly and righteously in this world, but learning obedience by the things he suffers, is not easy. Christ said that it was needful that he go away, for if he went not away the Comforter would not come, but that he would send the Comforter, and that he would take of the things of mine and show them unto us; and we soon find how greatly we need the Comforter, and also find that he is faithful who promised. We are tried very sorely, and often feel forsaken, but after we have suffered long enough, he sends the Comforter; and how precious the things of Jesus are! We then see him the one altogether lovely, who has given us riches untold.

Then, with the song, we desire, "Oh, that more his salvation might see." For

one to believe, is the work of God; and God cannot be hindered, for his word is quick and powerful. When he speaks, it is done. Something takes place in the heart which turns us about; and before we are aware of what is taking place, we begin to see sin exceedingly sinful. We try to flee from it, and promise to be a better person, only to find we get worse; and always breaking the promises, we are truly condemned in our own eyes. We try all we know how, and fall far short, and are worse than before; and feel that we must die and be lost without mercy. Along about this time, the thought struck me like a thunderbolt, Why surely I can't be saved; for God is just, and he could not remain just and save me. This seemed to send me in a whirl of despair for a little while; and certainly caused me to know that mercy, and mercy alone, was the cause of salvation. I still suffered on until the appointed time; when I found, to my surprise, the storm had passed, and I was in a heavenly state of mind. My sins had fled from before me, and the smiles of Jesus were upon me, saying "Peace, be still," And I beheld his glory, and saw him the way, the truth and the life.

Now these are precious things to me, and I hope I am not doing wrong by claiming a sweet hope in the finished work of Christ. For if this is not the way he teaches his children and brings them in, it is all I have; and I would not exchange it for ten thousand worlds like this. "In this world ye shall have tribulation, but in me peace." We have many sorrows, troubles and trials, but as Brother Joe McKinzie, of Canada, said, "What difference does it make, if we have the gift of eternal life."

Pray for me and mine when you can pray, that we be kept by God's grace ready to be revealed in the last time. My husband is not well at this time, and we do pray to be reconciled to God's will, knowing that He works all things together for good to those that love him.

Yours in hope,
Mrs. Luther Campbell

Danville, Virginia
Route #5, Box #77

Dear Editors;

The following is a letter we received from Elder B. O. Thompson's wife and we feel that there is much comfort for the children of God contained therein. If you have space and feel that it is worthy of publishing, we have her permission to have it published.

Mrs. Cindy Parsons

Copper Hill, Virginia

Dear Wilford and Cindy:

We arrived home about 5 o'clock Sunday. We were an hour and fifty-five minutes making the trip. There was a lot of traffic on the main highways. One can't make quite as much time under such conditions.

We wish to say again, we enjoyed our visit very much. It was so good to visit in your home again, also to meet the brethren and sisters at the church. We spoke on our way home of how we were so thankful that we had the opportunity to hear Elders Dodd and Payne. They are precious Elders.

Again we enjoyed the delicious food you served, and appreciate so much you having taken us to see Brother Oakes. As a matter of fact, we enjoyed everything you did to make us happy. The Lord is so good to us; giving us a home among the children of God is such a blessing, also enabling us to visit and mingle with them from time to time, and from place to place, and find that sweet fellowship in evidence everywhere we go. It is too much for me. I am so undeserving, and take so much for granted, therefore I can say with the Apostle Paul, "By the grace of God, I am what I am." All the morning I have been thinking of His goodness and mercy toward the children who are given to trust in his name; which brings the writing in Psalms 21:7, "For the king trusteth in the Lord and through the

mercy of the most High he shall not be moved."

Also Psalms 23:6, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." To my mind these are most precious thoughts. The 23rd Psalm is so precious when we are given grace to hope we know something of the Psalmist's feelings when he wrote it. This morning I love it. So much of my time I am in gross darkness and find myself groaning within, and it is then I think of Job 23:3, "Oh that I knew where I might find him: that I might come even to his seat." We must wait upon Him for our every blessing. Again Job 23:13, "But he is in one mind, and who can turn Him? and what his soul desireth even that he doeth."

If I am not deceived he visited me with His spirit when I was in my twelfth year, from that time on I have been emptied from vessel to vessel. The precious, the very precious, thought is, I hope He has given me to know something of His goodness and mercy.

Enough of me; I hope I haven't worried you. Hope you are all well and receiving a crumb when He sees fit to give. It must be when He sees fit to give.

The scriptures you asked Odell about will be found in Isaiah 11-9 and 65:25, if he remembers correctly what you asked for. He asks to be remembered.

We are looking forward to seeing you Saturday. Remember us to your mother and aunt.

May the Lord bless us all together.

Yours in hope,
Gaye

CORRESPONDING LETTER

The Delaware River Old School Baptist Association, in session with the Southampton Church, Southampton, Pa. June 3rd. and 4th. 1959, to all the Associations and Churches with which we correspond, sends love and fellowship.

Dear Brethren:

Although we have been saddened by the recent death of Elder Harold M. Bennett, we would bow in humble submission to the will of God, who does all things well; and in so comforting us, we are made thankful for his tender mercy shown us in again permitting us to gather in this Association.

The ministering brethren have spoken with love of their experience of grace, and giving all honor and praise to God's holy name.

The spirit of the Lord has been in our midst, for he so blessed the words of the brethren that they gently dropped as the rain, and distilled as the dew, and, indeed, gave us a refreshing season.

We have enjoyed receiving your correspondence and messengers, and desire such may continue, and pray the visiting brethren may be spared to come our way again.

Our next session will convene, the Lord willing, with the time and place to be announced in the Signs of the Times, when we hope to meet many of your messengers again.

Until then, dear brethren, may the Lord bless you. May His love be shed abroad in your hearts.

Elder William D. Griffin, Moderator
Deacon Casper G. Fetter, Clerk
Sister Letha A. Blackwell, Ass't. Clerk

CIRCULAR LETTER

The Delaware River Old School Baptist Association in session with the Southampton Church, Southampton, Pa., Wednesday and Thursday, June 3 and 4, 1959, to the churches composing the same, and to the sister churches and associations with whom we correspond, sendeth Christian greetings:

"Walk about Zion, . . ." (Psalms 48:12)

Dearly beloved Brethren:

According to the custom set by our forefathers, you have the right to expect something in the way of a Circular

Letter. This custom was not set by learned men after the days of the Apostles, but it was something originated by them as they were moved by the Holy Ghost.

Writing letters to the churches was brought about by the inspiration of God. Writing material was something that was important to Paul. He enjoyed the personal contact with his brethren, but, as with ministers and brethren and churches, it was not always feasible to visit one another; therefore he delighted in his written messages to the churches and brethren. The importance of writing communications is seen in his charge to Timothy: He needed his cloak and his books, but most important were the parchments which were used to write his letters on.

We are told to do good, and to communicate, forget not. (Heb. 13:16) In this day of the dear brethren being so widely scattered, our letters and written messages to one another mean a lot. It is a great favor from the Lord to be concerned about the welfare of each other. Our journey here in this weary world is one that is beset with many difficulties. We are often cast down and almost ready to give up. The Psalmist tells us to walk about Zion. To enjoy the walk about the Zion of the Lord, one must have had to walk among the ruins of fallen Babylon. That fabulous city was once our pride and joy, but that day in our life when we had to walk amidst the ruins and desolation of that once beautiful city will not be forgotten.

When the voice of our Beloved called us out of the ruins and confusion of that city Babylon, and told us not to be partaker of her evil deeds, it was with joy that we followed to Zion, the city of our God; the city that is beautiful for situation; the city that is the joy of the whole earth. We trust that from that time until now our delight has been to walk about Zion; to be going around her, viewing the many glorious scenes, beholding her ordinances, sharing in the fellowship of her inhabitants, and paying homage and adoration to her King.

We hope we have noted her towers: that in each tower there is a watchman, and that his cry is, "All is well"; and to have the joy of marking her strong bulwarks, and considering her lovely palaces; and to have been brought from being an outcast, to being in fellowship with the saints therein, and to join in with their song: Salvation is of the Lord.

Brethren, let us walk often around this lovely city, the church of the living God.

Elder W. D. Griffin, Moderator
Casper G. Fetter, Clerk
Letha A. Blackwell, Asst. Clerk
Written by Elder W. D. Griffin

LETTER OF A CANADIAN SISTER

Ridgetown, Ontario
December 19, 1956

Dear Elder Ruston,

This is for Sister Ruston too. At last, I've begun the letter long-promised both you and myself. Many times I have written you in my thoughts, when I had my hands full of other tasks. Now, I may not recall many things I planned to write. However, I hope I may write something to His praise and for your pleasure.

As the year draws to a close, it seems a good time to look back over our path in life, not only for the past year, but for the past generally, and to look to the future with that sweet thought, "He knoweth the way that I take," etc.

After the point had been brought up during our conversation, when you so kindly visited us in the Summer, I thought much for some time of the way I had been led from my childhood, for I recall, that at about fifteen years of age, I was DEEPLY concerned regarding my soul's welfare, etc. It is true there were times, in my youth, that I wished to be UNSHACKLED and be able to have party dresses and do things that others my own age seemed to enjoy and talk about, but when, at about twenty-two

years (just previous to my baptism) those words of the hymn commencing: —

“When all thy mercies, O my God!
My rising soul surveys,
Transported with the view,
I'm lost in wonder, love and praise.”

were indelibly imprinted upon my heart, my soul did seem to RISE above these earthly, fleeting pleasures, and I could look back and see that the Lord, I believe, had hedged me about, and the view (as from a great height) did fill me with wonder, love and praise. I cannot honestly say, now, that I gave up anything of value when I became a church member. It seemed such a great dignity and honour to be counted worthy to have a name with those who love Him, and to suffer sometimes of embarrassment and natural longing for companionship of young people. I believe I learned to say, “I thirst, but not as once I did, the vain delights of earth to share.” It has been such a warmth and comfort to have the loving fellowship of you and the brethren that is often FELT more than expressed, that I am not now sorry that I was not allowed to have my fill of worldly pleasure, and then, in my later years, desire the church fellowship I have known since 1929, and my love of it, even before. Of course, I am aware that when one is in business contact with the public, one is socially avoided if one does not dance, play cards and enter into such pastimes as society enjoys, but that is small suffering if the dear Lord enlightens our darkness, and shows us “what MANNER of love the Father hath bestowed upon us.”

In the immediate past year we have been greatly blessed in many ways. One time in the Fall I was deeply concerned about a matter, and fear begin to grip me. It is remarkable how we remember the PLACE (our Bethels) where we feel the Lord spoke or otherwise undertook for us, isn't it? I well remember that I was at the front of my class-room, before school time, when I felt afraid, and

it was, as it were, One lifted up my head, and when the words of the Psalm, “What time I am afraid, I will trust in Thee,” dropped into my heart, I was no more afraid.

When Katherine Gillies spoke to the church with the others, I felt my heart especially knit to her, yet I knew her only to speak to before. A responsive feeling leaped within me when, following the relation of her experience, she said, “what more could I ask?” That's it! What more could any of us ask, if the Lord has graciously blessed us with a reason to hope in His Love and Mercy? At once I began to hope for the time when I could write to Katherine about a precious experience I had had not long before. So surprising and precious it was that had I never had any token from the dear Lord before or since, I feel I could say like Katherine, “How could I ask for more?”

As it is getting late I must write quickly and briefly but I want to tell you what I wrote to her.

One morning early in early Fall, I got up fairly refreshed and stood looking quietly through an alcove window at the trees and clear blue sky beyond. Suddenly it seemed one of those rare moments I'm sure both of you have known sometimes, when the soul seems caught up with a feeling of praise to precious Jesus. That morning I just seemed to breathe the words from my heart, “Dear Lord.” Suddenly, like a Lover's response, the words rejoiced my heart, “Thou art all fair, my love, there is no spot in thee.” When I quickly came to myself I could but think, “This to me, dear Lord!” for I knew that I was black! I believe He looked upon me, seeing only His spotless righteousness and love, or else the precious words and lovely experience were not for me at all, but I cling to it as priceless!

Is it any wonder that it is a joyous privilege to go to meeting where one has been so abundantly blessed of the Lord, and who speaks about dear Jesus with such evident love and praise as you are blessed to do? My prayer is that you

may be blessed and strengthened to feed the church as a dear under-shepherd, as we feel you are, until it is time for you to go to your long home. That is a nice line, isn't it, "He giveth His beloved sleep?"

I don't believe I feel any harshness toward any brethren who do not find comfort in some beliefs that I do, and you do, such as the precious thought that the Man, Lord Jesus, is in Heaven with His Father, with the sacred marks of His dying upon His person. I am, or was, AMAZED, that anyone could overlook some Scriptures that indicate the facts, such as, "I have engraven thee upon the palms of my hands." If brethren express a LOVE and reverence for dear Lord Jesus and for each other, I love them, I hope, with an indescribable love that variations in opinions cannot change.

I should like to write much more, but must close now. My prayer is that you both may be ever blessed and kept.

Lovingly,
Edna McColl Carey

Spencer Road,
Ivyland, Pa.

Signs of the Times,

Dear Editors:

I find it is time to renew our subscription to our Signs of the Times, which we have taken for so many years. My husband passed on in September, 1959, and he enjoyed reading our family paper. Maybe I should not speak of it in these terms, but it does really seem like a part of our family. I am enclosing a check, so please renew for one year.

It means so much to me to read the Editorials, and the good spiritual letters of those who express their experiences so beautifully. I enjoy reading them, but am not gifted to write as they do; and I regret that I am not.

With my kind wishes to the Editors

and all of those who help to make the Signs of the Times so valuable to us.

Sincerely,
Mrs. Joseph A. Rook

PIGG RIVER DISTRICT ASSOCIATION

The PIGG RIVER ASSOCIATION is appointed to meet with River View Church, Bassett, Virginia, beginning Friday before the 1st Sunday in August, and continuing through Sunday (July 31, August 1 and 2).

Our correspondents and all interested brethren are invited to meet with us.

John D. Wood, Clerk

IS IT TIME TO RENEW YOUR SUBSCRIPTION?

THREE DAYS MEETING

Bethel Church of Riffe, Washington, holds her annual three days meeting, the 3rd Sunday in August, beginning on Friday before at 10:30 A. M. The meetings are held in the church house.

We will welcome any of our brothers and sisters of the same faith. For further information write the Clerk.

Elder Atteberry, Pastor
Vernie Schoonover, Clerk
Maston, Wash.

MAINE ASSOCIATION

The MAINE OLD SCHOOL BAPTIST ASSOCIATION will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, September 4, 5, and 6, 1959.

An invitation is extended to those of our faith and order, and interested friends. For overnight accommodations please contact Deacon Arthur Merigold, King Mills, Whitefield, Maine; Brother Charles Reynolds, 106 High Holborn Street, Gardiner, Maine; or Mrs. Sanford Bartlett, Damariscotta Mills, Maine.

Mrs. Sanford S. Bartlett, Clerk

THE LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held with the Olive and Hurley Church, of Shokan, N. Y., but holding it at

Halcottville, Delaware County, N. Y., Wednesday and Thursday, September 23 and 24, 1959. Those coming Tuesday take Route 28 to Fleischmans, then take Halcott Center Road out of Fleischmans at Esso Gas Station, four miles to The Maples (Mr. and Mrs. James Peet).

Those coming on Wednesday will go directly to the Halcottville Meeting House; and those expecting to stay one night or more, please send card to Mr. and Mrs. James Peet, Halcott Center, N. Y.

Elder A. J. Slauson, Pastor
Neva Brooks, Church Clerk

ORIGINAL FLINT RIVER ASSOCIATION

The 1959 session of the ORIGINAL FLINT RIVER ASSOCIATION is appointed to be held with Kelly's Creek Church, Friday, Saturday and fourth Sunday in September. The church is about four miles from Ardmore, Tenn., and five miles from Taft, Tenn., on Highway 110, and is known at the Old Baptist Church in the community, Lincoln County, Tenn.

For further information write the clerk:

Reaner Reese,
Rt. 2,
Toney, Alabama

THREE DAYS MEETING

The Lord willing, a three days meeting will be held August 7, 8, and 9th. The meeting place is 5265 Ardelle Avenue, Stockton, Calif. We invite all lovers of the truth.

Wm. Echols, Clerk
Chowchilla, Calif.

THREE DAYS MEETING

Dear Editors of the Signs:

Seclusa Church would be pleased for you to print this announcement in the Signs: We have agreed to hold our three day meeting, the Lord willing, beginning on Friday before the third Sunday in August, and continuing through Sunday. All lovers of the truth are invited to meet with us.

The meeting will be held at my place, 12812 South Williams, Compton, California.

L. W. Langwell

CONTRIBUTORS TO THE
INDIGENT FUND

(From July 1, 1958, to June 1, 1959)

Mrs. Fannie D. Wiles, Va., \$2.00; Joseph A. Johnson, Tenn., \$1.00; Mrs. Fred Little, Fla., \$2.00; J. B. Barron, N. C., \$1.00; E. B. Ault, Tex., \$5.00; Mary Ryker, Calif., \$5.00; Mr. Joe Daniel, N. C., \$1.00; Mr. I. G. Allen, N. C., \$2.00; Mrs. I. S. Bond, Va., \$5.15; Mrs. Ernest W. Gibson, Ga., \$2.00; H. F. Triplett, W. Va., \$5.00; Mildred Finnegan, Md., \$3.00; Mrs. E. A. Bagwell, Ala., \$2.00; W. R. Wallis, Miss., \$7.00; Elder O. J. Croker, Ga., \$1.00; Mrs. Jessie H. Daniel, Tex., \$2.00; Mr. Guy Sisk, Tex., \$2.00; James L. Howell, Ala., \$5.00; Mrs. C. M. McPherson, Can., \$10.00; W. M. Rushing, Ala., \$1.00; Katherine Gillies, Can., \$2.00; Becky McLaughlin, Can., \$1.00; James Carter, N. C., \$7.00; Mrs. G. W. Mathews, Tex., Mrs. A. V. Pearce, Va., \$5.00; Lee Hardy, Calif., \$2.00; Mrs. Carl Twilley, Md., \$2.00; Elmer F. Hastings, Md., \$8.00; Mrs. Ollie Bullock, N. C., \$1.00;

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Ebenezer Church, N. Y., \$100.00; Victor D. Borst, Jr., N. Y., \$9.00; Flossie Hodgins, Ont., \$4.00; Floyd C. Spikes, Ore., \$1.00; Mrs. W. G. Thompson, Canada, \$5.00; J. R. Davis, Ky., \$1.00; Mrs. Lucille Young, Tenn., \$2.00; Mrs. E. K. Morris, N. C., \$2.00; Robert D. McGough, \$5.00; Mildred D. Gordy, Mich., \$2.00; Wm. and Eliz. Holloway, Md., \$5.00; T. E. Hubbell, N. Y., \$7.00; Eliza Turner, Va., \$1.00; Mrs. W. T. Lucas, Ala., \$4.00; Elder Rhodes, La., \$4.00; Mrs. A. D. Alston, Ga., \$1.00; Mr. and Mrs. J. C. Walker, Tex., \$1.00; Mrs. Milton B. Tipton, Jr., Ala., \$2.00; G. E. Rogers, Can., \$45.00; Cleone E. Tacey, N. J., \$5.00; Melvin M. Smith, Calif., \$5.00; Mrs. Ethel M. Werner, N. Y., \$7.00; Mrs. Bernice P. Dailey, Va., \$5.00; Loy P. Rogers, Ark., \$1.00; Harry W. Ward, Md., \$2.00; Eliza Turner, Va., \$1.00; J. W. Black, Can., \$2.00; Harry T. Vories, Calif., \$5.00; Mrs. Maggie Simmons, Tex., \$4.00.

Danville, Virginia August, 1959

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All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F

Danville, Va.

Do you know of someone who would like to read the Signs? He or she would appreciate it as a gift from you.

EDITORIAL

THE TEMPLE OF GOD

(1 Cor. 3:16, 17; 6:19, 20; 2 Cor. 6:16)

The children of God are the temple of God. This is proven by Paul in a number of cases. As I come before the dear brethren once again, it is with much casting about in my mind. I think that I would write and preach so as to heal instead of rending, but if I could do that, I would please men, but, according to the record, I would not please Him that I trust has called me.

I feel it my duty, as well as I feel it to be a joy, to comply with the requests that I write on a given portion of Scripture, but so often when I am requested to write my views, it is with misgiving that I do so. If I have any talent, it is a gift of God. I did not receive it of men,

neither was I taught it by men, and, further still, if it is for the perfecting of the saints; if it is the work of the ministry; if it is for the edification of the body of Christ, I did not get it by my aptitude for spiritual learning, nor by a well thought out course of study (See Eph. 4:12; Gal. 1:12). If I have been thus favored, whatever gift I have is for the church. If I am ever blessed, I want to, as did Ruth, to bring my gleanings home to the church. I beg the people of God to be patient with me, and when I err to come talk it over with me.

To those that have requested me to write, I will comply as I have time and a mind. I can not create a seed for the earth, nor can I create light upon a subject, nor exercise a mind to write.

I will not write upon this subject with the expectation of removing the difficulties that any scripture will present to our mind as viewed in nature. I hope to tread humbly and softly before you all, for I realize my proneness to speak and write in nature unless I am given an unction from above.

People are men and women. Men and women are sinners. Jesus Christ came to save his people, his sinning people. The Church is composed of men and women. They are sinners in Adam; they are saints in Christ. If the gospel is to be addressed to the unregenerate, it will take all of the scripture. This we readily know is not the case, for the unregenerate characters *are not* the temple of the Holy Ghost; therefore, I will, if blessed of God, confine my remarks on this passage as belonging exclusively to the children of God.

The children of God are men and women. I do not want to try to interpret the text so as to leave the children of God out of it. I want them to have a part in the text, for sometimes I have a hope that I am a child of God, and I want a part in the text. I always, when in the spirit, want to enjoy the preaching; enjoy the text; enjoy the eating of His broken body and drinking His shed blood.

In 1 Cor. 3:15, the brethren are given

to know that when their works are burned, that they suffer loss. Yet, he that suffers the loss shall be saved, yet so as by fire. These brethren are men and women, sinners of Adam's race, objects of saving grace. Unless they are spirits, they have a body. This body is a part of the sinner. It is a vital part of him; it is an important part of him. To these brethren he here tells them that they are the temple of God. The same ones whose works are tried by fire are the same ones that are the temple of God.

It is a man that is the object of the new birth. Unbelievers may cavil; gain-sayers may find fault and criticize and ridicule, but when they get through I am still standing on the words, and contending for the doctrine that is involved in these words: Except a *man* be born again, he cannot see the kingdom of God (John 3:3). Follow each one of the scripture characters from this birth until inspiration leaves them out of the record, and they begin their testimony as men, and they end it as men; in Adam sinners, in Christ saints.

In 1 Cor. 3:16, there is not any reference made to the body. The writer states to these brethren that they are the temple of God; that the Spirit of God dwelleth in you. As he launches out a little further and deeper in chapter six, we see the working of his mind as it concerns us. He is talking about the body of the children of God. They have a body, and that body is an object of redemption (See Rom. 8:23; 1 Thes. 5:23). After presenting a great truth in verse 18, it seems that he becomes aware of the solemnity and importance of his statement; that perhaps they have not given it any thought; that they were not aware of their body being the temple of the Holy Ghost. Here, as in so many instances, the inspired writer looks ahead and anticipates the doubt, the opposition, the misunderstanding, and he hastens to answer the matter, even before it has become a personal matter with us.

What? The question is not asked in the script, but the inspired mind leaps

ahead and sees it coming. Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 1st. Our body is the temple of the Holy Ghost. 2nd. You have the Holy Ghost in you by the work of God. 3rd. As the result of this work, you are not your own. If I separate the body from this, I have the Holy Ghost in a spirit. This I cannot do, for the subjects of this wonderful declaration are the children of God, the people of God, men and women, sinners in Adam, saints in Christ. In the first place, they are the temple of God; in the second place their body is the temple of the Holy Ghost. If the first statement (1 Cor. 3:16, 17) means the man is the temple of God, the insertion of word "body" in the second statement (1 Cor. 6:18, 20) cannot make it mean more or less than that, for, if so, we have the child of God as a temple of God, and then we have his body as another temple, and that gives us one temple too many.

The one who is not his own, has a body. He also has a spirit. This man, this complex being, is more than one. We have him as being two in our text. This spirit is the quickened spirit but not quickening Spirit. This indwelling of the Holy Ghost has quickened the spirit in the man. By the quickening of his spirit, he then testifies that Jesus is come in the flesh (1 John 4:1, 3). This is not a testimony of the Holy Ghost that Jesus has come in the flesh, but the Holy Ghost is dwelling there, as the quickening power (See Psa. 71:20; 80:18). The One that owns this man, this child of God, does so as a Sovereign. It is alone by His divine power that the Holy Ghost dwells here; it is alone by the reign of his grace that we have this gift in earthly vessels. Since this is all true the children of God do not belong to themselves. They were bought with a price. The buying came first; the indwelling of the Holy Ghost came second.

This buying of the children for a price is a subject fraught with difficulties when examined in the light of our kin-

ding (Isa. 50:11), but is filled with sweetness when the time of trusting in the Lord comes (Isa. 50:10). The giver of eternal life was a poor Man. No poverty struck man or woman has ever been as poor as He was. Yet, He had one thing. That was everything needed to buy His brethren. The one thing, the only thing, that He had was His life, but that was enough, when laid down in humble submission to His Father's will, to redeem every chosen vessel of mercy. To give out of abundance is not remarkable. That kind of giving will not call for much praise from beneficiaries, but when the Man, Christ Jesus, our Lord gave all He possessed to ransom us, then we became solely the Lord's.

Surely He has the right to command these redeemed people; surely He has the right to demand obedience and exact it from us; surely He has the right to be jealous about the purchased possession, and to consume by the brightness of His coming all of our works, yet his zeal to preserve us while consuming the works.

He gave all He had for us, and He will have us to glorify him in our body. He learned obedience by the things He suffered, and we are predestinated to be conformed to His image. This predestination will be culminated in the resurrection; this conformation will be finished when every chosen vessel of mercy is safe in heaven. The lovely doctrine of predestination will not be found faulty as we are being conformed and transformed into the lovely forms of heavenly creatures. As He commands us to be glorifying God in our body and in our spirit, we do not know how to do so. Oh, Lord, how can a vile wretch like I am glorify thee while here below? And how does it appear to you dear reader? O how cast down we become as we view over the past events. Sin has done its work; ruin is everywhere; misery and decay are rampant on every hand. But it seems that I hear something else as I write. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee (Isa. 60:1)".

Yes, now the glorifying sets in. What a long night it has been. How despondent the children of God were as they toiled through the long watches (Lam. 2:19; Heb. 2:1). The evidence was so little as we watched. Our spirits became weary and despondent, but the command has gone out. The witness must appear; the evidence must be given. It has been well said that God would not leave himself without a witness (Isa. 43:10; Ezek. 6:8; Acts 1:8). In courts of men, the witness must produce the evidence. But in the court of heaven, the witness is first given that which they must testify to. The Spirit of God beareth witness with our spirit that we are the children of God (Rom. 1:16). The moment that the witness of the Spirit is made known to our spirit, it is at that precise moment, no sooner, no later, no failure, no intervening time between, that we begin to glorify God in our body and in our spirit.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

PERVERSIONS OF SCRIPTURE

AMONG the devices of the adversary for trying the saints in the house of their pilgrimage is the wresting of the words of inspiration, by which they are frequently made to seem to forbid their hope in the sure word of God. Even in his first assault upon our parents in the garden the serpent quoted the words which God had spoken, but reasoned against their truth. So it has ever been his common mode of assailing the faith of the children of God, first by quoting some word of Scripture, and then by misapplication distorting it to the distress of the dear child whom he is tempting. One advantage in this device consists in making the reference as nearly correct in the letter as possible, while denying the truth and power of the divine word. But if the letter of the word should be too plain to admit of pervers-

sion, it is easy to slightly change the language so as to reverse the meaning of the text, and bewilder the trusting ones whom he has already led to doubt their hope in Christ. On many such portions of Scripture we have been requested by different ones to write; and as time and space would fail to consider at length all the texts submitted, we will briefly refer to a few of them. It is impossible to mention separately every passage perverted; but attention to two particulars will expose the fallacy of most of these efforts to change the truth of God into a lie. First, it is well to examine the text, and see if it reads as suggested in the temptation; for the omission or insertion of a very little word will often give an entirely different meaning to a whole passage. If it is found to be a literally correct quotation, then examine the connection, and see whether the application of the words by the tempter is that which was made by the Holy Ghost in moving them to be written. A few examples of such perversions which are commonly used by opposers of the truth may be profitably cited.

To sinners who have not known the fear of the Lord the exhortation is applied, "Choose ye this day whom ye will serve." This is presented in evidence that it rests with them to accept or refuse imaginary offers of salvation, that by serving the Lord they may secure eternal life, or by serving sin they may incur the curse of death. Nothing like this language is found in the Bible, except in the last address of Joshua to the tribes of Israel, and there the choice is offered them only between idols. The Lord, who brought them up out of Egypt, was not in the choice which Joshua proposed to them. "And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." — Joshua xxiv. 15. The context clearly

proves that there is here no foundation for the doctrine of the salvation of sinners depending upon their own choice, for none but the Israelites were addressed by Joshua; and when they declared that they would serve the Lord, Joshua told them that they could not serve him, but that they were witnesses against themselves in their profession of willingness to obey him.

Much use is made of the text, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." — Isa. xlv. 22. This is sometimes mixed with the command of our Lord, Matthew xi. 28, and made to read "Come" instead of "Look." But the command is construed as an entreaty, expressing the will of God as desiring to save everybody if they would but comply with his wish by "Looking" or "Coming." The plain reading of the command assures the salvation of all to whom it is addressed; but this fact is not seen by those who would distort it to sustain the theory that salvation depends upon the will of the sinner. The fulfillment of this command is repeatedly recorded in the Scriptures. "The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." — Psalm xcvi. 2, 3. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." — Isaiah lii. 10. The command to the laboring and heavy laden never fails to be effectual in bringing them to their Redeemer, as he says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." — John vi. 37. This was positively foretold by the prophet, "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." — Isa.

xxvii. 13. These perishing ones who "SHALL COME" are the very same who are designated by our Lord as laboring and heavy laden. All such are drawn by the Father, and given to the Redeemer, who is the everlasting covenant; and every one of them shall certainly be gathered together by the Spirit, and kept by the power of God through faith unto salvation, ready to be revealed in the last time. This command of our Lord therefore cannot imply that he wills the salvation of any whose names are not eternally written in the heaven of the electing love of God as members of the body of Christ, in whom they were chosen before the foundation of the world.

"Turn ye, turn ye, for why will ye die?" This is frequently addressed to sinners, as a last appeal from God to them in his great anxiety to save them from death. No such words are spoken by the Lord to the ungodly world; and one amply sufficient reason for this is that every sinner is already dead in trespasses and sins. — See Eph. ii. 1-3. So the Lord says, "The Son of man is come to save that which *was lost*," not to prevent their being lost. He certainly accomplished the work for which he came, and saved all for whom he gave himself a ransom. The text from which these words are taken reads, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" — Ezekiel xxxiii. 11. The preceding verse expressly designates the house of Israel as the people to whom this message is sent. In that covenant under which that nation was the peculiar people whom God had chosen, temporal blessings were promised them in obedience, and temporal calamities in disobedience. No intimation of eternal life was given to the obedient, nor was there any penalty beyond this world attached to disobedience. The natural Israelites who received that covenant were already dead in the sin of Adam, and that law could not give life. "For if

there had been a law given which could have given life, verily righteousness should have been by the law." But, "If righteousness come by the law, then Christ is dead in vain." — Gal. ii. 21; iii. 21. While the law of Moses demands perfect and perpetual obedience as the price of justification, and denounces temporal death as the penalty of its violation, yet the justice of its demands furnishes no power to render obedience; hence, "As many as are of the works of the law are under the curse." This fact does not affect the justice of the legal requirement, neither does it relieve the sinner from his obligation to obey. The voice of justice perpetually consigns the sinner to death; and the law is an everlasting admonition to obedience on that ground. Such was the condition of national Israel when the inspired prophet spoke to them in the words above quoted. The solemn form of assertion used is called an oath in Hebrews vi. 17, being an appeal to his own life in confirmation of the word of the Lord God. This is not only true in the sense that nothing can be added to the infinite pleasure of the eternal God, but it is also true in the administration of his holy law, that there is no vindictive pleasure in the death of the transgressor, who is the wicked in the judgment of that law, but that the wicked turn from his way and live. Hence, this admonition speaks exclusively to them that are under the law. The impossibility of the wicked turning from his evil way is declared Jeremiah xiii. 23, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The salvation of Israel is declared Ezekiel xxxvi. 21-38. By reading this word of the Lord it will be seen how God will secure the fulfillment of the injunction under consideration, for in the passage last cited it is the Lord who does all the work, and saves them from all their uncleannesses. This text is then in perfect accord with all the inspired record, and shows that the only hope of salvation for sinners is in the sovereign grace

of God, and not in the perverse will of man.

In their efforts to prove that God is not able to execute his will in gathering his chosen people, will-worshippers often refer to the words of our Lord, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" — Matthew xxiii. 37. This is supposed to express the disappointment of Jesus in failing to overcome the opposition of carnal Jews so that they might have been included in his salvation. It is not clear what comfort could be drawn from this sentiment if it could be proved true, since there could be no certainty of the accomplishment of any promise of God if his power is not infinite. But by reference to the record it will be seen that nothing of the purpose of God was defeated by the stubborn opposition of that nation. The children whom the Lord would gather were all assembled by the power of God, and taken out of that house of the legal covenant, which belonged to the natural children of Jacob, whom the Lord here calls Jerusalem. This left their house desolate, without a living inhabitant.

The illustration used is very significant. It is not to make them her chickens that a hen gathers her brood under her wings. They were hers when scattered, and for that reason they hear her call and are gathered under her wings. If she should warm and feed a young hawk, she could never change its nature, and it would certainly be a bird of carnage when fully developed. Nor could any amount of education change its appetite so that it would desire the food of the chickens. As the call of the hen is heeded only by her own brood, so the voice of Jesus is heard and obeyed only by those who are vitally related to him. As the Shepherd, he says to the Jews, "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." — John x. 26, 27. They do not become his by following him; but they follow him because they are his, and hear and know his voice. That murderous Jerusalem addressed in the text neither heard nor knew the voice of Jesus. He said to that people, "Why do ye not understand my speech? even because ye cannot hear my word." "And ye will not come to me, that ye might have life." — John viii. 43; v. 40. That dreadful "will not" is characteristic of all who are not made alive by the Spirit of God; while all who are led by that Spirit are born of God and have eternal life, which is manifested in their soul thirsting for the living God. All such will come to Jesus. The house which was left desolate to Jerusalem refers not merely to the city literally, but to all that dispensation of legal ordinances under which from the time of Moses even the saints had found shelter. All this house was now desolate as having been fulfilled and taken out of the way, so that the living children of Jerusalem could no more dwell there. Those offerings which the law had formerly required were now become abomination and sin. He that offered an oblation was as if he had offered swine's blood, and he that burned incense as if he blessed an idol. The perpetuation of those observances demanded by the law was a denial that Jesus Christ is the end of the law for righteousness to every one that believes. Hence, the very ordinances divinely authorized under the former dispensation were no longer acceptable to God even when observed by the Jews, much less could they be approved when voluntarily observed by Gentiles, of whom it had never been required to keep that law or bring those offerings. Although steeped in pollution and rebellion against God, that typical nation of Israel was preserved until the great Redeemer came and magnified the law in its perfect fulfillment. Then that former heaven and earth passed away, and the new heaven and new earth wherein dwelleth righteousness were brought in. No longer did the true chil-

dren of God look through the shadows of the legal ceremonies to the coming Messiah; now the types are all withdrawn, and the perfect day arises in the resurrection of Jesus, and in his exaltation with the right hand of God upon the throne of his eternal glory. As all power is given unto him in heaven and on earth, he is fully able to save to the uttermost all who come unto God by him. This includes all that the Father giveth him, and no more. Then it cannot be that the Lord was defeated in his will to save any, by the obduracy of their hard hearts.

When he lamented the ruin of Jerusalem as stated in the text, there was no disappointment in his sorrow. There was indeed incomprehensible pity and compassion in his heart, but not a murmur of opposition to the will of God. He had not failed to save any one of all for whose redemption he came into the world. While Jerusalem was left to destruction when the last one of the elect vessels of mercy had been taken out from that devoted house, yet none of the chosen people of God could be involved in that desolation. As Lot and his family must be taken out of Sodom before the vengeance of eternal fire could fall upon that doomed city, so the last subject of divine love must be saved from that legal abode before it could be removed for the manifestation of that everlasting house where all the redeemed are forever justified in the perfect righteousness of Jesus Christ. Desolation such as had never been and should never be again was visited upon Jerusalem in her overthrow; for now in her destruction she is the type of antichrist. No longer are her ceremonial institutions typical of the church, the body of Christ. Her sacred courts are become the cage of unclean birds and the den of dragons. Her sad case may well be lamented, for all the righteous blood ever shed upon the earth is come upon her, and her generation must forever bear the awful load of all that guilt. How wonderful is that grace of God which has gathered the elect children of

Jerusalem under the protection of eternal love and power. While pouring out upon the enemies of his truth the dreadful wrath of strict justice, the vessels of mercy dwell securely in the secret place of the Most High, and no plague comes nigh that dwelling.

A very much abused quotation is the phrase, "Work out your own salvation." This expression is found only in Philipians ii. 12. Any honest reader must see that the sentence is plainly addressed to saints already noted for obedience. To such the whole epistle is addressed, and this particular verse is confined to them as beloved of the apostle. It is willful perversion to apply this direction to any others. Paul says, "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." Their former obedience is the very ground on which this exhortation is founded, in consideration of which Paul appeals to them to work out their own salvation; and in further confirmation of the admonition he in the next verse assigns the reason for the direction given: "For it is God which worketh in you both to will and to do of his good pleasure." Since both the will and the deed are wrought in them by God, it is evident that this text affords no support to the theory of the freedom of the will of the sinner in salvation.

It should also be remembered in this connection that the carnal mind is enmity against God, and cannot be subject to his law. The natural man has no mind but the carnal mind which is born of the flesh. Therefore it necessarily follows that there must be another mind given to him before he can love God and desire to be free from sin; for enmity cannot desire the holiness it hates. So John says, "Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." The only will in any sinner which can desire conformity to the image of Christ is that which is wrought in him by the Spirit of

God. Hence, whoever has this desire must be led by that Spirit and born of God. This is the character specified Revelation xxii. 17, who is authorized to take of the water of life freely. This description will apply to none but those who are made willing in the day of the power of the Redeemer. Not only is it impossible for any sinner to attain everlasting life by his own efforts; even the will to desire that life is infinitely beyond his possible grasp. It is certain therefore that every one who hungers and thirsts after righteousness is already blessed in Jesus as the perfect righteousness of all who love him. There is no other fountain of the water of life but that which is treasured in Jesus, in whom it pleased the Father that all fullness should dwell. All who have received his Spirit are led to will or desire the water of life, and it is of God given to all such to take of the water of life freely. Indeed, there is no price to be rendered and no condition to be fulfilled in taking this water. The abundant grace of God in Christ Jesus has given this fountain to the poor and needy, and it is ever opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. It is not by merit or righteousness of their own that they are entitled to the benefit of this fountain. It is the birthright of every spiritual Israelite, and in its cleansing water they are made holy with the perfect righteousness of God. Taking freely of this fountain experimentally in trusting implicitly in the word of the Lord, and drawing comfort and strength from the truth and power of the God of salvation.

In this brief review we have only referred to a few of the more common perversions of Scripture by which the saints are frequently assailed. It would be impossible to follow all the tangled devices of the adversary; but they will all be exposed in the light of inspired truth when applied by the blessed Comforter in the experience of every saint.

(Editorial by Elder Wm. Beebe, Sept. 15, 1885.)

ORDINATION OF DEACONS

Minutes of ordination of deacons at Shiloh Church (North Carolina) the first Sunday in May, 1959.

At the request of the church, a presbytery assembled for the ordination of two deacons, namely, C. T. Hall, Jr., and C. B. Davis. The Presbytery was composed of Elders D. V. Spangler and Leonard Brammer, Deacons J. J. Whitley, C. R. Massey, Gold Minter, C. T. Hall, Sr., and O. Y. Clayton.

Deacons C. T. Hall, Sr., was selected as spokesman for the church. Elder D. V. Spangler was chosen Moderator, and O. Y. Clayton chosen as Clerk.

Elder Brammer read the 3rd Chapter of 1 Timothy on the qualifications of a deacon; and proceeded with the ordination by the laying on of hands, and prayer by Elder Brammer. The charge to the candidates and church was by Elder Spangler. The deacons were then delivered back to the church.

The minutes were read and approved, and on motion the presbytery was dissolved.

Elder D. V. Spangler, Moderator
O. Y. Clayton, Clerk

OBITUARIES

BERTHA HOLLOWAY RICHARDSON

The earthly pilgrimage of our beloved sister began near Salisbury, Maryland, on September 7, 1882, and terminated in Newport News, Virginia, on October 30, 1958. She was the daughter of Goldsborough and Gattie Holloway of Salisbury, Md.

On October 3, 1910, she was united in marriage with Charles M. Richardson, and to that union were born two daughters, Mrs. Carolyn R. McMurrin of Newport News, Va. and Mrs. Nancy R. Caldwell of San Simon, Arizona, both of whom, together with her husband, survive her. Sister Richardson's married life was one of exceptional happiness, each always considering the wishes of the other above their own.

As a very young woman, our sister was spiritually exercised, brought to know and love her dear Redeemer, given a hope of eternal life and a deep desire to be identified with His people here in the world. Accordingly, she confessed this hope and desire to the Salisbury Old School Baptist Church of Salisbury, Md., asking for a resting place with them. She was joyfully received and baptized by their pastor, Elder Silas H. Durand, on November 17, 1911. Although she, with her husband and children, moved to Newport News in 1918, she retained her membership in the Salisbury Church and

remained one of its most loyal, faithful and loved members. One of her children, writing to the Church after her departure, said "Her church was always one of her dearest associations and certainly the guiding force in her life".

Her funeral was conducted by her beloved pastor, Elder David D. Spangler, in the meeting house of the Church she loved; and her body was laid to rest in the family plot on Sunday, November 2, 1958.

We mourn her absence here, but know that for her it was better to depart and to be with Christ. May we and all who love His Blessed Name, be made to delight in His Holy Will.

Written at the request of her family, by one who loved her deeply for her own and Christ's sake,

Mildred V. Dykes

DEACON CLAUDE C. DODD

It has pleased the most high God of heaven and earth to call home from this world of sin, our beloved Brother and Deacon, Claude C. Dodd. He was born September 13, 1884, and died March 31, 1959, at the age of seventy-four.

Brother Dodd suffered the loss of his first wife, Suenette Bryant, but was blessed with five boys to this union. His subsequent marriage to Kate Evans resulted in the birth of fourteen children. He is survived by his wife, Sister Kate Dodd, twelve children, two sisters, three brothers, twenty-nine grandchildren, and eleven great grandchildren.

His funeral was conducted by his pastor, Elder O. K. Tench, who was assisted by Elder Raymond Payne.

Brother Dodd joined Mountain Springs Church, of the Staunton River Association, in November, 1911; and was ordained deacon in 1916. He moved his membership to Malmaison Church in 1921. He was a man of great humbleness and kindness, and bore the true marks of a deacon in wisdom and faithfulness: after serving as deacon for forty-three years, he often related that his sole dependence for qualification was upon the Lord. Brother Dodd has finished his course; he fought a good fight, and we believe there is a crown of righteousness laid up for him — his walk was proof of his love for Christ.

We of Malmaison Church extend our sympathy to all the family in the loss of so faithful a husband and father. May the Lord cause each of them to realize that it is a glorious thing to leave this world of suffering, to be carried home to God, where sweet peace reigns forever.

BE IT RESOLVED, That a copy of this be sent to the *Signs of the Times* for publication; and that a copy be placed on our church book; and that a copy be sent to the family.

Written at the request of the church, by one who loved him.

Burnell B. Williams

BETTIE MAY ANDREWS GROGAN

Zettie May Andrews Grogan, widow of the late Irvin J. Grogan, was born in Tennessee January 23, 1874; and departed this life April 15, 1959. She united with the New Providence Primitive Baptist Church the third Sunday in July, 1919, and was baptized along with her husband by Elder Hugh Oliver. She was the mother of thirteen children, twelve surviving, a number of grandchildren and great grandchildren, along with a host of friends. Sister Grogan will be greatly missed by her church people as her seat was always filled if not providential hindered.

Funeral services were held at the Max Churchill Funeral Home in Murray, Kentucky, by Elder J. H. Darnell and P. E. Poyner, and the body was laid to rest in Old Salem Cemetery to await the resurrection of all the saints of God.

Submitted by her Brothers and Sisters of Providence Church.

MEMORIAL

Whereas, it has pleased our God to take from our midst by death our dear and beloved brother, Elder Harold M. Bennett, since our last session of the Delaware River Association, we bow in humble submission to the will of our God.

Elder Bennett was pastor of the Hopewell Church, and also of the Kingwood Church, and served them well; preaching that which he was a firm believer in: that salvation was by grace and grace alone. We wish to express our deepest sympathy to his widow and family, if it be the will of our God, that they may be reconciled to their loss, and be made to feel that their loss is his eternal gain.

BE IT RESOLVED, That a copy of this letter be sent to his widow; and

BE IT RESOLVED, That a copy be sent to the *Signs of the Times* for publication.

Done by order of the Delaware River Association in session with the Southampton Church of Southampton, Pa., June 3rd and 4th, 1959.

Elder W. D. Griffin, Moderator
Deacon Casper G. Fetter, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 9

GODLY CONVERSATIONS

807 Pope Street,
Memphis, Tenn.

Dear Editors of the Signs:

My subscription renewal comes due in January, and I usually wait until after the second Sunday to send it in, for on that date Elder Biggs, of Nashville, has (what we hope is) a standing appointment here in Memphis. And this pleasant visit of several hours of conversation which is so sweet, and precious and edifying, along with two wonderful sermons, most always leaves me with a mind so full of praise and thankfulness to God for such blessings, that it makes writing easy.

I know one doesn't have to send a long letter with their remittance, but as I think back over the twelve issues filled with the doctrine of God our Saviour, and the experiences of the love, grace and mercy in the hearts of his children; and also the love and sacrifice and effort of those who labor in getting the material ready from the first of it, to the stamping names, and getting them mailed, I just have to write something in honor and praise to God for so graciously working in the hearts of his children to do these things for our comfort and edification.

But, having tried to give a reason for this attempt to write, I suddenly have a feeling of awe: How does one find words to describe the sitting together in heavenly places; or the sweetness of the peace and love of God toward each other, as a room full of brethren and sisters sit in conversation of those things that pertain to godliness? How could one condense in a few words two whole afternoons, and into the nights, of having our questions answered; and with

kind consideration toward our lack of understanding of the scriptures; and the expounding of the truth as they were given to see it?

How can one write of the tenderness in trying to comfort us in all our fears (and somehow succeeding)? I feel rich and full. I have wealth untold; and how I wish I could pass it on to all who read this, it would take nothing from me, for I would still be full.

How can we understand words which mean so much — just think of the fullness of God; we can't begin to understand it. There is a verse of scripture which reads something like this, "Seek not your own but another's wealth." I don't know if I ever understand anything right, but my heart is so full this morning — and how great these riches are — I believe, if I could impart, share, or even give it to others, I would be willing to become poor that they might experience this wealth. I recall reading that Jesus became poor that his children might be made rich. He laid down his life for them; and one writer says, "As he laid his life down for us, we ought also to lay our life down for the brethren."

I believe I have had an exercised mind concerning the admonitions. A peculiar thing just occurred: I picked up a copy of the Signs to look for an address; it was the November issue of 1958. I turned the pages, and saw Elder Griffin's article on Admonitions. I knew that I read it when it first came, but it was as though I had never seen it before. I certainly enjoyed it, I hope, with the understanding in which it was written. I love the admonitions and exhortations, and I wish I could understand how these things are, but I have to believe that God's children do them. A verse reads,

"We have the mind of Christ." Another says, "Let this mind be in you which was also in Christ Jesus, who thought it not robbery to be equal with God and took upon himself the form of a servant; and being found in the fashion of a man, he humbled himself and became obedient unto death."

Here I think of Stephen; whose words, "Lay not this sin to their charge, . . . Lord Jesus, receive my spirit," so closely resemble the words of Jesus when he said, "Father forgive them for they know not what they do."; and, "Father into thy hands I commend my spirit." Who would say that Stephen was trying to be like Jesus? I believe he was like him: having the mind of Christ, and filled with the spirit, love, and power of God, he said it out of the fulness that was in him. But it pleased God to put this treasure in earthen vessels — our earthen vessel, with its weakness and defiled with sin; and we say, "How can these things be?"

Something was said in our conversation about the walls and bulwarks — the place of refuge, being the wills, the shalls, and predestination, and purpose of God. How I do wish I could hold on to the things that were clearly brought out in this! Inside this place of refuge are all pleasant things — the sweets; and its the dwelling place of God's children. Its invisible to the natural eye, for they mingle and live among all people, but they are separated and protected by this wall, and their safety and destination is in the power of God.

We do hope that God's mercy has been with us, and will continue. David said, "His mercy endureth forever." We do believe we have felt his tender mercy in our life, and that it will endure forever. As we look back over our lives, and remember all the times we feel He was with us, then we can say, "Surely, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

For the past few weeks I have felt to be searching; but as I look back now, I feel that my heart *has been* searched.

It would take too many words to tell of this experience, but I have just thought of the 139th Psalm which Brother Biggs told me to read very carefully. I read it after I came back from taking him to the bus; and just now it seems to connect so much with everything I have been thinking, and trying to write about.

Who is sufficient for these things? They are too high and wonderful — we cannot attain unto them.

Mrs. Lucille Young

PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER TEN

THE PEOPLE OF CHRIST'S PRIESTHOOD

"HE SHALL save his people from their sins." For this he was born of the virgin Mary and came into the world; for his people are born of woman and are in the world. Thus they are partakers of flesh and blood; for God "hath made of one blood all nations of men for to dwell on all the face of the earth." To this one whole family in the embodiment of the first man God said, "For in the day that thou eatest thereof thou shalt surely die." Man ate, and died. Death passed upon all in him. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) All the family of man sinned in and by the one first man, who was the earthly head and natural life of all. This life of all the children of men Adam was, and they inherit and receive it from him. This is brought forth and developed in the natural birth of the flesh. From this sinful life is our corrupted fleshly nature, mind and soul, and our mortal body. "By man came death . . . In Adam all die." (1 Cor. 15:21, 22) The entire Adamic tree was corrupted in its root, and hence a fatal and withering blight rests upon it, even unto the righteous curse, as upon the

barren fig tree, and the sentence went forth to "Cut it down." Thus all the children and members of the first man Adam were righteously and hopelessly condemned in and with him, by the just sentence of the holy command of the beneficent Creator, to whom all men are righteously accountable forever. Our individual sins do but manifest this original guilt and condemnation unto death and separation from communion and favor with God.

All the foreknown, chosen and predestinated people of the God and Father of our Lord Jesus Christ, whose names were written in heaven and are in the book of life, were held in this righteous condemnation, alike with all the human race, whose life was in Adam. So the righteous obligations and claims of the condemning law stood in force against them all, notwithstanding their guilty inability to fulfill and satisfy it.

Now, therefore, how infinite the mercy to the lost children of men, that God's "holy child Jesus" was not a member or branch in the Adamic tree; for then all must have been condemned and lost forever. For "the man Christ Jesus," who is the one and only Mediator between God and men, is not a son of Adam, although he is the son of Eve, the seed of the woman that should bruise the serpent's head, and destroy the devil and his works. For, as we have before seen, God is the holy Father of our only Lord Jesus Christ, while the favored Jewish virgin, the daughter of David and Abraham and Eve, who is the mother of all living men, was his blessed mother. And this was the greatest and divinest honor that was ever bestowed upon Eve and her daughters; and thus also through Eve and Mary came this infinite mercy and grace upon Adam and his guilty sons. So Eve was a wonderful type of the church, the bride of the Son of God, that Christ loved, and gave himself for it. Adam loved Eve unto death, and died with her; but death was their sad separation forever. Not so, however, with the second man Adam; for after he had died

for his sinning bride, whom he had bethroned unto himself forever in bonds of deathless love and saving mercy, he had power to arise from the dead and give her life for evermore, and to adorn her with the new wedding robe of purest linen, spotless and white, the righteousness of saints. And this because the Omnipotent One was his Father, and gave him the commandment to lay down his life, and to take it up again. Jesus therefore said, "I and my Father are one." One in Divine Essence and holiness and power. Yet it is just as true of him as a man, the child that was born unto us, that the Father's Son and his brethren are one. Of them he said in prayer for them to his holy Father, "Thine they were, and thou gavest them me." The gift was mutual, so that they were Christ's and he was theirs. The church as the bride, says, "My beloved is mine, and I am his." In his prayer for them, the holy Son further says, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." (John 17) This oneness asked for by our Intercessor is in life and holiness, and it secures their complete separation from all their sins, from weakness and suffering, mortality and death, and that they shall be with Christ where he is, and forever love and worship God in the beauties of holiness.

This indeed is the perfection and fullness of the glorious priesthood of God's holy Son Jesus. Of this he spoke when he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (John 6:38-40) This is overflowing with eternal truth and heavenly assurance, showing that the righteous and almighty Son shall successfully and entirely accom-

plish his holy Father's will, in the full salvation and eternal redemption of all the countless millions of his people, his Father's gift to him. This holy testimony of him who came down from heaven is so blessed, let us a little dwell on it, that through its comfort we may have hope. First, his exalted and holy origin, which is from God out of heaven; therefore clothed with the eternal excellence, dignity and power of God himself. Second, he came to do his righteous Father's will, not his own as a man. How this should instruct and correct us, and also reprove and humble us. For it is the most exalted man that ever dwelt upon earth, possessor of heaven and earth, who "thought it not robbery to be equal with God", that abnegates or renounces his personal will, and is wholly swallowed up in doing and suffering the will of the Father who sent him; for, as we have seen in these pages, that will appointed him to endure infinite suffering and sorrow of soul unto death, and the cruelest tortures at the hands of the most wicked men, as a harmless lamb in the midst of wolves; yet the loving and obedient Son faltered not, nor complained, but with meek submission said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." This is the true spirit, and its divine lesson is, no man should presume to reply against God; nor dispute his sovereign right and holy will. Third, the Father had given him a countless people, whom no man could number, yet definitely known to the Father and Son; these were in the world, away from God and Christ, as lost sheep, and they must all die, having sinned; but Jesus came into the world to bring all this people to his holy Father, to serve him in holiness and righteousness before him for ever. Fourth, "the last day" is repeatedly named by our Divine Prophet when he shall raise up again his people. Fifth, he then identifies them personally, as every one that seeth the Son, and believeth on him. Thus the Saviour himself very fully reveals the Father's will,

and specifies the holy purpose and righteous work which he came down from heaven to do. It was to purify unto himself a peculiar people, zealous of good works, to the everlasting praise and glory of the Father, in the glorious exaltation of Christ. In his intercession with the Father for them the holy Mediator says, "Sanctify them through thy truth; thy word is truth. . . And for their sakes I sanctify myself, that they also might be sanctified through the truth." (John 17)

They shall surely be sanctified unto the saving knowledge of the Father and Son through the truth. And the Son of God is himself the full revelation and embodiment of the Truth. He therefore said to the apostle Thomas, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me." (John 14:6) To come unto the Father by the Son, then, is to be blessedly brought into the way, the truth, and the life; and this is nothing less than to be rescued from the broad way of destruction, from falsehood, though it be religious, and from the monster death. Now this holy Prophet, who reveals his Father's will, and does it, also says, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." (John 6:37) He thus makes it absolutely sure to all his people, the children that God gave him, that they shall come unto the Father, and be accepted with him, but not in their sins and unrighteousness; for he who is the way of holiness, and the truth that makes them free from sin, and the life that sanctifies and saves them, will himself bring them. His holy obligation to his Father behooved him to thus make them nigh unto God, and he does so by his sin-cleansing blood, and his saving life, which he gives them. God gave his Son this power, the power of an endless life of holiness.

The holy Son of God fulfills this work of sanctifying his Father's people through the truth unto holiness by the power and perfection of his eternal

priesthood, in union with his prophetic and kingly power, as we have beheld him. In thus giving life to the dead, sight and hearing and understanding to the blind and deaf and ignorant, and salvation from the dominion or reigning power of sin, that his people whom he thus sanctifies may come and offer unto God an offering in righteousness, the Holy Spirit of love and truth and peace is his minister, to quicken them from death in sin unto life in righteousness, and to comfort them. Therefore, said Jesus to one who trusted in the covenant of works, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:5-7) For God is a Spirit, and his kingdom is spiritual; therefore his worship is spiritual, and neither fleshly nor legal, as the ruler of the Jews had thought. So, as the Prophet and Teacher come from God, Jesus cut him off from this fleshly dependence, which was the delusive error of the legal worship, as it is till this day. "God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:24) This unerring teaching of our Divine Prophet, who prevailed to open the sealed book and to reveal what was written therein, cuts off all legal and carnal or fleshly offerings and works of men from the true and acceptable worship of God, as unclean and unholy. So God had not respect to Cain and his offering as worship, because it was neither in spirit nor in truth, and was not in faith, which is a fruit of the Spirit and the gift of God. The only way to be made free from this legal dependence and carnal worship is by the circumcision of the Spirit in the heart, and this is nothing less than death to the covenant of works, and being raised up in newness of life, to serve God in newness of Spirit. It is to be born of the Spirit. "For sin, taking occasion by the commandment, deceived

me, and by it slew me." (Rom. 7:12) "For I through the law am dead to the law, that I might live unto God." (Gal. 2:19)

This is as true in every one who lives unto God as it was in Paul, and the power of this solemn truth is experienced in the heart. No one, therefore, lives unto God and worships him truly, until he first dies unto the law, and to legal trust and hope. For God will not accept any legal service. Paul very clearly states this fact when he says to his brethren in Christ: "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3:3) Of this true and spiritual work of circumcision in Christ, Paul says, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:11-13) This holy operation of circumcision, or cutting off the sins of the flesh of the true Israel, was accomplished by the death of Christ unto sin in the flesh, as Paul here states, showing that Christ was cut off out of the land of the living for the transgressions of his people in their sinful flesh, as their passover who was sacrificed for them; that, having thus made reconciliation for their sins, God raised him from the dead for their justification unto righteousness, as shown in the ordinance of baptism, and therefore he quickens them together with Christ in his risen and righteous life; "that they might be judged according to men in the flesh, but live according to God in the spirit." As thus judged in the flesh, every one so quickened by virtue of Christ's death unto sin, and resurrection unto life, is spiritually baptized with his baptism of

soul-sorrow and suffering for sin unto death. This is the true circumcision, made without hands, for it is by the Spirit of life in Christ Jesus, and it brings all who are his down into his death unto sin in the flesh and under the law, as also unto it, then quickens us together with him, and raises us up together in the power and holiness of his endless life, to live with him in his Father's kingdom.

Now it is evident, from the divine testimonies given, that this saving and sanctifying work of righteousness in the people given to Christ, in bringing them from death unto life, and separating them from their sins and the law, is an experience in the heart and life of trouble, mourning and weeping, of supplication and crying unto God for mercy and pardon, and of sinking down into the anguish of fearful despair and the bitter sorrow of death. It is truly being brought into the fellowship of the Man of sorrows, our anointed High Priest, in the days of his flesh, that we may die indeed unto sin in the flesh, as did our suffering Christ, and that we might know the power of his resurrection by the Spirit of holiness, and be the sons of God in the life of his first-born Son from the dead. In no other way could our dying Redeemer enter into his glory, in his Father's kingdom of righteousness and life and peace. Therefore, in words of sympathetic reproof to his lamenting disciples, the newly risen Man of the cross said, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26) He was reconciled to his loving and holy Father's will, though that will was that he should be betrayed into the hands of sinners and tortured unto death; and he would likewise have his sorrowing disciples reconciled and comforted, knowing that his Father's will and way was best. So in no other way can we come into the life and holiness and glory of the risen Christ, only through his sufferings and death. We must follow him in his steps. Such is the meaning of circumcision. It is to die unto sin, that

we may live unto righteousness. It is to become dead to the law of works by the body of Christ, who was smitten by the sword of the Law, and to have no confidence in the flesh, that we may rejoice in our Saviour alone, and worship God in the spirit.

The fleshly mind will murmur and fight against this way of salvation, as too self-sacrificing and hard, and will cleave to the old covenant of conditional service and reward, as better suited to the dignity of man and his idea of his free moral agency. Nevertheless, this way unto God by the circumcision of Christ, which is to be crucified through the weakness of the flesh, is the only way of separation from sin and confidence in the flesh, and of preparation and consecration unto the true worship of God. Paul had experienced the power of this only way of salvation and life when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20) Thus was the devoted apostle of the gospel of Christ, through the sufferings of his crucified Lord, into the fellowship of which he was brought through the ministering Spirit, cut off from the law of works, in which he had trusted, and from the dominion of sin and death, "separated unto the gospel of God," "passed from death unto life," and now the glorified Christ lived in him, and the new life of the servant of God he lived by the faith of the Son of God. This is likewise true in all who have the faith of Jesus. Now, then, Paul says, "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus." Having sowed in tears, and sorrowed with him unto death, our rejoicing is now in him, for he has raised us up into loving acceptance with God through the Spirit, and we worship him in spirit and in truth.

(Chapter Ten Concluded Next Month)

I WILL NOT LEAVE YOU COMFORTLESS, I WILL COME TO YOU. (JOHN 14:18)

The above words were spoken by Jesus just a little while before his crucifixion. All believers should consider these words with the same solemnity, and also the same joy as they would were He here now speaking to them in person.

In trying to explain a text of Scripture, it is very important that we consider who is speaking, and who is being spoken to. In the subject before us, we find Jesus is speaking, and He was speaking to His disciples, and He spoke as never man had spoken before. He taught as one having authority, and not as the Scribes. "I will not leave you comfortless," said He. What a promise! In these words, we see that we have not a High Priest who cannot be touched with a feeling of our infirmities.

"I will not leave you comfortless!" The time was fast approaching when Jesus was to suffer death by the hands of cruel men. In the beginning of this fourteenth chapter of John, Jesus said to His disciples, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."

"I go to prepare a place for you (the disciples)," said Jesus. But where was He going? First, He must go to the cross, suffer, bleed and die to make a complete atonement for the sins of His people.

Thomas was perplexed, and said: "Lord, we know not whither thou goest, and how can we know the way?" A pertinent question. Jesus saith unto him, "I am the way, the truth and the life; no man cometh unto the Father but by me."

Now I want to give my personal views regarding the words, "house" and "man-

sions." "In my Father's house are many mansions," said Jesus. I do not think the words "house" and "mansions" are to be given literal interpretation. Should we do this, it would seem like putting a house within a house. I therefore think the word "house" means the Church, and the "mansions" means the members composing the Church. One of the New Testament writers puts it something like this: "Know ye not your bodies are the temple of the Holy Ghost?"

"I will not leave you comfortless." Let us not pass over these words hurriedly, but consider them carefully. Let us remember that every promise Jesus made will be fulfilled in its entirety.

But someone may say, "Yes, the words of the text sound good, but they were spoken to His disciples, and what right have we today to claim any relationship with them?" I hope, and in fact I believe it has been revealed to me, that the words spoken by Jesus to His disciples while here upon earth apply with equal force and weight to His believing children who are living today. Is it not a fact that Jesus calls His ministers and all His believers just as He did while here upon earth? Of course He does. Therefore I repeat what I said in the beginning of this writing. We should consider the words of the text with the same solemnity and joy as we would were He here speaking to us in person.

The reader may want to know why I used the word "solemnity" in this writing, and then added the word "joy" in the same sentence. Well, it was a solemn time with the disciples when Jesus told them He was going to leave them. But the joy is found in the words, "I will come again and receive you unto Myself; that where I am there ye may be also."

When Jesus returned to heaven and His Father, He sent the Holy Ghost or Comforter, just as He said He would do. Our mind now turns to the book of Acts, Chapter Two. In opening to the book of Acts, the first verse of Chap-

ter One attracted my attention to the extent that I feel it will be profitable to the reader to quote it: "The former treatise have I made, O Theophilus, of all that Jesus began to do and teach." The thought arises, what did the writer mean by the words, "former treatise?" This writing sounds like the writing of Luke, the physician. So to find the correct answer to this question, it is necessary to refer to the book of Luke.

The "former treatise" mentioned in Acts 1:1 refer to the writings of Luke, the physician. The language used is very beautiful. I will quote the introductory part: "Inasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning (the beginning of the works of Christ) were eye witnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of these things wherein thou hast been instructed." It is evident from the foregoing words of Luke, that Theophilus was a man of good repute because Luke addressed him as "most excellent Theophilus."

We can readily see that Luke was anxious to verify the testimony of the other disciples concerning the mighty works of Jesus. Luke continues his writing by mentioning what took place with Zacharias, Elizabeth and the virgin Mary. Luke had perfect understanding in all these things, he tells Theophilus. That is to say, he had perfect knowledge concerning these things.

I will now turn back to the book of Acts. Before noticing the second chapter, I want to notice briefly a few verses in Chapter One. In Verse Two we find these words: "Until the day in which He was taken up, after that He through the Holy Ghost has given commandments unto the apostles whom He had chosen." So we see that the apostles were apostles because they were chosen

to be such. "Ye have not chosen me, but I have chosen you," said Christ in another place.

After the resurrection of Christ from the dead, He remained on the earth forty days. Before His ascension, He commanded His disciples to tarry at Jerusalem till they received power from on high, which He said would be not many days hence. He would not leave them comfortless.

They did receive power from on high; for just ten days after Christ's ascension the Holy Ghost descended upon all who were assembled together at Jerusalem. This was the day of Pentecost.

As this chapter is well known to all Bible readers, I will be brief in commenting upon it. I want to say, however, that this event was another fulfillment of a promise made by Christ before His ascension to glory. I also want to mention that on this memorable day there were two classes of people present. One class rejoiced, and another class mocked. Why the difference? The answer to this question follows. One class was chosen in Christ from the foundation of the world, and the other class was not. The human mind asks why did God choose a part of the human race to salvation and leave out the rest? I will let the hymn writer answer that question. The answer follows:

"'Twas even so, Father, we ever must sing
Because it seemed good in Thy sight."

After the Holy Spirit had come upon the disciples, enabling them to speak with cloven tongues, then the believers said, "Men and brethren, what shall we do?" At that instant, the Spirit came upon Peter, and he told them what they should do. "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:37-38)

I want to notice the words, "and to all that are afar off, even as many as

the Lord our God shall call." I wonder if Peter was not referring to the Gentiles when he used the words, "and to all that are afar off," though he may not have known it at the time. What is generally spoken of as the middle wall or partition between the Jew and Gentile had not been broken down at the day of Pentecost, but was broken down at the time Peter was sent to preach and to baptize at the house of Cornelius. As this Scripture is well known to all Bible readers I will not quote any of it or make any comment upon it. Rather, I want to notice briefly the words, "And to all that are afar off, even as many as the Lord our God shall call."

We see in these words that God calls whom He will, and that call is always effective. I do not believe the Lord ever called a man to preach and left it to the discretion of the man whether he would do it or not. The case of Jonah is sufficient proof that when the Lord calls a man to preach, he will do it, though he may have to suffer almost death before doing it. The Lord calls and qualifies. No help by man is needed.

I want to dwell for a little while on the words "chosen" and "elect." The Lord calls whom He has chosen. Allow me to make a natural illustration. In our country we elect a president every four years. We most always have more than one candidate. They reason thus within themselves: Each one thinks he is fully qualified to fill this important position. But he must be elected or chosen. The people make the decision. So, in the religious world there are many who think they are fit subjects for heaven because of their good works. But I am afraid they have not been chosen or elected by those in authority — the three that bear record in heaven. I sometimes fear I am not one of the chosen. I have not gotten beyond hope. "But hope which is seen is not hope; for what a man seeeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it." So saith the apostle.

Now back to the text for the comple-

tion of this writing. When this Scripture came into my mind, there came also the name of a certain widow. I felt at the time that these words applied to her, and to all who had lost a companion. "I will not leave you comfortless, I will come to you." I, personally, can witness to the truth of these words. I know by experience what it means to part with a companion. But we must always remember that we are born to die. That is, the natural body must die.

I will now quote Revelation 14:13, and close. "And I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors and their works do follow them."

A. T. Benson
Delmar, Del.

227 19th Street,
Dunbar, W. Va.

Dear Elder Wood:

... For some time I have wanted to write you editors of the Signs and try in my weak way to express what I hope is my sincere appreciation of this Scriptural pamphlet. I have read the Signs since a child, and surely God in his infinite wisdom keeps, directs, guides, and blesses those who have edited and contributed to this paper down through the years.

In "Voices of the Past", how sweet to be made to realize that His called are still speaking the same Word, the doctrine as set forth by the holy Redeemer and the Apostles; and yet it never grows old. No! The half has never been told. One never tires of hearing the good news of the Blessed Jesus and what he has done, and is ever doing for his bride, the church of the Living God.

How timely, Brother Wood, was your article on the different opinions in regard to joining the church. This meant much to me, since we have a dear friend who is lingering near the fold. She talks to me in tears of her beautiful dreams,

her trials, worries, etc. She has a great desire to come to the church, and when passing streams of water, wishes to be baptized. When she comes to the church, she often leaves home with the full intention of coming home to the church, but this leaves her when the open door is published.

I believe I know how to sympathize, and also rejoice for her, since I seemed to travel very much the same road; but all I can tell her is that the Lord adds to the church daily such as shall be saved: He makes them a willing people in the day of his power. If it is His holy will that she unite with the militant church, she will surely come at God's appointed time; and nothing can prevent her doing so. Before I united with the church I would often hold to the seat to keep from going forward when they published an open door. The day I united with the church I never thought of doing so, but was looking out the window, when — words cannot express what I saw — everything was praising God, the trees, birds, — all nature; before I knew it I was before the church begging for admittance.

Bless the Lord, O my soul; all that is within me praise his holy name. What a wonderful belief! It is all of Him; it is the work of God that we believe. God gives repentance. Faith comes by hearing, and hearing by the Word of God. Grace is the gift of God; and there is salvation in none other than the blessed Jesus Christ.

The least, if one at all,
(Mrs.) Nanna M. Carney

"Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Matthew 19:28)

Upon this text I desire to express some thoughts. A friend of mine who graduated from Johns Hopkins' Uni-

versity, Baltimore, Md., and afterwards studied in Germany, wrote me that in the original Greek there is a comma after the word "regeneration." Elder Chick wrote me the same. In our translation the comma is omitted; this makes a great difference in the meaning of the words. Be that as it may, I shall try to give my understanding of this text, as I believe and have believed for years the Holy Spirit meant it. I do not believe that regeneration is a work wrought by the Holy Spirit, while yet it is, as all the work of Jesus is, revealed by the Spirit. It was essentially the work of our dear Redeemer in the body of his flesh, and was, as is all his work, fully accomplished when he arose from the dead to newness of life. If there is a regeneration there must first have been a generation, and there could not have been a generation without a generator, one who generates or begets.

In many places it is written that God is our Father, and Jesus is said to be the only begotten of the Father; therefore if God is our Father and Begetter, it must have been in the begetting of Jesus. As we cannot separate the life of the child Jesus from the Father, neither can we separate ours from God, through our Lord Jesus Christ; for to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. I think, therefore, that the church was begotten or generated by God the Father in Jesus Christ as the covenant head of the church, according to the record that "God hath given to us eternal life, and this life is in his Son." 1 John V. 11. This was before the mountains were settled, when as yet he had not made the earth, or the hills, or the highest parts of the dust of the earth. Even then was Christ by him as one brought up with him. He says, "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." God speaks here of things according to his word, "That which hath

been is now; and that which is to be hath already been." Eccl. 111. 15. He speaks of things that were not, as though they were. The Lord saw his substance when as yet it was unperfect, and in his book all his members were written, which in continuance were fashioned, when as yet there was none of them.

The Psalmist says, "A seed shall serve him; it shall be accounted to the Lord for a generation." At that time "the Lord shall count, when he writeth up the people." As the Lord shall count, we conclude that there must be a definite number, else he would take them all without counting; counting is to determine the number. These are the sons of men with whom were the delights of Jesus before he had made the highest parts of the earth. These were they who were begotten in Christ, and to whom God promised eternal life. These are distinct from the fleshly children of Abraham, being the children of promise. The eternal purpose of God, the promise of God and the giver of life, all depend upon this regeneration, for by the transgression of Adam sin separated them from God and consequently from life. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isaiah LIX, 2.

They were now dead in sins, dead to God, not God dead to them; that could never be. As they were dead to God and dead to life, there must be a regeneration, or a re-begetting, else they must be forever separated from life and God. This was the gracious work of our dear Savior. This required that he should obey every jot and tittle of the law for the putting away of sin by the sacrifice of himself, the quickening of us together with him, and raising us up with him so fully and completely from under the power of death that it shall no more have dominion over us. Peter, filled with the blessedness of this glorious regeneration, said, "Blessed be the God and Father of our Lord Jesus

Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This is the true meaning of the words "regeneration," "Begotten again."

Peter's great rejoicing was that by the resurrection of Jesus Christ from the dead we were regenerated, or begotten again. The mysterious and wonderful declaration of Jesus was, "I am the resurrection, and the life." Therefore Jesus said, "They which shall be accounted worthy to obtain that world, and the resurrection from 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." This is life from the dead, begotten again, regenerated. When Jesus in the text, answering Peter, said, "Ye which have followed me," he did not mean that they had followed him in spirit, as they did (and we trust we have done) after his resurrection, for the reason that they had not followed him in spirit, and the scriptures do not so prove; but he does mean, as it seems to me, that they had literally in person followed him, and the question of Peter, as it seems to me, meant no more or less than this. But I freely admit and rejoice in it as a blessed hope, that since his resurrection Peter and all heaven-born souls have in spirit followed him. It should be remembered that only the twelve had followed him when he said this, "Ye which have followed me." His words therefore applied only to them, and it applied to them in the regeneration, putting the comma after this word regeneration as it is in the Greek. With most of our brethren this word is used synonymously with the words "born again;" others in the far south use it synonymously with the resurrection, but could it be possible that the Holy Spirit of God would use two words of different meaning, and entirely different, to set forth the same thing? To generate is to beget, to beget is to procreate; so

regeneration is to generate again, to beget again. This is, as I have shown, from the dead, by the resurrection of Jesus Christ.

Surely the begetting is one thing, and being born again is another and an entirely different thing. There is more difference, if possible, between regeneration and the resurrection than there is between regeneration and being born again. In speaking of being born again, I do not mean when born in Christ from the dead, (Isaiah LXVI. 8,) but "born of the Spirit," as Jesus said to Nicodemus; "born again." It seems to me that if Jesus had meant that regeneration was the exercise of the Holy Spirit in the experience of the child of God only, and not the work of our blessed Lord while in the flesh, he would have said, Ye which have followed me, when the Son of man shall sit in the throne of his glory, shall sit on thrones judging the twelve tribes of Israel, in the regeneration. But on the contrary, he places this expression before his sitting on the throne of his glory, and before the disciples sitting on twelve thrones.

If my informants are right, and I believe they are, that there should be a comma after the word regeneration in the text, then regeneration is before, and not after Christ sits in the throne of his glory, and the apostles upon twelve thrones judging the twelve tribes of Israel. Indeed, if regeneration means what the dictionary says it does: to produce anew, to reproduce, to give new life, which agrees with Peter when he says, "Begotten again," then it is evident that it must have preceded the sitting of Jesus on his throne, or the disciples sitting on twelve thrones as judges, for the reason that Jesus reigned in righteousness, and the apostles as princes in judgment over those only who had been begotten again, or given new life. With prophetic vision, Isaiah beholding Jesus upon his throne, and the apostles ruling in judgment, said, "Behold, a king shall reign in righteousness, and princes shall rule in

judgment." Isaiah XXXII. 1. Jesus did not reign in righteousness until he had brought life and immortality to light, until he had saved his people from their sins. This was foretold by Jeremiah XXIII. 6-8: "In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." It does appear from the Scriptures that when the Lord had purged our sins he sat down on the right hand of the Majesty on high, and to him the Father said, "Thy throne is forever and ever." As a Son he rules over his own house, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. III. 6.

His reign is over those begotten again, made alive from the dead, regenerated, made holy, righteous, without spot or blemish, to whom our dear Redeemer said, "Thou art all fair, my love; there is no spot in thee." Sol. Song IV. 7. To accomplish all this for those who were under the law, under the curse, required no less work than the regeneration. In one more place only is the word regeneration used, Titus III. 5; there it is "the washing of regeneration." The purpose of washing is to get rid of that which defiles, to make clean the unclean, to make the thing that is washed white, holy and without defilement. Where do we find this regeneration? surely not separate from Christ. Our experience is the experience which we have of Christ, it is faith laying hold upon the perfect work of Christ making it ours, that work which washes away the guilt of sin and condemnation, and which presents us holy and without blame before God in love.

The work of the Holy Spirit is simply to teach and make known to the faith of the child of God that which the blessed Savior has done for him. There is no washing that can free the sinner from his sin and present him holy before God save that water and blood which flowed from the bleeding side of our dear Redeemer. This washing of regeneration is the application of the blood of Christ by faith, by which we are sprinkled from an evil conscience so effectually that the worshipers once purged should have no more conscience of sin, (Heb. X. 2) resting in the finished work of Jesus, who when he purged our sins sat down on the right hand of the Majesty on high, and we know that he shall reign until the last enemy is destroyed; and he reigns in righteousness, which guarantees to us our final victory. Then "he shall have delivered up the kingdom to God, even the Father." 1 Cor. XV. 24.

While we live in the body of this flesh, our minds so carnal and our heart so sinful, we need the constant application of the water of regeneration, and this the Lord has promised: "It shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning." Isaiah IV. 3, 4. This is written of them who shall be called holy, who are written among the living in Jerusalem, whose filth is washed away by the spirit of judgment and by the spirit of burning. Surely it is by the unsearchable judgments of God that sin is discovered, and by the spirit of burning destroyed.

"If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. X.

26, 27. I shall never forget while reason is on her throne, reading, not long after I was baptized, this Scripture: "Ye know that no murderer hath eternal life abiding in him." 1 John III. 15. What did all my experience amount to? What did my baptism profit? What had I to rely upon? Nothing, no, nothing. I am banished from God, and plunged into eternal woe, the Bible is true and I am lost, forever lost. Brethren, if you have never been there I cannot tell you how I felt; if you have, then you know better than I can tell you. Here it is we learn to know how awful his judgments are, how fiery his indignation is, and that his Spirit against sin is the spirit of burning, and that he came not to send peace, but a sword. I said then, There is no hope, no hope for me. What would I not have given to know that I had never killed a man. Could I pray? No; and if I did, what good would it do? That would not blot out this damning sin. O the tumult of mind, the awful distress of heart, the bitter sorrow, the deep repentance, all this did not and could not give me one moment of peace, or take away the guilt of conscience, though baptized; I was yet under the law, and under its curse.

One day while lying meditating upon my lost and ruined condition, I do believe that God spoke peace to my soul in these never to be forgotten words, "The blood of Jesus Christ his Son cleanseth us from all sin." My conscience was from that moment washed from all guilt by faith in the blood of Christ, nor has that sin ever been a trouble to me since. We have an evidence, and faith is that evidence; the apostle says we have the witness in ourselves. This is the evidence of things not seen, it makes to be true to us that which is true of Christ. There would be none just, and hence no resurrection of the just, but for the fact that in the resurrection of Christ they were justified; neither would there be any washing of regeneration but for the fact that in Christ we were regenerated, and be-

gotten again unto a lively hope by his resurrection from the dead.

Dear Brethren, I submit this to your judgement.

Your brother in hope,
(Elder) E. V. White,
Leesburg, Virginia,
March, 1906.

(Re-published by request)

SALISBURY ASSOCIATION

THE SALISBURY ASSOCIATION will convene, the Lord willing, with the Snow Hill Church, at Snow Hill, Maryland, October 21 and 22, 1959.

All ministers, brethren and friends of our faith and order are cordially invited to meet with us.

Those arriving on Tuesday will please contact Deacon Harry Ward, Bay Street, (Telephone 201); or Deacon Handy B. Truitt, Whitton Road 354, (Telephone 1070) Snow Hill. Those arriving on Wednesday go directly to the church on Washington Street.

Elder D. V. Spangler, Pastor
Maude P. Truitt, Clerk

VIRGINIA CORRESPONDING MEETING

The 1959 session of the VIRGINIA CORRESPONDING MEETING is appointed to be held at Mt. Zion Church October 14, 15, and 16; services to begin at 10:30 Standard Time. The meeting house is located on U. S. Route 50, about three miles East of Aldie, Virginia. Those arriving on Tuesday will please get in touch with Deacon Walter Norman, Herndon, Virginia; or Elder Wood, Manassas, Virginia, and they will be taken care of.

A cordial invitation is extended to brethren and friends to meet with us.

Arthur L. Carter, Clerk,
Manassas, Va.

LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held with the Olive and Hurley Church, of Shokan, N. Y., but holding it at Halcottville, Delaware County, N. Y., Wednesday and Thursday, September 23 and 24, 1959. Those coming Tuesday take Route 28 to Fleischmans, then take Halcott Center Road out of Fleischmans at Esso Gas Station, four miles to The Maples (Mr. and Mrs. James Peet).

Those coming on Wednesday will go directly to the Halcottville Meeting House; and those expecting to stay one night or more, please send card to Mr. and Mrs. James Peet, Halcott Center, N. Y.

Elder A. J. Slauson, Pastor,
Neva Brooks, Church Clerk

Danville, Virginia September, 1959

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EDITORIAL

"GALEED"

(Genesis 31:45-47.)

How wonderfully blessed the Lord's people are to have the Word of God to go to from time to time. In it there is a heap of witness to God's humble poor of the faithfulness of a covenant-keeping God. Jacob, before ever he was born, was a subject of God's eternal mercy. His mother was given a promise before Jacob and Esau were born, so Jacob, like all who are in the covenant of grace, was a child of promise.

The things that occurred, the scheming of Rebekah and the lying of Jacob to his blind father, which brought much trouble to all concerned, did not make the promise of God of none effect. No doubt Jacob blamed himself, as in sorrow he left the mother he loved so dearly, knowing that the deception in getting his father's blessing had cost him his home and the embraces of those he loved. Even here he was embraced by a faithful God, though he knew it not.

He wondered why, as most of us do, as he wandered into the darkness of night. He had had the blessing of his father Isaac, who prayed the blessing of Almighty God upon him, the blessing that God had given him and his father Abraham. How much Jacob knew and felt, we are not told, but as he went we believe that there was an unseen hand guiding him to the certain place where he took the stones of that place and put them for his pillow. He knew enough to know that the stones of that place were something on which to rest his head during the night.

Stones come from the rock and seem to represent the promises of God which are yea and amen to the glory of God the Father. When Eve had disobeyed God and they were plunged into sin and shame, God gave them a promise on which to rest their poor distressed heads, a promise that the seed of the woman should bruise the serpent's head. While Jacob rested his head on the pillow of stone, he dreamed of the ladder from earth to heaven. John 1:51. The Lord who stood above the ladder talked to him and gave him promises that covered his life-long journey, and when he awoke he said, "Surely the Lord is in this place, and I knew it not."

Now we will leave the history of Jacob with the suggestion that the readers of this article read the account themselves in the Word of God in chapters 28, 29 and 30 of Genesis, and we will come to our subject. Laban, Jacob's uncle, had many things that can be told against him, but we cannot forget his welcome to the Servant of Abraham, Genesis 24:31. "Come in, thou blessed of the Lord, Wherefore standest thou without?" He was one of the family, it was to him that the father and mother directed Jacob, it was from there that Jacob was to prove the promises of God to be true. Much could be written about Laban and his unscrupulousness and his shameful treatment of Jacob his nephew. We should, of course, remember that these were primitive times, but we should like, as the subject of our text

suggests, to gather together a heap of stones where Jacob's stone was placed, and there eat, as they did, upon the heap. Jacob seems a type of Jesus Christ who loved his bride before ever she knew him, Rachel is a type of the Church in the Gospel Dispensation. Leah is a type of National Israel under the law, a law that had no love in it. One can see a natural desire in Laban to palm off Leah on the unsuspecting Jacob. She was not beautiful like Rachel, she also had weak eyes. "Leah was tender-eyed, but Rachel was beautiful and well favoured." Genesis 29:17. Israel under the law, her eyes being weak, could not look into the legal ceremonies and see what those things daily testified. There was no love there, yet she belonged to Jacob, so with literal Israel, she belonged to our Lord, and while now she is put aside as unclean, yet there has never been found a bill of divorcement. Isaiah 50:1.

The Lord blessed Laban and prospered him because of Jacob, Genesis 30:27. yet Laban considered that all Jacob had belonged unto him. Laban's sons told him that Jacob had taken away all that was their father's; and of that which was our father's, hath he gotten all this glory. How true that was of Jesus, who, beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning Himself. Luke 24:27. No wonder the Jews hated His disciples when they testified of Jesus, His sufferings and the glory that should follow. From the day that Jacob saw Rachel at the well and ROLLED AWAY THE STONE so that the flocks could drink, he loved her with a constant love, and was willing to stay and work for his uncle that he might obtain the object of his love. The fixing of a wage and the changing of it by the cupidity of Laban did not hinder God's promise which He had made to Jacob. Much could be said of Jacob's attitude to Leah, it is said that he hated her. One must see that in contrast with the intense love that he had to the object of his choice. Leah was given children

and no doubt she thought this would cause Jacob's love to embrace her fully, but this was not so. Rachel was barren, and this must have caused much distress and heart-searching. "And when the Lord saw that Leah was hated He opened her womb; but Rachel was barren." Genesis 29:31. When Leah brought forth her first child and called him Reuben, she said, "Surely the Lord hath looked upon my affliction; now therefore my husband will love me." Each child she bore to Jacob she expresses a longing for his love. We must leave the exercise that these two sisters had which can be read in Genesis 30, where in verse 22 we are told "God remembered Rachel, and GOD HEARKENED TO HER, and opened her womb." God took away her reproach and Joseph was born. Within fourteen years eleven sons and one daughter had been born to Jacob, and a desire came over him to return to his native land. To this Laban did not agree, Jacob was freed from the servitude he had endured for his wives, but Laban had had the best of the deal and had wonderfully prospered because of Jacob. He said to Laban, "It was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord has blessed thee since my coming: and now when shall I provide for mine own house also?" Laban made new terms, thinking to get the advantage of Jacob, but the Lord over-ruled to the advantage of Jacob. The two daughters of Laban, who were witnesses of his covetousness, were thus already prepared to fall in with Jacob's plans, and the flocks of Laban being three days' journey from those of Jacob, and Laban having gone to the shearing of his flocks, Jacob fled with all that he possessed, but three days after, Laban, hearing of it, took his brethren with him and pursued after Jacob seven days' journey; and they overtook him in the mount Gilead. Before leaving, Rachel had stolen her father's idols, but Jacob knew it not, and when Laban accused him of stealing his idols, he said, "With whomsoever thou

findest thy gods, let him not live." Surely Jacob must have been very humbled if he found later that his beloved Rachel was the thief. God again showed Himself as Jacob's preserver. Jacob feared Laban, but God told Laban, "Take heed that thou speak not to Jacob either good or bad." Without doubt Jacob spake the truth of Laban when he said, "Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight."

The conscious evidence of the presence of God made a great change in Laban's approach, and strengthened Jacob as he heard Laban's confession, and he knew that God was overshadowing him. What mercies of God to such unworthy creatures! Surely Jacob saw what a wretch he had been, twice robbing his brother, and deceiving his blind father. He must have seen himself no better than Laban. True, he knew now that God was on his side by it, and he could also rebuke Laban, but he was humbled, not by Laban, but by God, to listen to Laban's suggestion, that they make a covenant that should be a witness between them, a covenant of peace. Jacob was in a mind now to go back to Bethel, and no doubt the Bethel "Pillar" was what he thought of, "The House of God, The Gate of Heaven," so he took a stone and set it up for a pillar. What else could he do, with his mind filled with such remembrances of a covenant-keeping God? and "Jacob said to his brethren, Gather stones; and they took stones and made an heap: and they did eat there upon the heap."

We, to-day, as brethren, have a heap, a "Galeed." If we would gather stones, let us first consider that the stones must be out of the field or place of God's revelation, stones on which no man has lifted a tool. Stones come from the Rock, and are not of man's making. In Genesis 28, Jacob had come to a place where darkness surrounded him and God became his light. He took of the

stones of that place, the promises of God, those things He has planned and purposed for strangers and outcasts of this world. Here Jacob, wretched man that he felt himself to be, rested his head, and through God's mercy and revelation, he saw the ladder (Jesus) and it became to him the House of God and the Gate of Heaven. We believe that Jacob could think of nothing else when he saw the man who could have ruined and destroyed him and all that he had, brought to the spot where he was willing to live at peace with him.

The Church of God is "Our Galeed," here. As in Noah's ark, clean and unclean, wild and tame, (Jew and Gentile) dwell in peace TOGETHER. Isaiah is speaking of this blessed day when he says "The wolf also shall dwell with the lamb, and the leopard shall die down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Isaiah 11:6. Whatever they had by nature was overcome by grace and as little children they were willing to follow the Holy Child Jesus. Whatever was Laban's standing before God, we must leave, we do know that he called upon various gods.

He not only called upon the God of Abraham but the god of Nahor, the god of his fathers, yet under God's rebuke he could sit down with Jacob and eat bread. Jacob swore by the fear of Isaac (a loving regard to the Word of God) thus the stones that we would bring to this heap are God's avowed testimonies, not only of His love and mercy unto thousands of them that love Him and keep His commandments but to those who bow down to gods of their own making and choice, He will visit their iniquities upon them to the third and fourth generation of them that hate Him.

Since we, in this day, have the written word of both Old and New Testaments, it becomes those who fear God, with the fear of Isaac, to bring together the stones of His blessed Word, that is, the promises and helps. (Ebenezers)

1 Samuel 7:12. Yes, let us bring the twelve stones that the elders brought up out of Jordan (judgment) typical of the twelve Apostles who saw Jesus, the Ark of the Covenant, go down into the depths of death, and who testified that by one offering He had perfected for ever them that are sanctified. Let us also bring every stone that has ever witnessed among the saints since the world began, for as we have already said, "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27. Let us not neglect to bring in the doctrine and testimony of the Word, which either approves or condemns what we do, as well as what we believe, nor push aside the precepts and admonitions of the Gospel of God's Son, after brethren have faithfully brought together the things most surely believed among us. Let us not forget that while Leah, as we have already said, was a type of Israel under the law, yet her striving to beget children did not obtain the love which was already bestowed upon a bride of Jacob's own choice. To this heap belongs Paul's testimony, "Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Corinthians 12:3. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal." 1 Corinthians 13:1.

Let us bring all there is, as brethren should, with Jacob's stone as the one IN THE MIDST, and let us eat together, and determine, by God's help, not to PASS OVER this heap for harm. Let us unite, with the fear of Isaac in our hearts, to offer unto God the sacrifice of thanksgiving and DECLARE HIS WORKS with rejoicing. Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus, the centre of the circle of so great a cloud of witnesses.

Let not one of us cross this heap to do hurt to another, for the Lord will judge such an one, whose spirit would, if possible, break a covenant, made, not by Jacob and Laban, but by our Eternal God, ordered in all things and sure.

G. R.

MY BEST DREAM AND THE BEST ROBE
(Isa. 61:10; Luke 15:22; Rom. 4:7)

Face to face in a precious dream,
Indeed so sweet to me,
Yea, in a vision of the night,
I did the Saviour see.

With a smile, He appeared to me,
In slumberings upon the bed,
And on me gently laid His hands,
Though not a word He said.

Then with the heavenly King I stood,
And mine eyes did behold
An emblem of His righteousness,
Which now He did unfold.

One end of a robe Immanuel held,
Whilst I held the other;
O how great to be thus found
With Christ, our Elder Brother!

Next He took the garment from me,
As about Him I hovered,
And the scene that shortly followed
Showed that my sins are covered.

With holy hands He dipped the vesture,
And around me it placed;
O happy thought that surely I
Was in His love embraced!

This was a token of being clothed
With the robe of righteousness,
And when it was so sweetly revealed,
I did a hope profess.

C. W. Vass
Elizabeth City, N. C.

VOICES OF THE PAST
"He being dead yet speaketh"

ETERNAL LIFE vs. TIME LIFE

Our Savior has said of that people whom he calls his sheep, "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 pluck them out of my hand." — John x. 27, 28. And again, the apostle says, "The gift of God is eternal life, through Jesus Christ our Lord." — Romans vi. 23. When the word eternal is applied to God

in the scriptures, we understand that it means something more than an extended existence from some given or implied date, onward interminably; for it also means without "beginning of days or end of life," and that which is like the Son of God, "from everlasting to everlasting." — Heb. vii. 3; Psalm xc. 1, 2. Webster defines the word **eternal** as meaning without beginning or end, but allows its application to whatever is of endless duration; but in a scriptural sense we understand it to be used only as applicable, in its full extent, to that which distinguishes eternal things from things of time, or things temporal from things eternal, as defined by divine inspiration, thus, "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." Evidently the things of time, as contrasted with eternal things, are called temporal; for they are finite, transitory and limited, both as to beginning and ending.

Now if, according to this definition of the word eternal, the first or earthy Adam and his posterity had possessed **eternal life**, how could death have passed on them? or with what propriety could it be said, "The wages of sin is death, but the gift of God is **eternal life**?" How could they be in need of that gift, if their Adamic life was eternal, in this sense of the word eternal?

We are slow to believe that any intelligent being will deny that the eternal life which Jesus says he gives to his sheep is a life of a higher order than that which was given to mankind in the earthy Adam. If that life which was given to Adam, and to all his posterity in him, had been incorruptible and eternal, it could not have become corrupt, for the very meaning of the word incorruptible is applicable only to that which cannot possibly become corrupted; but corruption and mortality are too clearly developed in all the human race to admit of any doubt. "Death has passed upon all men, for that all

have sinned." — Rom. v. 12.

That the life which was given to Adam, when "man became a living soul," was liable to corruption and death, is clearly implied in what was said to him by his Creator concerning the tree of the knowledge of good and evil: "For in the day that thou eatest thereof, thou shalt surely die." — Gen. ii. 17. If man had been incorruptible, he could not have corrupted himself by disobedience, and to the extent of involving all his then undeveloped posterity in corruption, depravity and death. "By one man sin entered into the world, and death by sin." "For as by one man's disobedience many were made sinners." — Rom. v. 12, 19. And "Sin hath reigned unto death." "For the wages of sin is death." Now if man had been, as a natural man, incorruptible, he could not have corrupted himself and his posterity in the corruption of either sin or death. But seeing that Adam, as the earthy parent of all mankind, has by his disobedience involved all his posterity in corruption and death, consequently all who descend from him by ordinary generation are born of his corrupted and corruptible seed; and as all seed is restricted by a decree of God, to bring forth after its kind, so all who are born of the seed of the earthy Adam develop only his corrupted and depraved nature. Surely no nature can be born of the flesh of a higher order than the nature which Adam himself possessed; and all mankind are his children in the flesh, and possess and develop his earthy nature. And if any of his children could be born again of the flesh, or if they could be born a thousand times of the flesh, it would not change their nature. No birth, whether natural or spiritual, can produce or bring forth any other than the nature which has produced it.

The nature of Adam before he sinned was incorrupt, for God pronounced it "very good;" but even as it came from the creative hand of God, it was not **incorruptible**, for if it had been, it could never afterward become corrupt. Any-

thing that is liable to corruption is corruptible, and such was the nature of the earthy Adam, as the natural head and progenitor of our race, in whom all mankind have their creation. It was not only corruptible, but corrupt, before any son or daughter was born to him, for he possessed no incorruptible seed by which to multiply and replenish the earth. All who are born unto him are born then of seed corrupted, and incapable of bringing forth other than a corrupted prodigy. And as the corruption of Adam's nature involved death, "so death passed upon all men, for that all have sinned." Thus we are told in the word, that by one man's offense death reigned, and that "sin hath reigned unto death." — Romans v. 17, 21. In this same chapter we are told that Adam is the figure of him that was to come, and that, as in the figure, sin and death have come upon all men unto condemnation; so by the higher nature of the second Adam, who is the Lord from heaven, the Head and spiritual progenitor of a chosen generation, the free gift of life and immortality has come upon all who, by being born of God, are made partakers of the divine nature. "That as sin hath reigned unto death," by the earthy Adam, to all his seed, "even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," unto that seed which shall serve him, and be accounted to the Lord for a generation. — Psa. xxii. 30.

Now as all who are born of the flesh are born of corruptible seed, and develop the fleshly nature of Adam, so all who are born of God are born of incorruptible seed, by the word of God, which liveth and abideth forever; and the nature produced by the incorruptible seed differs as widely from our earthly nature as death and life, as sin and holiness, or as widely as the sources from whom they came, the one from Adam, and the other from Christ.

God in creation has given to all mankind mortal life in the earthy Adam, and he has given, by generation from himself, to all the children of the second

Adam, eternal life. Our life in the flesh, in its nature and kind, is temporal, natural, corruptible, mortal, and sadly depraved; and it was provided for and given to mankind in Adam by the creative power of God; while our spiritual life has its fountain and origin in the self-existent God. This life, we are told, 1 John i. 2, "was with the Father." It is and was hid with Christ in God. — Col. iii. 3. And was given us in Christ, according to the record of heaven. — 1 John v. 11, 12. This life is Christ, and proceeds from the eternal Father by generation and birth, thus securing vital relationship, as sons of God, and joint heirship with our Lord Jesus Christ. Had the gift of life been but an extension of our natural, Adamic life interminably, it would neither be eternal life in the proper sense of the word, nor would it develop any vital relationship to God. But it is a sonship in the Sonship of the Son of God, who is himself the eternal life of all his heirs. Well may we dwell with delight upon the words of the beloved John, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." — 1 John iii. 1.

In speaking of the priesthood of Christ, it is said, "Who is made (a priest) not after the law of a carnal commandment, but after the power of an endless life." — Hebrews vii. 16. And in the third verse of the same chapter we are told that this endless life is without beginning of days or end of life. And in speaking of the superlative glory of his regal supremacy, it was said to the Son, "Thy throne, O God, is forever and ever," &c. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment: and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." — Heb. i. 8-12. David, in the spirit of prophecy, has said of him, "Thou settest a crown of pure gold on his head. He

asked life of thee, and thou gavest it him, even length of days forever and ever. His glory is great in thy salvation: honor and majesty hast thou laid on him; for thou hast made him most blessed forever; thou hast made him exceeding glad with thy countenance." — Psa. xxi. 3-6.

These scriptures, if we understand them, testify of Christ in his Mediatorial relation to the church, which is his body, and perfectly harmonize with 1 John i. 2, and v. 11-13. And this testimony is given that those unto whom it is addressed may know that they have eternal life, and that this eternal life is in the Son of God. This life of the body, the church, is the life which the Son asked for. It was with the Father, hidden in God, and was given to the church in Christ. For "the gift of God is eternal life, through Jesus Christ our Lord."

Thus, as our natural or temporal life was given to us, and hidden for us in the earthly Adam, and developed by ordinary generation, so our spiritual, eternal life was given to us, and hidden for us with Christ in God, and is made manifest to us experimentally by extraordinary generation and the new birth. Our natural birth from Adam is of a corruptible seed, which is mortal; but our new birth is of incorruptible seed, which is both spiritual and immortal. In our Adamic life, our relation is to the earth, and of the earth, earthy; but in our life in Christ, our relation is established in his Sonship, and as sons of God in his Sonship, and heirs of God in the heirship of him, "Who being the brightness of his Father's glory, and the express image of his person, is the appointed heir of all things." This heirship is established in the relationship of that eternal life which was with the Father, in which the Head and body are, and were, and forever shall abide in vital eternal union; one with Christ in this eternal vitality, even as he is one with the eternal Father in the Godhead.

As our natural birth of the flesh brings us forth, in our fleshly, earthly

nature, as the degenerate plants of a strange vine, only capable of producing grapes of gall, in clusters that are bitter, so our spiritual, eternal life in Christ is brought forth by being born of the Spirit, as plants which God's right hand has planted, that God may be glorified in us, as branches of the true and living Vine, of which the Father is himself the Husbandman, that our fruit may be unto holiness, and the end everlasting life. The apostle John, in the closing verses of his first epistle, reminds the **little children**, to whom he writes, of three things which he says we know. First, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Second, "And we know that we are of God, and the whole world lieth in wickedness." Third, "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true; even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen."

How do we know that whosoever is born of God doth not commit sin? We know it because nothing that is corruptible can be born of incorruptible seed; and therefore, as the Holy Ghost has declared by the mouth and pen of the inspired apostle, we know that none of the corruptions of our flesh are born of God, for they are only evil continually. Our flesh, with all its elements, is depraved, and there is nothing good in it; but it is born of the flesh, and therefore it wars against the spirit which is born of God. "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit. For to be carnally (or fleshly) minded is death; but to be spiritually minded is life and peace." This distinction is made between the two natures, impersonated as two men, yet both dwelling in every Christian; one is called the old man, the other is called the new

man. The old man is born of the flesh, and is flesh, always in bitter opposition to all that is spiritual and good; the other, which is called the new man, is born of the Spirit, and is not a child of the flesh, for it is after God, created in righteousness and true holiness. One of these men is under the power of death, for death has passed on it because of sin; the other is life because of righteousness. One is corrupt, with all its deeds; the other cannot sin, because it is born of God, and the incorruptible seed of God remains in him, and therefore he cannot sin. Hence the Christian, who embodies both the old and the new man, is admonished to put off the old man, and to put on the new man; because "they that are in the flesh (or old man) cannot please God," and "to be carnally (fleshly) minded is death; but to be spiritually minded is life and peace." "This I say, then, Walk after the spirit, (new man,) and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other, so that ye (Christians, who possess both the old man and the new man) cannot do the things that ye would." — Gal. v. 16, 17. By this array of Bible testimony, corroborated by our daily experience, we know that whosoever and whatsoever is born of God sinneth not; and knowing this, we cannot believe that our flesh with its corruptions is born of God, or that any pure, spiritual or heavenly aspiration or element that we possess is born of the flesh.

And being in possession of this knowledge, we know that we are of God; his spirit witnessing with our spirit that we are born of God. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." — John xvii. 3. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true." How else could we have this knowledge of the only true God, and Jesus Christ whom he hath sent? For we must admit

the truth of Jesus Christ's testimony, that this knowledge is eternal life, according to John xvii. 3. We know it, then, because Christ has declared it; and as he has given us understanding, we know that we are in him that is true, even in his Son Jesus Christ. And as he is in the Father, and we are in him, therefore our life is hid with Christ in God. The church is in Christ, and Christ is in the Father, and he and the Father are one, (not two); for all the fullness of the Godhead dwells in and belongs to the Son. And the church is one with Christ, even as he is one with the Father. God is in Christ. — 2 Cor. v. 19. Christ is in the Father. — John xvii. 21-23. The Head of the church is Christ. — Eph. i. 22. And the Head of Christ is God. — 1 Cor. xi. 3.

This is the true God, and eternal life. This Jesus, who has come in the flesh, who is in and one with the Father, is the true God; all others are imaginary and false. "He that hath seen him, hath seen the Father; for he is in the Father, and the Father is in him." — John xiv. 9, 10. This is not only the true God, but he, being the true God, is eternal life. He is most truly the "blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality (or eternal life) dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." — 1 Tim. vi. 15, 16.

As Christ only hath immortality, or eternal life, he is himself the life, the eternal life and immortality of his church, his body, and of all the members of that body. He only hath it. It was not found in Adam. No man hath or can see or approach unto it, for it is hid with Christ in God. And although he gives this eternal life unto as many as the Father has given him, it is only as he gives himself to them, for this life is in the Son; so that he that hath the Son hath life, and he that hath not the Son of God hath not life, neither have they power, capacity or desire to approach unto it.

This, then, being the true God, in distinction from all other gods, God's little children are admonished to keep themselves from idols. To trust in or worship any other than the true God, who in all his eternal fullness dwells bodily in Christ, is idolatry. And to ascribe eternal life to any other than the true God, is idolatry. Or to ascribe the power to approach unto the true God and eternal life to any human power, is idolatry. Therefore, "Little children, keep yourselves from idols. Amen."

(Editorial by Elder Gilbert Beebe, June 1, 1879.)

NEW VERNON MEETING

The yearly meeting of the NEW VERNON OLD SCHOOL BAPTIST CHURCH will be held the first Saturday in October — October 3rd. All members and friends are invited to attend.

Wm. D. Chapman

SEVEN MILE ASSOCIATION

The 1959 session of the Seven Mile Primitive Baptist Association will be held with Liberty Church on the third Sunday, Saturday, and Friday before in September (September 18, 19, and 20). The church is located about five miles west of Benson, N. C. Those coming from Durham and western sections will follow Highway 55 to Coats. At Coats, take Highway 27 and watch for an association pointer at cross roads; turn right and follow this hard surface road to the church. Those coming to Benson will take Highway 27 to association pointer at crossroads; turn left and follow hard surface road to the church. Those coming from the South will follow Highway 301 about two miles north of Dunn; turn left and follow this hard surface road to the church.

Brethren, sisters, and friends are invited to attend.

Lester E. Lee

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom and everlasting love has seen fit to remove from our midst our dear sister, Snowie Holley Payne, on the morning of February 28, 1959; who was a devoted wife and mother in the home, and whose door was always open to the household of faith. Many times have we enjoyed the hospitality of Sister Snowie and Mr. Payne, who never tired in helping their church folks, neighbors and friends; and

WHEREAS, Sister Snowie joined Strawberry Church September 4, 1955, and was a faith-

ful member, always filling her seat unless providentially hindered. She was ever interested in the welfare of Zion everywhere, and her pastor. Her funeral services were held at Swicegood Funeral Chapel March 1st, by her pastor, Elder W. R. Dodd, and Elder Raymond Payne. No one had ever seen so large a funeral attendance; and the beautiful flowers showed the high esteem in which she was held. She is missed by all who knew her, as she had a smile and a personality that will never be forgotten. Those who knew her not, no words can paint; and those who knew her, know all words are faint. Therefore

BE IT RESOLVED, That we extend our sympathy to the family, and brothers and sisters, and all who deeply feel her loss; especially the husband and children who so devotedly cared for mother during her long illness. May God, in his mercy, reconcile them to their loss, which is her eternal gain. And

BE IT RESOLVED, That a copy of these resolutions be placed on our church records, a copy sent to the family, and a copy sent to the *Signs of the Times* for publication.

Done by order of the Strawberry Church (Virginia) the first Saturday in April, 1959.

Elder W. R. Dodd, Moderator
Josephene Dodd, Clerk

RESOLUTION OF RESPECT

WHEREAS, God, in His infinite wisdom and according to His most righteous purpose, has called unto Himself our beloved Pastor, Elder Harold Bennett, to inherit the kingdom prepared for him from the foundation of the world.

BE IT RESOLVED, That we bow in humble submission to our Father's will, desiring to be reconciled to our loss which we feel is his eternal gain: and

RESOLVED, That we extend our deepest sympathy to Mrs. Bennett, and the other members of his family, and that she be given a copy of these resolutions, and that a copy be sent to the *Signs of the Times* for publication.

Elder Arthur R. Warren, Moderator
Cornelius S. Hoff, Clerk
The Old School Baptist Church,
Locktown, N. J.
July 4, 1959

RESOLUTION OF RESPECT

It has pleased the Lord to call from this walk of life our sister, Susie Hall. Sister Hall was born June 1, 1882, and died November 27, 1958, making her stay on earth approximately 76 years. She was born in Pearson County, North Carolina. She joined the Primitive Baptist Church in Durham, North Carolina, and moved her membership, by letter, to the Rich-

mond Primitive Baptist Church, Richmond, Va. on December 23, 1923. She remained a member of the Richmond Church and was a faithful member, attending church meetings as long as her health would permit.

Sister Hall's husband preceded her in death by several years. She left the following children to mourn their loss: Mr. Edward Hall, of Richmond, Va.; Mrs. Mary Vakos, of Washington, D. C.; Mr. Lewis Hall of Sanderson, Va.; and several grandchildren. Her funeral was conducted by her pastor, Elder Raymond Payne.

Sister Hall was laid to rest in Maury Cemetery, South Richmond, Va. to await the coming of her Lord.

BE IT RESOLVED: That we bow in humble submission to our Father's will, desiring to be reconciled to our loss which is her eternal gain. and

BE IT RESOLVED: That a copy of this be placed in the records of the Church; also that one be sent to the *Signs of the Times*, and one to the family.

Done, and signed by the order of the Church this fourth Sunday in June, 1959.

Committee
Nettie Farnsworth
N. L. Broomfield
J. L. Butcher

OBITUARIES

ELDER C. O. KERLEY

Elder C. O. Kerley was born August 22, 1882, and departed this life May 12, 1959, at his home near Simpson, Ill. after a very severe illness. He was hospitalized for ten days in the Western Baptist Hospital, and all that medical aid and tender and loving family and friends could do, was done for him; yet God called him home to forever dwell in peace and rest with the saints of God.

Elder Kerley was married to Vincie Shelton August 19, 1906, and to this union three sons and a daughter were born; one son died in infancy, and the two sons, Paul and Lyndolph, of Simpson, Ill., and the daughter, Mrs. Imogene Butler, of Paducah, Ky., together with the mother are left to mourn his passing; also the grandchildren and great grandchildren, and other relatives.

He joined the Rock Springs Primitive Baptist Church when a young man; and he assured us often how he was taught and led to see that salvation was by the grace of God, and not by the works of the creature. The church soon recognized what a wonderful gift he had to tell of the wonders of God's love, and he was ordained to the full work of the ministry; and was a minister in the Soldier Creek Association for fifty-two years, and pastor of Rock Springs Church and a church in Kentucky for more than twenty years.

Elder J. N. Darnell, of Cadiz, Ky., an elder of the Little River Association, was called to preach his funeral at Rock Springs Church May 14th. He used as his text, John 3:15. The house was crowded with listeners to truth, and to pay their last respects to their pastor, brother, neighbor and friend; and their respects to his wonderful family.

Elder Kerley will be missed by the Baptists and the Baptists' friends, his home church, and his home association. He ever felt the least of all other ministers whom he was privileged to hear, always declaring that if he could speak in his Master's name, as did these brethren, he would gladly do so when called upon. His gift to we who loved him, and called him Brother Kerley, was a very precious gift to us; and we hope we were thankful to our God for that gift. We understood his feeling that he was the least of all the saints, esteeming others better than himself.

He comforted others while here he stayed:
The family, loved ones, and the friends he made.

The family will miss him each way they turn:
And for his presence their hearts will yearn.
O, may the God of all true peace be theirs,
And strengthen them through all the coming years.

Written at request of the family by a sister,
I hope,

Effie Bowden,
Benton, Ky.

EARLEY J. WILLIAMS

Funeral services were conducted at New Hope Primitive Baptist Church, Malvern, Alabama, for Earley J. Williams on May 8, 1959; with interment in the adjoining cemetery.

He was a firm believer in salvation by grace; and his wife was a member of New Hope Church, and was baptized by the writer. He was a prominent business man of Graceville, Florida; and a native of Geneva County, Alabama.

He is survived by his wife; one daughter, Mrs. Charles Hicks, of Graceville, Fla.; a sister, Mrs. Belle Dykes; two brothers, J. H. of Jacksonville, and E. J. of Titusville, Fla.; and one granddaughter. He was seventy-one years of age.

J. J. Collins

MATTHEW JOHN CULPEPPER

He was born October 11, 1876, in Lavaca County, Texas; and passed away March 19,

1959, making his stay on earth more than eighty-two years. He was united in marriage December 15, 1908, to Miss Lela Hawk, and to this union nine children were born: Three preceded him to eternity: Norma Faye, age 6; Winston, age 32; and Francis, age 30. He is survived by his wife, Sister Lela Culpepper; three sons, Lee, Stockdale; Vernon, San Antonio; and Lloyd of Karnes City; three daughters, Mrs. Ermine Meek, Houston; Mrs. Nina Luker, Cuero; and Mrs. Joy Welch, of Pharr. Also by two brothers, Everett, of Beeville, and Jake, of Stockdale; one sister, Mrs. Maggie Grant, of San Antonio; and nineteen grandchildren, and ten great grandchildren.

Sister Lela, his wife, has been Clerk of Mt. Olive Church for many years, but Matthew did not join the church — he felt his unworthiness so greatly he did not offer, but his walk and talk was the fruit of a gracious work done by the Lord. His home was always a welcome place for Old Baptists, and meetings were held there many times. He told the writer that he tried to join the church twice, but was just unable to get up. I replied, that he would be received if he just raised his hand.

A number of years ago I was on my way to Mt. Olive Church (which is 250 miles from my home), and about half-way there I felt so down hearted, and cast down, feeling that I was too great a sinner to be trying to serve that church, that I ought to go back home, etc., that I stopped on the road and studied what to do; but I went on, and we had meeting, it seemed, as usual. After service, Matthew got in the car with me, and when we stopped at his mother-in-law's home for dinner, he put his arm around me and began to cry; and said, "I do not know why I keep going to these meetings. Last week, when I was plowing in the field, I remarked, 'Why did Eugene (that is, the unworthy writer) come to my home the month before and bring all those good people?'; and a voice spoke to me and said that Eugene did not do it, he was sent."

When Matthew said that, then I began to cry for joy; for it was the evidence I wanted that the Lord was in the matter, and that the Lord had sent a message of comfort to me through this precious brother.

"The Lord moves in a mysterious way
His wonders to perform."

His remains were laid to rest in the Stockdale Cemetery to await the resurrection morning. May the Lord comfort all that loved him, and enable them to be submissive to His will. Written at the request of the church.

Elder E. B. Ault,
Weslaco, Texas

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., OCTOBER, 1959

NO. 10

San Juan, Texas

Dear Brother Wood:

I have been thinking about my travels, and call, if indeed I was called. I was born July 24, 1871 in the State of Mississippi; father moving to Texas in 1880, when I was nine years old. At that time I had no thought of my future; but at the age of fourteen something came over me that I did not know how to cope with, and I got into deep meditation, and was in a terrible fix. I did not know why, but it seemed I was going to die and go to eternal doom; and all I could say was, "Lord have mercy." I was at the bottom of despair and desired relief some way; and was made to know that all could come from the Lord. About this time I saw the brightest light I ever saw in my life, and was made to love everybody and almost every thing; and the terrible dread was gone for awhile — until I was nearly 21 years old; and I did not forget that beautiful light.

In the meantime, I would go with mother to her meetings, she being a Primitive Baptist before my memory, and I saw those good people enjoying their meeting together; and how I longed to be one with them, but knew I was not fit: I was too unworthy and too sinful. I realized I was a sinner, but did not before I saw that light. It was impressed on me so much that I felt to offer; and if they turned me down, it would be just and right, but I was longing to be with them. When I offered, to my amazement, they received me, and I was baptized the next day by the pastor. It seemed that I left something in the water that I did not carry away, and that was a clear conscience. At the time I thought my trou-

bles were over, but, lo and behold, something worse, if possible, came over me, and I got to where I could not sleep very much, and my appetite failed; and I was in a bad fix sure enough. By this time I had married, and my wife would ask me what was the trouble; and I would tell her that nothing was the matter. I suppose the church saw in me something I did not think anyone knew; and our old pastor would ask me if I did not feel that I wanted to talk. I replied that if I could tell it like you, I would not quit.

Dear ones, I felt that way at that time, for it seemed that I would die; and I suppose I did in a way. I guess Jonah died and was in the belly of hell, because he said, "I will pay that I have vowed; Salvation is of the Lord." I had walked eighteen miles to my meeting, and the dear old pastor was so good to me. I would stay with him; and one night I got out of bed and went down into his pasture, and fell on my knees and tried to pray, "If it be thy will, O Lord, show me." The next day was Sunday, and the pastor asked me to open the meeting. The first thing I knew I had given out a hymn, and I suppose I tried to offer prayer; and well do I remember my subject: It was the language of David, "What have I now done? Is there not a cause?" I don't know how long I stood, but when I quit the people were shedding tears. I thought they were so sorry for me, and I thought I would never try again: when I get home, I will stay there.

But thirty days from that time I was eager to go again. They liberated me against my will; and about two years later I was ordained. Then my trials began; I would leave home to serve churches, having later four churches;

and I was very poor in this world's goods. My preaching began in 1900, and it has been a rough road to travel; and I am now nearly to the end of the road. But, dear children, I hope I can say with Paul, that I have fought a good fight; I believe I have contended for the faith.

This is only a brief account of my travels. My call, if I was called, was against my natural will; otherwise I know I could not have gone on. Brother Wood, do with this as it seems good to you.

Your unworthy brother,
J. B. Reid

THE PRIESTHOOD OF THE SON OF GOD

(By Elder David Bartley)

Conclusion of

CHAPTER TEN

CHRIST THE PROPHET-PRIEST-KING

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." (Rev. 14:12) This is the experience of "being born again," and these are the fruits of the birth of the Spirit, with its sorrowing in the flesh, and rejoicing in Christ. In this way, but in no other, can any man see and enter into the kingdom of God. Christ, who lives and reigns upon his Father's throne within the veil, entered into his kingdom through the door of death. So all who have the mind that was in him, and his reconciled spirit, will meekly take the cup of sorrow and suffering in the flesh, as he did, because it is the Father's will, that they may be partakers of his grace and glory. Therefore, "he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Rom. 2:29) Of this way of salvation unto life and holiness, Paul again says, "Not by the works of righteousness which

we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." (Tit. 3:5-7)

Now, as our apostle here states the fundamental principle and power of salvation and justification, denying that it is by our works as Christians, and affirming that it is according to the mercy of God and grace of Christ, and wrought in us by the washing of regeneration, and renewing of the Holy Spirit; so he elsewhere abundantly establishes this doctrinal and experimental truth of salvation by the grace of our Lord Jesus Christ — abundant, reigning and sovereign grace. For he says, "But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom. 5:20, 21) And this being true of grace, he went on to exhort and encourage his brethren in Christ, saying, "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. 6:14) Grace, then, shall have the dominion over her favored subjects, the people of the covenant of grace and of Christ's priesthood; for he hath redeemed them from the law and its curse, and washed them by his blood from their sins; so to them sin has lost its strength, and the law has no power to accuse or curse them. Such is the potency and success of reigning grace. Paul declares a most blessed and heavenly truth, to the praise of grace, when he says that it much more abounds where sin abounded; and so much more that, although the reign of sin was unto death, yet the reign of grace as a heavenly princess is so much mightier that she rescues her subjects from sin and

death, and then reigns in them and over them unto life eternal. But, most glorious of all, grace reigns through righteousness, because she reigns by the power of the King of saints, the righteous and ever-living High Priest of all the blessed people of God. This is the praise and glory of sanctifying and saving grace, and its excellency and sufficiency cannot be over-estimated; for since grace much more abounds than destructive sin, is mightier than the monster death, and so triumphantly reigns that her saved people love righteousness, and hate sin and iniquity, why should any one, who needs and desires salvation from sin and unto righteousness, seek any other way of salvation than by grace? It is a very low and mistaken estimate of the grace of our holy Redeemer, if any one supposes that there is any lack, deficiency or weakness in his reigning and saving grace. In the sore trials of Paul, who plead with his Lord to make his burden lighter, his sympathising High Priest gave him this sustaining assurance: "My grace is sufficient for thee: for my strength is made perfect in weakness." Thus fortified, Paul adds: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:9) How sad the mistake, therefore, when any one will turn from grace to his own works and weakness.

"And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." (1 Cor. 6:2) This is the necessary preparation and qualification for the holy worship of God in his sanctuary, and all who are thus consecrated are in his kingdom of grace. Christ is their High Priest unto God, and they are of his priestly brotherhood and house. God has accepted them in his beloved Son. To them Paul says, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his . . . For as many as are

led by the Spirit of God they are the sons of God. . . Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8) We have been born of our Father in heaven, who is a Spirit, and have been made partakers of his holiness in his holy Son, in whom we are thus in brotherhood. All who are thus made partakers of the divine nature, as redeemed, washed, sanctified, and justified, are of the spiritual and divine priesthood and kingdom of God's Holy Son. These are the true worshipers of the Father, who is holy, and whose service is holy. "This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord." (Isa. 54) "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1:30, 31) Now, then, all this salvation and consecration unto the worship and service of the God of all grace is of him, through the one Mediator, and ministered by the Spirit of life in Christ Jesus.

To this family of our blessed God, and brotherhood of his holy Son Jesus, the apostle Peter writes and says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Peter 2:9-11) This testimony of the inspired apostle shows that, although the people of God are chosen of him unto salvation, and made the royal or kingly priesthood of Christ, and as such they are an holy nation, yet they are for the present time in the flesh, or connected with it, in which there dwelleth no good thing, and that

it is not with the desire or will of their fleshly mind they worship and serve God, but they are to abstain from these, as things at war with their soul pantings after God and his holiness. This revelation of the truth also shows that this holy nation and peculiar people of the living God are strangers and pilgrims in this world, and that the sin-blighted earth and mortal flesh is not their inheritance and home, but they are here only for a time, which God hath put in his own power, as said his Son before he in person left the world to go unto the Father. Therefore, as their interceding High Priest unto God, Christ said to him, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." (John 17:14-18) Here Christ evidently speaks of his people in their spiritual and holy relation to him, not only as his people in the new and better testament, as redeemed by his blood, but especially as born from above of his Father and God. It was as his brethren in the Spirit and as his disciples, therefore, that he sent them into the world, to be the witnesses of his resurrection from the dead, and servants and ministers in his new kingdom. He was then to enter into that within the veil, as the atoning High Priest of his people, and their Forerunner into the glory of his Father's house, but they were to remain in the sanctuary without as his consecrated and worshipping priestly house, until the time appointed of the Father. This was sublimely shadowed forth by the first priesthood, when their high priest passed beyond the sight of his brethren and stood in the presence of the Lord within the veil as their intercessor, while his sanctified people worshipped in the first

sanctuary and court of Israel, as the whole congregation of the Lord. Our Lord therefore said, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." (John 17:11) All that our Advocate with the Father has asked him for shall surely be granted to him; for the holy Son said to his Father, "And I knew that thou hearest me always." "Neither pray I for these alone," (the apostles) "but for them also which shall believe on me through their word; that we all may be one," etc. In the fulfillment of our Lord's prayer, Paul was moved to testify, saying, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, and one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." (Eph. 4:4-7) And the apostle Peter also, in harmony with the prayer of intercession, assured his brethren in Christ, who are born again, to the holy inheritance in heaven, that they "are kept by the power of God through faith unto salvation." (1 Peter 1:3-5)

We are thus divinely and blessedly assured that our Lord's holy intercession for all his purchased possession shall be fulfilled, just as he has asked his holy Father. God has promised to give his Son the heathen, or Gentiles, for his inheritance, and the uttermost parts of the earth for his possession; therefore the good Shepherd said, "And other sheep I have, which are not of this" (legal) "fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." (John 10:16) His word is faithful, positive and sure, and he says it shall be thus, and he must bring them, because they were his sheep or people. Thus he is faithfully fulfilling his prophetic and priestly and kingly authority and work, by purifying unto himself his

peculiar people, and bringing them into his kingdom, and reigning over them in righteousness by his abounding and saving grace, to the praise and glory of God. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel, I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . Thus saith the Lord, in an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heart nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." (Isa. 49:6-12)

All this glorious power of the King of glory upon his mediatorial throne shows how truly Paul affirmed the superabounding of the grace that reigns through righteousness by our Lord Jesus Christ, and also manifests the perfection and absolute success of his everlasting priesthood. By the Spirit of revelation Isaiah wrote of him, saying, "Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." (Isa. 40:10, 11) O faithful and good Shepherd of his people! How safe are his helpless lambs! "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be

upon their head: and they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. 51:11) All this "shall" be, saith the Lord. To the people of his covenant mercies he says, "Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. . . 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. . . I am the Lord, your Holy One, the Creator of Israel, your King." (Isa. 43) Of this King in Zion it was written: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things." (Ps. 45:2-4)

"Rejoice, the Saviour reigns
Among the sons of men;
He breaks the pris'ners' chains,
And makes them free again;
Let hell oppose God's only Son,
In spite of foes his cause goes on

The cause of righteousness,
And truth and holy peace,
Design'd our world to bless,
Shall spread and never cease;
Gentile or Jew, their souls shall bow,
Allegiance due with rapture vow."

This is according to the new covenant, in which the Lord writes his laws in their hearts, and says he will be their God, and they shall be his people. When this is done by him, his laws are sacred and dear to them, and they love him and his laws. He also sheds his love abroad in

their hearts, by the Holy Spirit, which is given unto them. Not only do the saved in Christ love God; but they are taught of him to love one another. "Love is the fulfilling of the law." It is the first-fruit of the Spirit; "for love is of God; and every one that loveth is born of God, and knoweth God", testifies the beloved John. Indeed, it is the love of Christ that constraineth his followers in their loyal service in his kingdom; for to them he is "the chiefest among ten thousand", and inexpressibly lovely and precious. Because he is their salvation, their life and their all in all, as has been in part shown in these pages. For this cause all his people offer themselves willingly when his gracious and loving power is manifested in them, by the enlightening and sanctifying ministration of the Spirit of truth and comfort and peace. And so there is a holy delight in his worship and service, for he is their adored High Priest and King. His own blessed testimony is, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:45) For they have been taught of God, and he hath revealed his Son in them; therefore they know and love and serve him. In all this divine worship and service of love, through the sanctifying and beautifying and righteous reign of saving grace in their hearts, Christ is exalted and God is glorified, and the saints are united and edified together in faith and hope and love. And all this divine and spiritual service and worship of God in his kingdom of grace on earth, is by the perfection and power of our Lord's eternal priesthood. For all this life-giving power and saving virtue, thus manifested in his saints and in his body, the church, to the praise of the glory of God's grace, goes out of Christ to all his redeemed and quickened members, as truly as healing virtue went out of him to the suffering and dying woman who touched him, and was made perfectly well.

"Dear, dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more."

"For I will take you from among the heathen, and gather you out of all countries, and bring you into your own land. Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." (Ezek. 34:24-28) This is the glorious fulfillment of the Lord's new covenant of mercy with his people, under our Lord Jesus Christ and by his reigning grace; and all these riches of mercy he has vouchsafed to them, according to this sure covenant in the blood of Jesus. Here there is no possible failure to the heirs of promise, the priestly brotherhood of the holy and beloved Son of God. All this proclaims the infinite goodness, almighty power and inexpressible glory of the Holy One.

(Chapter eleven next month)

EXPERIENCE

Draper, N. C.

Brethern and Friends of
Like Precious Faith:

After thirty-five years of my life I was made to know that there was a living God.

On the 5th day of October, 1949, I was on my way to work, when I met an old friend, and we went for a drink. I wound up drunk, and didn't go near my work. Soon the day was past and gone, and I was taken home by a friend so drunk that I did not know where I

was, who I was, or what time it was. My wife said it was about four o'clock in the morning. Before day I was awake and as sober as anyone, and was made to realize that there was a living God; and was made to wonder about myself in time to come.

As time passed I was troubled about the things I had done in the past thirty-five years. One Sunday I went hunting to try to forget my worries; it was the fourth Sunday in October, 1949. When I came in sight of the Dan River Primitive Baptist Church, I was made to know that there was an all wise and merciful God. I stood in shame and fear, and I hope as I stood in my shape and condition, that I was made to ask God to forgive my sins. It seemed that I would choke to death in wondering and thinking of the difference of who I was, and who I ought to be; and where I was, and where I ought to be. As I sat on a slab pile near the church, I feel that the Lord showed me myself; and I was made to call on him in my poor way, and asked him to go with me home; to enable me to reach home safe and sound as I was before I left for my day's hunt, and I would promise I was on my last mission. The day soon was past, and I was home.

I was asked if I would be ready to go again the next Sunday morning about 6 o'clock; and I replied, "No. I have been my last time on Sunday." And as I was questioned, one asked, "Aren't you going hunting on Sunday any more?" I said, "No." And he asked, "Have you quit drinking?" I replied, "Yes." "Are you going to preaching?" And I said, "I expect so." Then he said, "Let's go; he is as sorry as the rest of them." As the truck rolled off, I felt the most relief I had had all day; and I said, "Thank God, I am at home at last."

The week passed, and Sunday came. I lived in a country home and had no car or way to go except to walk; and I was made willing to walk the distance to church. Where ever it was, I was made willing to go. I started to leave

my home, walking, when a truck turned into my driveway; and a brother of mine said, "I have come after you to go with me to church." I went with him to the Christian Church in Draper, N. C. When I left the church, I was in more trouble than ever before. As I would read my Testament, I would realize more and more just how helpless I was, and how lost and undone; how unworthy and small I was. Eighteen months passed, and I would wonder if I was going to the right church. One day I met a man on the street in Draper, and I said to him, "I would like to talk with you, if you have time." He said, "I haven't time." Then, I guess he saw my condition, he said, "What is it?" I started to tell him; and he said, "My friend, you need to change churches."

On Sunday morning I dressed to go to church — the Christian church where I had been going for the past year and a half; as I came out of my front door I saw the Dan River Primitive Baptist Church sitting on a knoll in my front yard just as plain as it could be — both the name and sight; and the front door was standing open, and everything lighted as plain as could be. I turned around and said to my wife, "I believe I will go to Dan River Church." As a car was waiting to take me to the same church I had been going to, I said to the driver, "I am going to Dan River." And, as he pulled out, I went back into the house, and my wife said, "You had better go on up there where you have been going, so you will have a ride there and back." And I replied, "It is only nine miles to Dan River Church, and I can walk every step of the way. I might not get there in time to hear the preaching, but I will get there in time to say, Thank God I am here."

I started walking along the highway, and the tears began to trickle down my face. A car came along and stopped; it was an old friend. He said, "Going my way?" and I said, "I don't know, but I am going across the river, if that is what you mean." He said that he was

looking for someone to go with him to get a drink, and I told him that he hadn't found him yet. About two miles farther he turned off in another direction; and I left him and started walking in the hot sun. The perspiration began to run down my face, and the tears were flooding my eyes, so that I could hardly see the highway. I walked some distance, and another car came along, a bootlegger going to Reidsville, and I told him I was going to Mayfield. He asked what I was going to Mayfield for, "Are you going to preaching?"; and I said, "Yes." And he said that if I were going to preaching that he would take me; so he drove me near Dan River Church. As I walked along, I saw the church, and the front doors were open; and I recalled that these were the doors I saw before I left home. I saw many friends going into the building, and I felt so ashamed I could hardly go in. As I walked into the churchyard, they saw me, and spoke, saying, "Hello; how are you?", and I could hardly speak from choking and shame. As I sat there I felt that I was not fit to be among the people. I could see, as I looked over the congregation, bright faces among the folks; and I felt so low and torn down, and unworthy; and with shame I sat there. Soon the preaching began, and I felt that I knew what the brightness of their faces meant.

As the time passed from one meeting to another, I would read my Bible, and ask the Lord to show me the way he would have me go; and guide me, and teach me right from wrong, and give me knowledge and understanding that I might do his will; and keep me forever in his care. Time passed; and one Sunday morning I felt that I had found a home, and was satisfied. I told my wife that I believed I would join the church that day; and she said, "Whatever you want to do."

I went to meeting that day to join, and I sat in the front so that I would be near when the door was opened for the reception of members. Elder D. V. Spangler preached the most wonderful

sermon I ever heard, and I enjoyed it all. As the meeting came to a close, the doors were opened for the reception of members. I thought, "Go on, you said you were. Why don't you go?" I saw in a vision a hand stretched forth, and heard a voice within me say, "Go back, Sam, you haven't prayed." And I had to stand there and let the meeting close. When I returned home, my wife asked if I joined the church; and I answered her with eyes so full and throat choking, "No ma'am."

As the month went by, I was in more shame than ever; until one day while at my work with the Fieldcrest Mills, I felt that the Lord broke me down with troubles and trials, and laid my sins on me so heavily that I was brought down, and made to say, "I have never tried to pray, but if the Lord will hear a sinner's prayer, I will do the best I can." I tried to pray, but the only words I could say, were, "Lord have mercy on me, a sinner"; and as I stood by my work, I felt as if I were a new person — I felt that my prayer was heard, for my troubles were gone, and my burdens were light. I was made to praise God, and thank him for all that he had done for me. A new feeling was in my heart and I was satisfied.

On the 4th Sunday in August, 1951, I went to church with my brother, to Dan River, and sat on the back seat, and had no desire to unite. When Elder Spangler opened the services and started to preach, I felt something I had never felt before. When the preaching was over and the door of the church was opened, I was made to know it was the time, and I offered and was received by the body into their fellowship; and was baptized the following 4th Sunday in September, 1951, by Elder C. E. Turner, of Bassett, Va., and I thank God for it.

My heart's desire is to praise Him, and Him alone, for he is the only one. I hope my name was written in heaven, in the Lamb's Book of Life before the foundation of the world. Whatever my lot is, when the time comes for me to

go hence, I hope I will be blessed with the Spirit to say, "Come, welcome death"; and can say that my God is just in all his ways. I love you, brethren, please pray for me.

Sam Underwood

Rt. 1, Box 164C,
Acombo, Calif.

Dear Editors, and the
Household of Faith:

Sometimes I am made to wonder if I love my brethren as I should; if I esteem them more than self. We hear Him say, "Love one another." Our God is a God of love.

Sometimes ago I woke up three times one night, singing a verse of Amazing Grace:

"Through many dangers, toils and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home."

These few words were going through my mind all the next day. To me, this is one of the sweetest hymns in the book. Isn't it wonderful that He can comfort his little ones at the mid-night hour; but if I am one, I feel to be the least. I have been cast down, and made to feel that I didn't have a friend. It was then He spoke words of comfort: "Be not afraid, it is I." and "Follow me." My prayer, when I can pray, is, Lord keep me humble, and at the feet of my brethren. The feeling so little, ignorant and unworthy of his goodness and mercy, to me, if not deceived, comes from the heart, and not the head. Our sweetest moments are when we are led to that fountain, and are fed; then we sing the sweet songs of Zion. God does not always give us what we want, but He does give us what we need.

Some of my sweetest memories are of things which occurred while asleep. A few nights ago I was traveling alone, and walked up to a big, lovely old mansion, and was admiring its beauty. It was of stone, and its design was perfect. It had no windows, but needed no sun,

moon, or stars to light up its loveliness. It seemed that He just spoke, and there it was.

On another occasion I was troubled over the welfare of our little church; and I fell asleep. I was traveling alone in a strange land, when He asked me what I was seeking. I told him that I was looking for the old land-marks our fathers had set up, and the old path. And He said, "This is the way, walk therein." I woke rejoicing, feeling that I was in the path that leads to that Everlasting City, whose maker and builder is God. When He said, "Follow me," He walked before me until we came to a beautiful river, so clear and wide; and we couldn't go around it. Then He left me. I feel that it won't be long now until He will guide me across this river.

"A few more rolling suns at most
Will land us safe on heaven's coast;
Where we shall sing the song of grace,
And see our glorious hiding place."

Your little sister, if one at all,
Martha Frost Little

A DIALOGUE BETWEEN JESUS, JUSTICE AND A SINNER

Jesus: My court's erected in the sinner's heart.
Bring forth the prisoner: state his awful crimes;
Nor from the bar of conscience let him start.

Justice: Thy righteous will is done, just Judge,
See here the prisoner stands.

Jesus: What has the prisoner done?
The cause of his commitment state;
And let the law of God be honoured in his fate.

Justice: With outstretched arms he's broke the law of God,
Despised His mercy, set at nought His rod;
Conspired the death of Him who gave his life,
And conspired against Him an eternal Strife.
His hours, his weeks, his months, his years have been
Hours, weeks, months, and years of deep-stained sin.

- His crimes are all against a gracious
God,
Whose goodness he abused; nay, wan-
toned with his blood.
- Jesus: If this be true, his guilt is very great.
But who can prove this is his real
state?
- Justice: His own confession is a witness sure.
He has confessed the whole; nay,
more,
Himself declares his guilt for ven-
geance cries;
For vengeance from the Lord of earth
and skies.
For 'tis against the Holy Three-one
God
His crimes have been; and cry to
heaven for blood.
- Jesus: What sayest thou, sinner? Hast thou
ought to plead
That sentence should not pass? Hold
up thy head
And show thy brazen, thy rebellious
face.
- Sinner: Ah, me! I dare not! I'm too vile and
base
To tread upon the earth; much less to
lift
My eyes to heaven. I need no other
shift
Than my own conscience. Lord, I must
confess
I am no more than dust; and no whit
less
Than my indictment styles me. O, if
thou
Search too severe, with too severe a
brow,
What flesh can stand? I have trans-
gressed thy laws;
My merits plead thy vengeance, not
my cause.
- Justice: Lord, shall I strike the blow
And sink his soul in endless grief and
woe?
- Jesus: Hold, Justice; stay!
Sinner speak on. What hast thou more
to say?
- Sinner: I'm vile and base, and by myself ab-
horred.
And though I am thy handiwork, thy
creature, Lord,
My very limbs, and all my powers
have been
Basely employed in adding sin to sin.
Though once, in Adam's head, I bore
thy image fair;
That image lost, I Satan's image wear.
- Justly accused of every baneful fea-
ture,
An awful vile, degenerated creature,
Here, humbly at thy bar —
- Justice: The fault's the greater. Shall I strike
the blow
And sink his soul in endless wrath and
woe?
- Jesus: Hold, Justice. Stay!
Hast thou nothing more to say?
- Sinner: Nothing but mercy, mercy, Lord! My
state
Is miserable, poor, and desperate.
I have no hope in self, no works to
plead.
If mercy *cannot* save, Justice must
strike me dead.
And I must freely own the sentence
just,
For on law-ground I feel I must be
curst.
From law, and self, and all things else,
I flee
To Thy dear bosom, to be saved by
Thee.
- Justice: Cease thy vain hopes. My angry God
has vowed
Abused mercy must have blood for
blood.
Shall I yet strike the blow,
And sink his soul in endless wrath and
woe?
- Jesus: Stay, Justice; hold! My bowels yearn;
My fainting blood grows cold
To see the trembling wretch. Methinks
I spy
My Father's image in the prisoner's
eye.
- Justice: I cannot hold, —
- Jesus: Then turn thy thirsty blade
Into my side. There let the wound be
made.
Cheer up poor soul! Thy life's redeem-
ed with mine.
My soul shall smart; *My* heart shall
bleed for thine.
- Justice: It is enough. I'm fully satisfied.
God is well pleased; the law is mag-
nified.
The sinner must be quit for whom
the Saviour died.
- Jesus: Sinner, thou standest complete in me:
I bore the whole of vengeance due to
thee.
I make thy cause my own; on me
rely,
And thou shalt reign with me in end-
less day.

Sinner: O, groundless deeps! O, love beyond degree!
 The offended dies to set the offender free!
 Jesus, thy love, thy blood, thy matchless grace
 Has cheered my heart and brightened my face:
 Inspire my soul to shout abroad thy fame,
 And sweetly sing the honours of thy Name.

(From the Gospel Standard, October, 1861. Thought to have been written by Gadsby.)

I cannot find words to add to the truth of these words. I believe there is not another article that tells of more of the love of God to sinners, and their love to him; and their desire to praise and honor him. It is all of Him, and the work of man as nothing. We cannot see Him as he is while we live in the flesh, but we can, when the Light shines in our hearts, see that we are less than nothing, and vanity. While in this condition, we are in the condition to ascribe all praise and honour to Him; but in our weak, ignorant condition we cannot. Only as we are led by the Spirit do we praise Him as we desire; and could not praise at all except by the strength He gives us.

If we could make one step towards Him, or speak one word of praise of our own accord and strength, it would be just that much honor we would claim; robbing Him of the same. As long as we see our helpless condition, and are made to beg for the joys of His salvation, just that long do we desire to give Him all praise; let it be ever so feeble.

Hoping in His finished work,
 Geo. W. Jackson
 632 Connally Dr.
 East Point, Ga.

Rt. 2,
 Marion, Louisiana

Dear Brethren:

Enclosed you will find my renewal for two years. I surely have enjoyed read-

ing the articles that are printed in the Signs. How good it is to read and meditate on the glorious doctrine set forth — it is a great comfort to me.

Surely the dear writers are enabled by the Holy Ghost thus to write; for I feel of a truth that no one can write or speak things that are comforting to God's humble poor unless their minds are taken from time and the perishable things of this world, and carried to things that pertain to God and godliness. How wonderful it is when we are given in our hearts to witness with that which is spoken through them, either by pen or mouth. The writer or speaker must be inspired to write or speak, and the reader or hearer must be given the understanding by the same power before it is food or drink to them.

May the Almighty God bless you to continue to publish this paper, and the writers to write, that the children of God may be comforted through this medium; and give Him all the praise, honor, and glory. Farewell in the Lord.

Your little brother in hope,
 L. D. Smith

R. R. 1,
 Port Burwell, Ontario, Canada

Dear Editors of the Signs:

I am writing to notify you on my change of address — I do not want to miss any of the Signs, as I do not have the privilege of meeting with any who believe in the Old School Baptist doctrine as you do, and as I hope I do. It is the only preaching that I enjoy, but there is so much more that I would like to understand about the teaching of our Lord Jesus Christ.

But thanks be to God for the change I feel has taken place in my life: the things of this life seem so different to me than they once did; and the striving for material gain of the people around me, seems so foolish.

May God give you strength to continue in the work you are doing — it is

food indeed to the hungry. I am one who seems to be much alone, and depressed much of the time. The letters of those who write for the Signs always give me comfort, and I am made to rejoice when I am reading them. I need the prayers of all the brethern. Yours in love.

A sister, I hope,
Mrs. M. J. Cathen

Whitefield, Maine

Editors of the Signs,
Dear Brethren:

Enclosed is money-order for renewal to the Signs. We both enjoy its contents so much; you know we do not have preaching here in Maine very often.

I enjoy the experiences so much; many times through the experiences told, I have been drawn in love to the writers, for their experiences seem to be along the line I have traveled. So much of my time I seem so far from God — so void of understanding; so far from what I would like to feel. I have to wonder if I know anything of grace; have I had any experience at all, or am I a deceiver? I hope I am one of God's little ones, even the least of them.

When I read of others who have had the same experience, somehow it gives new hope. I know of myself I can do nothing: If saved, its all of the love and mercy of God. Saved by grace! That's my hope, which gets so small at times. A scripture in Malachi 3:16, 17, has so many times been a comfort to me when I am so dull and far away: "And a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." So many times as I lay awake at night, my thoughts are upon the Lord — certainly I do think upon his name, then can go no farther. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." etc.

I am so glad that scripture was left upon record. I know all of God's promises are true, and will be fulfilled to those who are his. The only question is, am I included? The Old Baptists preach what we both believe, and are the only people with whom we feel at home. We have been blessed to go and visit other churches of our faith, and always find the same love and fellowship manifested — a love the world knows nothing of.

My husband joins me in love and fellowship. May God bless you to continue the Signs.

A sister in hope,
Mrs. Arthur Merigold

DESIRES THAT BRETHERN WRITE THEIR EXPERIENCES

Lawrenceville, Ga.

Dear Brother Spangler:

I wish to renew my subscription to the Signs of the Times. I enjoy the paper very much, and think the editors are doing a good work.

It seems to me that we ought to have more contributors of articles from the subscribers themselves. Not every minister is gifted to write, but I feel that we have a number who could contribute if they would make the effort. This is the more necessary when we consider that with many the Signs is the only comfort afforded many of the aged, afflicted, and far removed from meeting places. The experiences are greatly appreciated, and if any feel a desire to contribute their experience, let them fulfill it by writing. Rhetoric and grammar, even spelling, is good when done correctly, but the spiritual content is the thing which feeds the children of the Kingdom. I am sure the editors will gladly edit and correct any errors, if requested to do so. So let's encourage the publication of the rich experiences of grace which we know of, especially where we find a desire by one to tell of the Lord's dealing with them.

I once listened to an old negro man tell of how he was convicted of his sins, and the terrible condition he was in; how his white mistress when bringing him water to the field nearby, found him weeping, burdened, and broken up; how she clapped her hands for joy that "de Lord done took hold of you". He told of his travels, and of his deliverance in such a way that, even though the old fellow did not know one letter from another, much less any scripture at that time, his testimony was living proof to me that, "Salvation is (indeed) of the Lord." He is gone now, but I have been told his departure was sweet and serene; and of this I have no doubt, for Jesus can make a dying bed soft as downy pillows are.

Are we not living epistles (to be known and read of all men? Should we not be always ready to give a reason for the hope that is in us? I knew, not many years ago, a dear old sister who was converted at a tender age. She told me her experience, and this she never varied to her dying day. I have watched her on occasions, lifted, as it seemed, above this earth while sitting in her regular place in the church congregation, and preach along with the preacher under her breath, with moving lips as hard and earnestly at the minister. Such as these are not "off" by any means; if so, would that we had more "off" members in our midst today. Peter answered this when he declared, "These men are not drunk as ye suppose", on that Pentecostal day. I do not approve a farcial display of emotion, but the fire from heaven I cannot rebuke, or deny, or forbid.

Why does it appear (perhaps it is not true) that there are fewer deep, rich, and vivid experiences now than in the long past? I have observed that in congregations, and especially in the church body, where there has been, and is no fire, there is correspondingly little warmth.

My own personal experience, while by comparison to others, seems very un-

impressive to me, yet to me is very real in that I was definitely let to fall upon the Rock Jesus, and confess, "Lord save, or I perish." I have no doubt that I have in this at least the finale of every believer's experience. My church home was shown to me among the Old Baptists, who only among "all the peoples of the earth" acknowledge that, "Ye are saved by grace, and that not of yourself, it is the gift of God, not of works lest any man (any who is blessed to receive the gift) should boast". But, Oh, how dry and cold and dead I do sometimes get! I know and understand the meaning of the poet who inquires:

"Lord, if indeed I am thine,
If thou art my sun and my song,
Say, why do I languish and pine,
And why are my winters so long."

Nevertheless, dear ones, happy recipients of God's grace and mercy through faith, as I come nearer at each setting of the sun to the "time of my departure", I feel that for me there is surely a place where there are no clouds, no winter, not one distressing circumstance or scene; or else my faith in God and his Christ is in vain. It was only after Abraham had **patiently endured** that he received the promise. Yet I know that weak are the efforts of our hearts, and cold our warmest thoughts, but when we are enabled by His grace to see God as he is, then only can we praise him as we ought.

Your unworthy brother in bonds of love, I hope,

J. B. Dunagan

ENJOYS READING THE SIGNS

Bellingham, Wash.

Dear Editors of the Signs:

I have been reminding myself that my subscription is due next month, so I am sending it now.

I can't tell how much the Signs of the Times means to me; it is something I feel I cannot do without. I thought that Elder S. L. Moran's experience in the May issue was wonderful, and I had to read it over more

than once. He seemed to tell a lot of my experiences, for my life has been so sinful too. About all I can remember is the wrong I have done; but God has been so good and kind to me, and has answered many of my prayers — I cannot praise him enough. I am not deserving of his goodness and mercies to me, and I know that, "If not free by grace, then I am lost."

When I have read the Signs through, then I turn to my old copies of the Signs which I have had for many years, and the writings in them are just the same, — good and true as they are today. Christ said in John 15, "... for without me ye can do nothing." How true that is! O, how I need him to guide me in the pathway I should go, and to give me words of wisdom to write what I feel in my heart. We are powerless without him. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." (Romans 13:1) This is the God I trust in; and I know that he works all things for our good, and to his own glory.

Christ learned obedience by the things he suffered (Hebrews 5:8), as do all his children. I hope I am one of his, and I believe that this hope has been in me for many years. I believe it is the love of God, and nothing can separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:39)

In bonds of love and hope.

A little sister,
Blanche Brown

BLACK CREEK ASSOCIATION

The 1959 session of the BLACK CREEK PRIMITIVE BAPTIST ASSOCIATION will be held with the church at Mill Branch, Nash County, N. C., beginning Friday before the fourth Sunday in October and continuing through Sunday. The church is located between Highways 95 and 301, one half mile from C. R. Owens' Grocery on 95 and one and one half miles from Sharpsburg on 301.

We extend a cordial invitation to all lovers of truth and especially to our ministering brethren.

W. E. Turner, Clerk

SALISBURY ASSOCIATION

THE SALISBURY ASSOCIATION will convene, the Lord willing, with the Snow Hill Church, at Snow Hill, Maryland, October 21 and 22, 1959.

All ministers, brethren and friends of our faith and order are cordially invited to meet with us.

Those arriving on Tuesday will please contact Deacon Harry Ward, Bay Street, (Telephone 201); or Deacon Handy B. Truitt, Whiton Road 354, (Telephone 1070) Snow Hill. Those arriving on Wednesday go directly to the church on Washington Street.

Elder D. V. Spangler, Pastor
Maude P. Truitt, Clerk

VIRGINIA CORRESPONDING MEETING

The 1959 session of the VIRGINIA CORRESPONDING MEETING is appointed to be held at Mt. Zion Church October 14, 15, and 16; services to begin at 10:30 Standard Time. The meeting house is located on U. S. Route 50, about three miles East of Aldie, Virginia. Those arriving on Tuesday will please get in touch with Deacon Walter Norman, Herndon, Virginia; or Elder Wood, Manassas, Virginia, and they will be taken care of.

A cordial invitation is extended to brethren and friends to meet with us.

Arthur L. Carter, Clerk
Manassas, Va.

CONECUH RIVER ASSOCIATION

Dear Editors:

Please announce that the CONECUH RIVER ASSOCIATION'S 123RD ANNUAL SESSION will be held at Pleasant Hill Church, about 4 miles Northeast of Troy, Alabama, on the 2nd Sunday, and Friday and Saturday before, in October, 1959.

Go out North Three Notch Street to the oil mill, turn North on Farm to Market Road, go about 2 miles. The church is about one-fourth mile of the road on the West, or left side.

Elder Warren King, Moderator
A. C. Carter, Clerk

NEW VERNON MEETING

The yearly meeting of the NEW VERNON OLD SCHOOL BAPTIST CHURCH will be held the first Saturday in October-October 3rd. All members and friends are invited to attend.

Wm. D. Chapman

CONTRIBUTORS TO THE
INDIGENT FUND

- A. H. Summers, Ky., \$2.00
- C. M. Richardson, Va., \$10.00
- Joseph A. Johnson, Tenn., \$4.00
- Mrs. David Farnie, Va., \$1.00
- Mrs. Dosia Deal, No., \$5.00
- Elder C. N. Bunn, Va., \$2.00

(Note: the amount of contribution of Mrs. G. W. Mathews, Tex., was \$2.00; which was omitted in last report.)

THE ENDOWMENT FUND

Following is a report to those who so liberally contributed to our Endowment Fund:

When the request was made for contributions, it was stated that the funds would be used either for the purchase of a press, or to set up an Endowment Fund, and the income from the fund used to help defray our expenses. At a meeting of the Board of Trustees it was decided not to buy a press for the time being, so the money was invested as an Endowment; which investments are as follows, as of January 1, 1959:

The amount donated (after deducting \$192.00 as the cost of stationery, mailing, return envelopes, etc.) was.....	\$10,187.55
Invested in first Deed of Trust on Real Estate (6%).....	4,786.68
25 shares American Telephone and Telegraph stock, (since split three shares for one).....	3,558.54
Deposited in savings account Security Bank and Trust Company, Danville, Va.....	1,842.33
	\$10,187.55

WELSH TRACT CHURCH
HISTORIES

THOSE WHO DESIRE COPIES OF THE WELSH TRACT CHURCH HISTORIES SHOULD ORDER THEM FROM THE SIGNS OF THE TIMES OFFICE AT ONCE. AT THE PRESENT TIME WE HAVE A NUMBER ON HAND, AND IT IS NOT LIKELY THAT ANOTHER EDITION WILL BE PUBLISHED. THE PRICE IS \$1.00 PER COPY, POSTPAID.

Danville, Virginia October, 1959

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All letters for this paper should be addressed and remittances made payable

TO

SIGNS OF THE TIMES, INC.

Route 5, Box 332F

Danville, Va.

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?

EDITORIAL

Our readers will note the suggestion of Brother Dunagan (page 228) that our elders and brethren write more for the Signs. With this we heartily concur. We welcome articles that are sound in doctrine on scriptural subjects, and the experiences of our brethren, for we desire as far as possible to publish current writings; but will occasionally republish interesting articles when requested to do so.

As mentioned by Brother Dunagan, the Signs of the Times is read by many of our aged and afflicted brethren and friends, some of whom are not able to attend their meetings. To them the experiences and writings of their brethren are as cool water to their thirsty

souls. We often hear from brethren who say that the writings in the Signs are all the preaching they have; and their letters have often encouraged us when we are about ready to give up due to the amount of time and labor necessary to keep the paper coming out on time.

It will make our work less if our writers will remember not to make their writing too lengthy; and when possible to have them typewritten, using double spacing. However, we do not want any to hesitate to send in hand-written letters, as we will, as we have opportunity, type them and prepare them for printing. Since our space is limited each month, medium length articles are more easily handled, and can usually be published without too much delay. The subject matter, consistent with the doctrine of God our Saviour, is of much more importance than literary style to most of us. We will make such corrections for you that we find necessary.

Notices of meetings and associations should be mailed to us about two months before the date they should be published — if they come in early, we will file them for the proper date. We always regret when we cannot publish notices at the time requested, but often we receive them too late. Any changes in the Church Notices (which are published in each January issue) should reach us early in November.

The continued desire of your editors is to publish that which is God honouring, declaring what He has done for his people. Anything other than this has no place in the Signs.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

A Sermon Preached at the Warwick Association by Eld. Thomas P. Dudley, June 6, 1879.

Text. — "By night, on my bed, I sought him whom my soul loveth. I

sought him, but I found him not. I will rise now, and go about the city, in the streets, and in the broadways. I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me, to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."
— *Song of Solomon iii, 1-4.*

The Song of Solomon is called the Song of Songs, and is generally regarded as a dialogue between Christ and his church, of which he is the Head, or Bridegroom, and she is his body, or bride. The strongest expressions are used by him to set forth his love and affection for her, and equally ardent are the words spoken in reply, to show her love for her Lord and Husband. "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "I am my Beloved's, and my Beloved is mine." Then follows the reply of her Beloved, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bare her."

There are many organizations that claim to be the church of Christ, but unless they are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, they have no right to make the claim, nor can it be allowed. The church, which was set up at Jerusalem, is the only pattern, and unless conformed to this pattern, all pretended churches or religious organizations, whatever may be their pretensions, are spurious. The Lord does not say to them, "Behold, thou art fair, my love; behold, thou art

fair. O my dove, that art in the clefts of the Rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." What precious words! How cheering to the poor, disconsolate child of God, who would hide his face, and is bowed down under a sense of sin and unworthiness. Let me see thy countenance, however sad. Thy sorrow shall be turned into joy, and thy grief into songs of praise. Let me then hear thy voice and see thy countenance. When she hears his voice utter these gracious words, she breaks forth, "I am black, but comely, O ye daughters of Jerusalem; as the tents of Kedar, as the curtains of Solomon." Black as she is, and as she feels herself to be, she possesses a comeliness given unto her by her beloved Lord and Husband, and in him she is comely; for he has become the God of her salvation.

Dear brethren, when you have been permitted to see him thus, has he not appeared to you as the chiefest among ten thousands, and the altogether lovely? And you have joined in songs of praise unto his holy name. Let the inhabitants of the Rock sing, and those only who inhabit this Rock can join in their song. Of all others it is said, "Their rock is not as our Rock." Our Rock is the God of salvation. Their rock fails them in the time of their need, and is unable to help them in the hour of their extremity. It cannot save them. Of our Rock it is said, "His work is perfect; for all his ways are judgment; a God of truth, and without iniquity, just and right is he." He only can say, I will work, and who shall hinder? He says of his people, "They shall return and come to Zion with songs, and everlasting joy upon their head, and sighing and sorrow flee away." He speaks as the God of omnipotence, who speaks and it is done, who commands and it stands fast.

He saves the poor, and the needy are delivered by him. When in the horrible pit, and deep sunk in the miry clay,

where there is no standing, and there is none to help, and they find no way of escape, they cry unto him, and he hears them, and flies to their relief. Jonah cried unto him out of the belly of hell, and like him, all who have been thus delivered can and do say, "Salvation is of the Lord." All his children are made to learn that "None but Jesus, none but Jesus, can do helpless sinners good." They are made to cry unto him, "Lord, be merciful to me, a sinner." "Jesus, thou son of David, have mercy upon me." He hears, and delivers them, and their soul is filled with joy, and they fondly hope their fears and sorrows are removed forever. But soon they are taught that a carnal mind, which is enmity against God, remains, and amazement and fear take possession of their heart. The bride, in the text, speaks their experience. "By night, on my bed." All is darkness around. The bed which seemed so pleasant, affords her no rest. Her Lord is gone, and she is left alone, and disconsolate. She seeks him, but finds him not. Sleep forsakes her, and she is in great trouble. Anxieties and fears prey upon her. What shall she do?

How often, dear brethren and sisters, have we, upon such a bed, sought him whom our soul loveth. We sought him, but, like the bride, we found him not, and our souls were in great trouble. We could not rest. Sleep fled from our eyes. At last, like the bride, we resolved to rise. We looked eagerly around, but no heavenly vision met our eyes. We listened intently, but his gracious voice saluted not our ears. We could wait no longer. Says the bride, and she speaks the language of every child of God, "I will rise now, and go about the city, in the streets, and in the broadways." Surely some one can tell me where my Beloved is gone. I will seek him whom my soul loveth. But alas! how grievous her disappointment. She seeks, but finds him not. Even in the by-lanes, as well as the broad ways; but she finds him not. How often have we, like the bride, made unavailing search. We hoped to

find him soon, but, like Job, were made to cry, "O that I knew where I might find him." Then the adversary assails us, and tauntingly asks, "Where is now thy God? He has forsaken, and cast you off forever." We listen to his base suggestions, and our cry of grief and lamentation is heard in the streets. The watchmen that go about the city find us, and demand the cause of our grief. Our reply is, "Saw ye him whom my soul loveth?" But they can give us no information — can afford no comfort.

No, dear brethren, you must look beyond and above the watchmen. Much as they may pity you, they know there is One only who can deliver you. You turn from them, and all seems darkness, and you are ready to despair; but relief is now near at hand. Said the bride, "It was but a little that I passed from them, but I found him whom my soul loveth." O what joy! How his presence cheers, how his gracious words comfort the poor soul. Now you can say, "I have found him whom my soul loveth. My Beloved is mine, and I am his." You hold him in your embrace, and will not let him go until you bring him into your mother's house; into the church, into the Jerusalem which is above, which is the mother of every heaven-born soul.

Now your desire is to dwell forever in Mount Zion, and amongst the children of God. You wish to speak of his goodness to you in delivering you, and to declare unto them that fear God what he has done for your soul. You had been in great distress, but now you are filled with joy, and you greatly desire to speak the praises of your glorious Bridegroom. You have no desire to wander any longer in the streets, but to abide in the chamber of her that conceived you, to share your mutual joys. Now you wish to dwell forever amongst the sons and daughters of Zion. You look upon them as the blessed of the Lord, and as the excellent of the earth, and your language is, O that I could be like them; that I could talk as they do. But you hardly dare attempt to speak of what you hope the Lord has done for

you. Could you but speak as the watchmen do; it seems to you they have no troubles. But in this you are mistaken; God's ministers have troubles, and they meet with great trials. They know all about your situation. Could my dear brother Beebe speak words of comfort and consolation to the afflicted and poor people of God, if he had no experimental knowledge of their trials, sorrows and afflictions? Could he feed the sheep of Christ, if he did not know the cause of their distress, and could he cheer the dear little lambs of the Redeemer's flock? O no, my dear brethren. He could not speak comfortably unto Jerusalem, unless he had been made to know her afflictions and tribulations, and to partake of them. "I have set watchmen upon thy walls, O Zion, who shall not hold their peace." They shall speak comfortably unto Jerusalem, and shall comfort the people of God. They shall feed the church of God; they shall set forth the name of him whose right arm is an arm of strength, and who is mighty to save. He it is who hears the needy when they cry. He came to seek and to save that which was lost. He hears the groaning of the prisoner, and loosens those who are appointed unto death. He will regard the prayer of the destitute, and will not despise their prayer. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.

I want the presence of my Lord continually, is the language of the bride. He alone can comfort me; he alone can cheer me in the hour of darkness and distress, and chase all my fears away. None but Jesus, none but Jesus can do helpless sinners good. It is not until he speaks that comfort is imparted. The watchmen find the poor, distressed soul; but they cannot afford the relief so anxiously desired. They can only point you unto Jesus, and your cry is still, O that I could find him; then would I come even unto his seat. I am overwhelmed with sorrow, O Lord; hear me, and shine in my poor heart. You may ask the watchmen, Saw ye him whom my soul loveth? but they have no power to help

you. You must go beyond them, must go a little beyond them. Our dear brethren in the ministry can only point you to the Lamb of God, as the only source of relief. Pass by them then, only but a little, and you have found him. O what joy! O what rapture! In the midst of my distress he found me. In the last distressing hour his arm brought deliverance. He cuts you off from all other hope, from all creature dependence, and his own arm shall bring you salvation.

Thou hast destroyed thyself, but in me is thy help, is the language of your blessed Lord. How your heart bounds within you as you hear his voice. There is none so lovely in your eyes as Jesus. He is unto you the chiefest among thousands, and the one altogether lovely to your soul. His voice is the voice of your Beloved. Behold he cometh, leaping upon the mountains, and skipping upon the hills. His voice reaches your enraptured ears; how sweet the sound.

How sweet the voice of Jesus sounds
To the believer's ear.

How sweet his accents! He speaks, and says, Rise up, my beloved, and come away. Come away from these low grounds of sorrow; no longer lie in despair. Come with me from Lebanon, my spouse, from Amana, from Shenei, and Hermon, from the lions' dens, from the mountains of the leopards. Now I have found him, I must bring him again to my mother's house. Now I can say, His mouth is most sweet; yea, he is altogether lovely. This is my Beloved, and this my Friend, O ye daughters of Jerusalem; I would not let him go until I brought him to my mother's house. He is King of kings and Lord of lords. She is the queen, standing at his right hand, in gold of Ophir. Now the language of the bride is, Rejoice with me, for I have found him whom my soul loveth. He has made known unto me the joys of his salvation; he led me in paths which I had not known. He has made darkness light, and crooked paths straight. Her heart aches with joy. Her desire now is to declare his name to the

saints who are in the earth, and to the excellent in whom is all her delight. He will (says she) shew me the path of life, for in his presence is fullness of joy, and at his right hand are pleasures forevermore.

Dear brethren and sisters, I have tried to tell you a little about the love of my dear Lord towards his children, his bride, and in doing so have told you some of my own experience; how the Lord found me in my great distress, how he led me, and brought me even to his banqueting house, where I told my brethren what the Lord had done for me. For indeed I was in great distress; my load of sin bowed me down. I fell down, and there was no one to help me; I felt myself justly condemned. But the Lord was merciful unto me, and delivered my poor soul. I was made to look to him, and to him alone, for salvation. I cried with my voice, and the Lord heard me, and came to my relief. He came, leaping upon the mountains, and skipping upon the hills. It is thus the Lord saves his people; not for their goodness or merit, but alone of his abundant mercy. He takes away their filthy dress, and clothes them with his own robes of righteousness.

"How much these glorious robes exceed
What earthly princes wear;
These ornaments how bright they shine,
How white their garments are."

He adorns his bride; she is clothed in fine linen, fine and white, even in garments of salvation. Paul did not desire his righteousness, which is of the law, but that which is of the faith of Jesus Christ; even the righteousness which is by faith. This the dear Lord will give you. God leads and guards his people; he will never leave you nor forsake you. He will hear the prayer of the destitute, and will not despise their prayer. When he putteth forth his own sheep he goes before them, and they shall go in and out, and shall find pasture. He feeds his flock; they shall never perish. His language is, "Father, I will that they also whom thou hast given me be with

me where I am, that they may behold my glory." "He shall see the travail of his soul, and shall be satisfied." He will bring you off conquerors, and more than conquerors. O the contrast between this time state, and the immortality and eternal life we are seeking. One is earth, the other heaven. Here are trials and afflictions; there is life and fullness of joy. Here are sins and sorrows and temptations; there is eternal life, and crowns of righteousness, and joy which is unspeakable and full of glory.

Dear brethren, do not fear; he will clothe you with the robe of his righteousness. Yea, he has done it, even as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels, and he will clothe you with immortality; for this corruptible must put on incorruption, and this mortal must put on immortality. "For we know that if the earthly house of our tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, being burdened." But when Jesus shall appear, we shall be like him, for we shall see him as he is. That will do. Nothing else will satisfy that longing desire to be free from sin, free from corruption. But even this shall be given you. This mortal body is of the earth, and it is earthy; but it shall be changed into the likeness of his glorious body. It is sown in weakness, it is raised in power. There is a natural body, and there is a spiritual body. You will leave earth and sin behind, and heaven will be your eternal home. As heirs of God, and joint heirs with Jesus Christ, you will hear his blessed voice, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There the wicked cease from troubling, and there the weary are at rest.

God bless you all, and keep you, for Jesus's sake. Amen.

MEMORIAL

WHEREAS, It has been the will of our Heavenly Father, in his divine wisdom to remove from our midst by death, our beloved brother and pastor, ELDER HAROLD M. BENNETT on May nineteenth, 1959, and

WHEREAS, This, the Hopewell Old School Baptist Church, at Hopewell, New Jersey . . . even though we bow in humble submission to God's will . . . we are much saddened by the loss of our esteemed brother who served the church most faithfully since September fourth, 1954, until illness the past year prevented his coming. He always came among us preaching the gospel of peace to our comfort and edification, and to the praise and honor of our God. He was a kind and humble man, and his genteel manner endeared him to everyone. He manifested the Godly walk the church so much loves to see in a brother and pastor. He was firmly established in the truth of a God-given faith, and because of all these virtues and the sincerity of his belief, and his gift in proclaiming the truth of the word as it is in Jesus, be it,

RESOLVED, That as a tribute of our love and esteem to his memory, a copy be sent with our deepest sympathy to his dear companion and family, desiring God's blessing and needful grace to rest upon them; and that a copy be spread upon the Church records; and a copy sent to the SIGNS OF THE TIMES for publication.

Written by order of the Church the first Sunday in June, 1959, by Sister Mary L. Hellings.

Elder Arthur R. Warren, Moderator
Letha A. Blackwell, Church Clerk

ORDINATION OF ELDER

301 Rives Road,
Martinsville, Va.

Dear Editors:

We wish to report in the columns of your paper an account of an Ordination Service that we attended last Saturday. After fasting and prayer (Acts 13:3), we joined with Elders J. E. Burgess, J. O. Conner, and R. A. May, of the Pigg River Association, and Elder J. C. Pashal of the Upper Country Line Association, at Gills Creek Church in Franklin Co., Va. We Elders were assembled at the request of the Church to look into the qualifications of Licentiate Rufas Brown, and to ordain if qualified to the office of Elder in the Church. Licentiate W. M. Willis and J. L. Carter of the Pigg River Association and E. B. Taylor

of the Smith River Association were present with us. Deacons present were P. L. Stone, J. L. Carter, Tom W. Turner, T. R. Plybon, Jim Perdue, Owen Tyree and A. L. Hudson of Pigg River; Flemmy Prilliman of the Smith River; T. R. Haney, A. J. Paschal, S. S. Gwynn and L. L. Paschal of the Upper Country Line.

Elder Burgess was chosen Moderator and the unworthy writer, Clerk. Elder Paschal questioned Deacon Hudson, spokesman for the Church, as to the character of the candidate, and the kind of doctrine that he had been preaching. His answers indicated that Brother Brown was held in high esteem by those who knew him and that he preached sound doctrine. Elder Paschal then led the questioning of Brother Brown concerning various points of doctrine and his call to the ministry. In answer to this Brother Brown arose to his feet and proclaimed the goodness and the mercy of God; how that God had visited him from time to time since he was a little boy sleeping in a trundle bed; how that fear was placed in his heart and adoration for his matchless name. Soon after he became a church member he saw in a vision, Heaven opened and a voice said, "I am God and not man. Go ye and preach the gospel. . ." With many words he convinced us that he was a chosen vessel of the most High God.

Amid many tears we proceeded to lay hands upon him while Elder Conner led in prayer. Elder May delivered the Charge and we turned him back into the hands of the Church an ordained Elder, with the recommendation that he be accepted and respected as such by all orderly Primitive Baptist that are in fellowship with us.

Minutes was read and approved, then the meeting was dismissed with song and prayer.

With best wishes to you and the Household of Faith, I am,

Your unworthy brother,
(Elder) P. E. Ingram

RESOLUTION OF RESPECT

WHEREAS, It has pleased our heavenly Father to call from our midst two very precious and devoted members, to wit: Brother Lollie Thomas Pate (March 1, 1874-June 21, 1959, who is survived by 1 son, 2 daughters, 11 grandchildren, and 17 great grandchildren; and his wife, Ella Murphy Pate (March 5, 1875-May 7, 1959), who is survived by 5 sons, 8 grandchildren, and 9 great grandchildren; and

WHEREAS, Brother and Sister Pate manifested in their walk and conversation the spir-

itual gifts of God's grace of faith, love, humility, honesty, liberality, and hope; and

WHEREAS, Bethel Primitive Baptist Church located near Eldorado, Union County, Arkansas, was graced with their membership and fellowship;

THEREFORE, BE IT RESOLVED, though we be deeply grieved, that we bow in humble submission to God's will; that we thank Him for their lives and communion with us; and, that we extend our heart-felt sympathy to the bereaved families.

BE IT FURTHER RESOLVED, that a copy of this resolution be filed with Bethel Church records; a copy be sent to SIGNS OF THE TIMES for publication; a copy be sent to Brother L. T. Pate's children, and a copy be sent to Sister Ella Murphy Pate's children.

Bethel Primitive Baptist Church, Union County, Arkansas, ordered Elder E. J. Lambert, pastor, to compose this resolution. This ordered while the church was in her regular conference June 21st, 1959.

E. J. Lambert, Pastor

RESOLUTION OF RESPECT

WHEREAS, Hopewell Primitive Baptist Church of Christ at Winnsboro, Texas, mourns the passing of one of its members — John Rudolph (Rudy) Claunch (July 1, 1881) of Como, Texas, on May 3, 1959; and —

WHEREAS, Brother Claunch was ordained to the officeship of Deacon in 1952; was blessed to be well established in his faith and convictions; was graced to be faithful in attendance and the performance of his duties both as member and deacon; therefore be it —

RESOLVED, that we bow to the sovereign and unquestionable will of God, and thank Him for blessing us with the life, walk, fellowship, and conversation of our highly esteemed brother and deacon while he was permitted to walk with us; that we extend our sympathy to his wife, Mrs. Etta Claunch, and to his six children, 17 grandchildren, and 8 great grandchildren. Be it further

RESOLVED, that a copy of this resolution be filed with our church records, a copy sent to SIGNS OF THE TIMES for publication, and a copy be presented to Mrs. Etta Claunch, Como, Texas.

This written by order of the church in its regular conference in June, 1959. Read and adopted the 11th day of July, 1959.

Elder E. J. Lambert, Moderator
J. J. Mills, Church Clerk

OBITUARIES

LAURA HYMES MARTENEY

Laura Hymes Marteney was born April 20, 1875, and departed this life on April 4, 1959. Although she had been ill for several months, her death was sudden and unexpected.

Sister Marteney was a daughter of Gilbert S. and Susan M. (Fitzwater) Hymes, and was born near Meadowville, Barbour County, W. Va. She joined the Little Bethel Primitive Baptist Church at a called meeting, and was baptized the same day (October 8, 1916) by Elder Jonah S. Murphy. In this church she served her membership well by her faithful attendance, giving encouragement to others, and expressing her faith in words of kindness under conviction of an all wise and sovereign God.

She was united in marriage to Anthony L. Marteney July 19, 1917; who preceded her in death several years, having died in 1938. Since that time she made her home with her sister, Sallie Gainer, and her nephew, Gene J. Gainer. Other nieces and nephews surviving are, Mrs. Mary Baughman, Philippi, W. Va.; Mrs. Martha Corder and H. H. Gainer, Bridgeport, W. Va., and Mrs. Ruth Bryan, Ft. Lauderdale, Fla. Also one stepson and five stepdaughters; and a number of step grandchildren and great grandchildren. She was tenderly cared for in the home by her sister and the children who were in reach.

A host of relatives and friends attended the funeral conducted by Elder Velden B. Linn; and she was laid to rest in the Little Bethel Cemetery, to await the awakening of her loving Master.

It is in humble submission to His holy will that we bow, though sadly missed by all, and especially by those few members who remain at the Little Bethel Church; but we feel that our loss is her eternal gain.

Written at the request of the Little Bethel Church.

V. B. Linn

THOMAS WALTON (WALT) SKINNER

Thomas Walton Skinner was born July 1, 1894, near Gail, Borden County, Texas; and died May 4, 1959, at his home in Elgin, Oklahoma.

He was a lifelong friend of the writer, having known each other as children, as young men, and later as brethren in Christ. It was a pleasure to converse with him on the Scriptures. He and I, and his brother just younger

than he, grew up together. Looking back over my past life, it seems I can see, and can surely say with David, "His mercy has followed me all the days of my life." God in his mercy, and by his power, brought these three boys to manhood for his purpose known only to him.

Walt did not unite with the church, having told the writer a number of times that he was not fit to belong to the church. He was a strong believer in salvation by grace; and affirmed that if a man be housed in heaven of immortal glory, it would be by the imputed righteousness of Christ Jesus; and that, according to the eternal purpose of God.

In 1915, he married Miss Sallye Sikes, who preceded him in death about twenty years. To this union one daughter was born — his only child. In the late forties he married Miss Evelyn Ezell, of Elgin, Oklahoma. He leaves to mourn their loss, his wife, of the home address; his daughter, and one grandson: Mrs. R. J. Redford and Bob, of Waurika, Oklahoma; his mother, Mrs. Hesta Skinner, wife of the late Elder L. E. Skinner, of Fletcher, Oklahoma; also one sister, Mrs. Lillian Weber, of Oregon; five brothers: F. E., of Fletcher; J. D., of Altus; A. J., of Ballinger, Texas; L. J., of New Mexico; and W. H., of Oregon.

The funeral was conducted at the Dalton Funeral Home, with Don Bergerson and the writer officiating; and he was laid to rest by the side of his first wife, to await the second coming of our Saviour.

"If a man die shall he live again? All the days of my appointed time will I wait, till my change come." "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 flesh shall I see God." This was Walt's hope, and he confessed with the Apostle Paul that if it be so with him, it would not be by works of righteousness which he had done, but according to His abundant mercy.

May the God of all grace and the Father of mercy reconcile us to his will, and cause us to remember that we too must soon pass the way of all flesh.

Written by one who loved him as a friend and a brother; and sent to the *Signs* by request.

C. U. Landers

SISTER HIXIE OPHELIA VIRGINIA
BRITTON WHITE

May God give us all the spirit of reconciliation, as Job expressed when he said, "The Lord giveth and the Lord taketh away; blessed

be the name of the Lord," for God has removed from our midst our dearly beloved Sister Hixie White. She was born September 30, 1861, in Cooso County, Alabama, at Alexander City.

Aunty Hixie, as we all knew her, was married to Brother John V. White February 23, 1882, and came to Texas in the year 1900, and settled in East Texas, where her husband and five of their children preceded her in death. She joined Old Fish Pond Primitive Baptist Church in Alabama; and immediately after coming to Texas, she and her husband united with Hopewell Church, near Winnsboro, Texas. When Cana Church was organized they were charter members in the organization. She remained a faithful member until her death; which occurred at the home of her daughter, Mrs. Jennie Gilbreath, in the Cana community.

To know Aunt Hixie was to love her. She was sound in the doctrine, and strong in the faith; always rejoicing in the gospel truth. She expressed that her only hope was in the doctrine of Salvation by Grace through Christ Jesus. She attended her meetings until she was past 95 years of age. Her health then prevented her from attending, but her faith never weakened. By the grace of God she bore her afflictions patiently. It was the blessed privilege of the writer to visit her in her home, and hold services for her, which she enjoyed so much.

Aune Hixie's life spoke for itself, showing her love for God and her faith in Christ by her actions. Her home was a home for the Old School Baptists; and her patience and kindness as a friend, as a Christian, and as a mother will never be forgotten. Her noble life, which spanned more than 97 years, quietly ended on the morning of May 5, 1959, leaving to mourn her passing: four daughters, Mrs. Florence Harrison, Golden, Texas; Mrs. Allie Smith, Winnsboro, Texas; Mrs. Jennie Gilbreath, Quitman, Texas; and Mrs. Mary Morris, Quitman, Texas; together with 35 grandchildren, 54 great grandchildren, 14 great great grandchildren; and many other relatives and friends; among whom are all the Primitive Baptists who knew her.

Her funeral was conducted at Cana Meeting House by her pastor, Elder W. W. Taylor, and Elder E. J. Lambert; and her body was laid to rest in the Rock Hill Cemetery beneath a mound of beautiful flowers. Our trust and confidence is that her soul is at peace with God, while her body lies sleeping to await the resurrection morning, when she, together with all of God's children, will be gathered around God's throne to eternally enjoy heaven and all it means, while shouting everlasting praises to our God.

While we wait here below, our prayers go out for the bereaved family, praying with them for the spirit of reconciliation to say from

the depths of the heart, "Thy will be done, O God. The Lord giveth and the Lord taketh away; blessed be the name of the Lord." Amen.

Her pastor,
W. W. Taylor

MARTHA ANN OCTAVIA (MORELAND) KIMBALL

Martha Ann Octavia (Moreland) Kimball was born March 6, 1876, at Sarepta, La.; and died April 20, 1959, at Dallas, Texas, at the age of 83 years. She was the wife of Nat S. Kimball, who passed away September 15, 1928. She was the last surviving member of the Hugh and Barbara Moreland family, which consisted of five sisters and four brothers. She leaves to mourn their loss a host of neices and nephews, including four generations. Not having children of her own, "Auntie" was a mother to all her nephews and neices, and was loved by all.

Sister Kimball united with Fort Worth Primitive Baptist Church June 30, 1956, and was baptized by the writer. Her presence and words of encouragement are missed by all who knew her, and especially by her brethren and sisters.

She was a close observer of the doctrine preached, and of order and practice; a strong believer in the predestination of all things, and that what God wrought in his children, was manifested by them outwardly. She believed that God's "heaven-born" children showed their faith by their works — showed whether we are "possessors", or "professors"; how we act and how we live, we are witnesses unto ourselves whether we love God, his truth, and his children; or we just "profess" to love Him.

She had a hope of a life beyond this life, and proved it by her walk, her talk and belief in a Sovereign, Eternal, Immutable God, who says, "I will" and "You shall"; and who promised eternal life in Christ before the world was. She believed it was one "eternal now" with Israel's God. He knows the thoughts, the downittings and upittings of his children, and supplies their every need; and also knows the thoughts and intents of the hearts of the hypocrit. She said, "That is Israel's God, and I hope I am included in that everlasting covenant that was not made to grow."

Indeed, we have lost a mother in Israel that the writer greatly misses, and especially each church meeting. May Israel's God, her God, comfort her relatives, and open their understanding to the truth of his Holy Scriptures.

Services were conducted by her pastor, the unworthy writer; and she was laid to rest by the side of her late husband in Shady Grove Cemetery, Irving, Texas, to await the second coming of our Lord and Saviour Jesus Christ;

when, as it is written, "We shall see him and be like him", which was her hope.

Written and sent to the Signs of the Times by request.

C. U. Landers

MRS. R. D. HATCHETT

Mollie Georgia Gatlin was born to Mr. and Mrs. Robert L. Gatlin June 11, 1886, in Lincoln County, Tennessee. She departed this life June 15, 1959, at Earth, Texas; thus making her 73 years and 4 days old. She spent her childhood days at Athens, Alabama, where she later married R. D. Hatchett on December 10, 1905. To this union three children were born. The family moved to Oklahoma in 1921, and then to Earth, Texas, in 1937; where they since resided.

Sister Hatchett had been failing in health for three or four years. Her beloved husband had continuously prayed for strength to take care of her as long as she lived; and we believe our God heard and granted his request.

Survivors include her husband, R. D. Hatchett; two daughters: Mrs. A. J. Dutton and Mrs. R. K. Finnell, of Muleshoe, Texas; one son: W. R. Hatchett, of South San Francisco, Calif.; four grandchildren; two sisters: Mrs. J. A. Graves, Huntsville, Alabama, and Mrs. Gus Cross, Ardmore, Alabama; and a host of other relatives.

She was laid to rest in the Earth Cemetery, to await the call of our Heavenly Master in the morning of the resurrection. Funeral services were conducted by Elder L. M. Hammitt, together with the writer. Written by request.

(Elder) C. M. Haygood

ELDER J. G. L. HASH

On May 15, 1959, it pleased the God of Heaven to call Elder J. G. L. Hash, 77, from his labors. Elder Hash was the son of the late James H. and Sallie F. Thompson Hash. The seventh child in a family of nine children of which three survive. Mrs. S. B. Dehart of Phila., Pa., R. L. of Lookout, West Va. and John S. Hash of Spotsylvania, Va. He is also survived by his devoted wife, Nannie F. Snead Hash, Ferrum, Va. Seven children, Ora H. Thomas, R. F. D., Stuart, Va., Gustava H. Sutphin, Hyattsville, Md., John H. Hash, New City, N. Y., Noel D. Hash, Radford, Va. Virginia F. Hash, Ruth H. Jones and Amos I. Hash, of Ferrum, Va.

Elder Hash was reared and lived practically all his life at the place of his birth in Franklin Co., Va. He never was privileged to attend

school very much. However he was educated by the one who makes sinners wise unto salvation. Being deprived of attending school did not hinder him from being a scholar of today's world nor did it stop our God from shedding his love abroad in this man's heart. At an early age it pleased the Lord to turn his thoughts from the things that torment us and to cause him to cry for mercy and divine guidance. (I sincerely believe this prayer was heard and answered.) When only 7 or 8 yrs. old the Lord appeared to him; and time and again in his early teens. He was also burdened with visions of the ministry while but a youth.

In September 1899, he was received into the fellowship of the church at Long Branch upon confession of faith and the reason of his hope. He was soon chosen clerk, which office he held for more than 55 years with some help. In May, 1910, he was granted liberty by Long Branch Church to exercise his gift in public; and in June 1911, he was licensed. In November 1917, he was duly ordained to the full work of the gospel ministry.

Throughout these many years he was kept humble and obedient, declaring there was none other name under heaven save Jesus whereby we must be saved. Certainly he was not ashamed of the gospel of Christ nor of those who professed a hope in the lowly Lamb of God. To be with these people, to tell them of and hear them tell of what great things the Lord had done for them, was his heart's desire and prayer. He verily believed and practiced what he believed. He was a faithful and much loved servant of the most high God. For a living he was a rural letter carrier until injured and retired. He was a Notary for near 50 yrs. He was a servant not only to the churches he served but to his entire neighborhood. He was serving as pastor of Mayo, Charity and Long Branch Primitive Baptist Churches at the time of his death. He lived to see his desires fulfilled in many respects. To remain active, to grow stronger in the faith and to never shun to declare the whole council of God, then last if it be the will of God to fall asleep in Jesus to await His (Christ's) second coming. Precious one we miss thee, but God has loved and called; and you have obeyed. May we bow in humble submission to thy will, Oh Lord. Keep us also ever looking to thee the author and finisher of the Christian's faith.

Written by request of Long Branch Church at our conference meeting in July, 1959.

Your little brother in an humble hope,

Amos I. Hash

(Note: To the above we add that Elder Hash served as Clerk of the Smith River Association from 1931 until his death — Ed.)

Signs of the Times

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'The Sword of the Lord and of Gideon'

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NO. 11

THE DEACONS, THEIR QUALIFICATIONS, AND DUTIES

The Holy Scriptures are our sufficient, certain, and infallible rule of faith and obedience, as our confession of faith states; also the Old Testament in Hebrew and the New Testament in Greek were immediately inspired by God, and by His singular care and providence kept pure; therefore the church is to finally appeal unto them in all controversies of religion.

Now, may the Scriptures be our authority and guide to show us what a deacon is, what his qualifications are, what his duties are, and how he comes into his office. It may be necessary to appeal to the original Greek New Testament at times for true and clear answers.

First, what does the title *d e a c o n* mean? The word in the original Greek New Testament means: A waiter, a helper, minister's servant, or assistant, an errand runner, a table waiter. That shows conclusively that a church deacon is a helper to his pastor, who is the church's minister.

The Apostles, who were the ministers of the early church, informed the church it was not reason for them (the Apostles) to leave the word of God to serve tables (Acts 6:2) and instructed the church to bring men of certain qualifications unto them whom they (the Apostles) might appoint over the business of serving tables. (Acts 6:3) "But", says the Apostles, "we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:4) The above definition along with both the text and context of the sixth chapter of Acts, leaves us no doubt about the term deacon meaning minister's helper.

Second, what are the deacons' qualifications? "Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." (Acts 6:3) Here are four qualifications clearly set forth. First: the deacon must be among the group that chooses him. That makes him a deacon of his home church only and has nothing to do with the office in another church. Second: he must be of honest report. If a man's honesty is questionable he is not suitable for the office of deacon, because he is to have charge of the church's money and should make proper distributions of it. If he is dishonest he would be tempted to miss-use the church's money. Third: he must be full of the Holy Ghost, so as to be zealous about his duties and to have proper love and compassion for the poor of the flock. Without a great measure of the Holy Spirit, a deacon could not be kind, patient, and gentle to the poor; neither could he have proper love for the labours of the office. Fourth: he must have equally as much wisdom as he does the Holy Ghost ("Full of the Holy Ghost and wisdom"). Without God given wisdom, the deacons would not know what to do about the poor, the needs of the pastors, the upkeep of the building, etc. The deacons must be men of wisdom, for they have great responsibilities in the church and have to make important decisions.

There are four qualifications required of a deacon as to his personal character. (1 Tim. 3:8) "Likewise must the deacons be grave not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." First: the deacon must be grave, a Greek word

meaning honorable. The deacons must be honorable in their speech, not double tongued. Their speech must be straight, clear, true, and sound, honestly reporting to the church and the pastors the things which the office requires of them. A deacon must be grave (or honorable) so the flock will respect him and his judgement. If he is not grave his speech will not be effective and he cannot get proper results from his reports and opinions. Second: A deacon must not be given to much wine. The scripture allows the use of wines in moderation, but not to excess. If a deacon uses wine to excess he will bring great reproach upon the cause and grief to the flock; such a thing should not be allowed. Third, a deacon must not be greedy of filthy lucre. This simply means he must not be covetous of money. If a man is appointed to the office of a deacon who covets money, he will not devote proper time to the duties of his office, neither will he be liberal himself. The deacons should be conscientiously liberal, giving cheerfully so as to lead and admonish others in cheerfully supporting their church and the poor thereof. Fourth: he must hold the mystery of the faith in a pure conscience. He must be sound in his belief, not wavering and unstable; he must be very conscientious in his belief of the gospel, the faith once delivered unto the saints. If his belief of the gospel is not pure from the heart he is not suitable for a deacon. The great mystery of the faith in Paul's day was the doctrine of the trinity. A deacon must hold that mystery of the faith in a pure conscience.

Paul was very plain about these qualifications, stating clearly in 1 Timothy 3:10, "Let these also first be proven; then let them use the office of a deacon, being found blameless." The church is the judge as to whether a man is a qualified deacon or not, and should be very careful in declaring a man a deacon, and not be presumptuous in the matter; because they can hurt both the church and the member they have or-

dained.

Next, the deacon's wife must be considered. She too must be grave not slanderous, sober, and faithful in all things. These qualifications must be observed in the deacon's wife, for she is to be a help-meet to him in his office and could not do so if she is slanderous, unsober, and unfaithful.

The last of the deacon's qualifications is his family status. "Let the deacons be the husbands of one wife, ruling their children and their own houses well." (1 Tim. 3:12) The deacon is allowed one wife only. In the days of Paul's writing, it was legal, in that country for a man to have more than one wife; but the church of God under the teachings of Jesus Christ prohibited multiple marriage. However it took some time to get it completely eradicated, for some men had more than one wife before they became believers. They were allowed to keep them; but no officer of the church could be allowed who had more than one wife. To have so allowed, it would have been a stumbling block to young believers who followed after them. Second: The deacon must be the head of his own household, having his children under subjection with gravity.

Thirdly. What are the duties of the deacons? A deacon is his pastor's helper and should assist him, not in administering the word of God, nor the ordinances of the church; but he is to serve the tables.

At one time the tables were served by the ministers; but the work grew to be too much for the ministers to take care of both the ecclesiastical and the secular affairs of the church; therefore the deacons were appointed over the business of serving tables. (Act 6:1-4)

Now, what are the tables? There are four tables to be served, or they may be grouped into two. First: the Lord's table must be served. When Christ ate the last passover and instituted the Lord's supper, he sent his disciples ahead of

him to prepare for the occasion. (Matthew 26:18) Christ admonished the church to continue to observe the Lord's supper until he comes again. It is the deacon's duty to prepare for the occasion by preparing the bread, the wine, the table, and any other furnishings need for the occasion, so the pastors can devote their time to prayer and the ministry of the word of God. (Acts 6:4)

Second: there is the table more directly and immediately called the church's table including the pastor's needs, the poor of the flock, the upkeep of the building, and the grounds. First in serving this table the deacon must acquaint himself with the pastor's needs and report to the church. It is not necessary for the pastor to be given a salary; but his needs should be supplied; for Christ ordained that they which preach the gospel should live of the gospel. (1 Cor. 9:10-14) The deacons should report such needs to the church, and admonish every one to contribute as he purposes in his own heart, according as the Lord has prospered him. (1 Cor. 16:2, 2 Cor. 9:7) In turn the church should put their contributions into the deacons' hands and the deacons should give to the pastor. This saves the pastor from embarrassment and enables him to concentrate more fully upon the word of God. Second: the poor are to be cared for. The deacons should acquaint themselves with the needs of the poor of the flock and report it to the church. The church should be interested in the poor of their number, and be ready to give comfort, encouragement, and relief. In the Apostles day the churches made collections for such purposes. (1 Cor. 16:1-4) It is the duty of every local church to do the same today. It is the duty of the deacons to handle the collections and give to every one according to his needs. In the same manner the deacons should look after the building and the grounds, along with any other secular matter the church may have.

By fulfilling the above duties the deacons will be of great help to their re-

spective pastors. The deacons are their pastors' helpers and should at all times be ready to help them, conversing with them often and to the best of their knowledge, reporting to the pastors the condition of the church, so the pastors can properly look after their churches; but in no case does the deacons have rule, or control over the flock, or the pastors. They are helpers. The pastor's office is administrative and he must administer the ordinances of the church and the word of God; give reproof, rebuke, and exhortation. (2 Tim. 4: 1, 2) The deacons office is secular. It is too much for the ministers to serve both offices. That is why the helpers, the deacons, are needed and are appointed over the business of serving tables.

May I right here admonish all who read this, to abide carefully by the scriptures when declaring a man a deacon and never let it be said: "Brother Henry Black has some of the qualifications and I believe he will develop the others, or I believe he will make a good deacon." My friends, that will not do. Let every man abide in his own calling, whether it be deacon, pastor, evangelist, or member.

A good deacon deserves the prayers and esteem of his brethren because of the office God has graced him to fill.

When a church needs a deacon they should look out among themselves a man whom God has qualified, bring him to the ministers for ordination; and above all, first let it be proven that he has the qualifications. Then let him use the office of deacon, being found blameless. (1 Timothy 3:10) "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Timothy 3:13)

Now, may the love of God the Father, the communion of the Holy Spirit, and the grace of Christ be with us all, now henceforth and forever: Amen.

Your servant in the gospel,
(Elder) W. W. Taylor.

230 Marilee Row,
Grants Pass, Oregon
September 11, 1959

Dear Brother Wood:

I have just received my September issue of the wonderful Signs — I am always so glad to get it. Looking at the date, I see it is time to send in my renewal, for I do not want to miss a single copy.

The good Lord has been so good to me all the days of my life, and I want to praise his holy name all of my remaining days; which may not be too many, as today is our 52nd wedding anniversary, but it doesn't seem that long. We have reared four girls and one boy, and they are all happily married and doing very well. We lost one girl in 1935, our youngest; she had an heart attack and was gone in a minute, leaving two little boys — one two years old and one ten months old. Then her husband was killed in a car wreck in 1941. So we reared the younger boy, and his father reared the older one. They are both now fine young men with college educations. The one wife and I reared is a fine Bible student, and believes as the Primitive Baptists do; for which I am very thankful. He went to meeting with me one Sunday and heard one of our preachers, and he said to me that it was the first preacher that he had heard who preached what the Bible teaches.

I sold my ranch the 7th of last July, and sold the cattle on the 9th; and on the 12th I was taken sick, and am still not well enough to go to church, if there was one here to go to. There are only four members here, with myself, that I know of, and over two hundred miles to the nearest church, and one in Portland.

I get very homesick for the dear old ranch which I owned for fifty-one years; and I get very lonesome and homesick for the churches in New Mexico and Texas, where I could go to meetings every Sunday.

The very least, if one at all.

C. H. Greathouse

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

CHAPTER ELEVEN

KINGS AND PRIESTS UNTO GOD THE FATHER

“BLESSED be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up on horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us: to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant to us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.” (Luke 1:68-75)

These wonderful and gracious words of the priest and prophet of the Most High, Zacharias, the father of John the Baptist, when the child was eight days old, who should go before the face of the Lord Jesus, blessedly reveal and show the whole work of redemption through the anointed Messiah unto eternal glory, according to the holy covenant and oath of God. As this prophesy was just before the advent of the Son of God in Bethlehem, so it was given as a divine message from God, proclaiming that the fullness of the time was come when he would send forth his only begotten Son in the flesh and under the law, to fulfill all this glorious salvation; “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.” (Eph. 3:10-12)

And so the Lord suddenly came to his temple, even the Messenger of the covenant, to fulfill it, and to mediate

between his Father and his covenant-people. We have followed him on in his heavenly footsteps and holy ministry, from his lowly birth to his glorious coronation upon the throne of glory, the Head of the church and the King of Zion. We have beheld something of his triumphant success and glorious power as the Prince and Saviour, and how his arm of omnipotent power has ruled for him, to the overthrow of the enemies of righteousness, and in bringing his redeemed to Zion, the kingdom of his Father, under the victorious and righteous reign of his grace that bringeth salvation.

Having followed the meek and lowly Captain of salvation, the Commander and Leader of the "little flock", "through great tribulation", until we have sat down with him in his kingdom of grace, and found rest unto our souls, we now "serve him without fear, in holiness and righteousness before him all the days of our life." And we rejoice that our glorified Brother upon his Father's throne of absolute dominion, having all power in heaven and earth, is our High Priest forever after the power of an endless life, and that his faithful word to us is, "Because I live, ye shall live also." Therefore, to him and us God has promised in his covenant, saying, "His seed also will I make to endure for ever, and his throne as the days of heaven." (Psalms 89:29) Accordingly, our God has brought us into the sacred bonds of this covenant of life and peace in his reigning Son, and "we are saved by hope". "In hope of eternal life, which God, that cannot lie, promised before the world began," said Paul to Titus. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." (Rom. 8:24-25)

The saints are now in this waiting state, hoping for that which they see not; "For we walk by faith, not by sight." Their High Priest, whom God hath consecrated for evermore, has per-

sonally passed beyond the veil of mortal flesh, to suffer and die no more, where he ever liveth in the very presence and glory of God; but we are still clothed with mortality, as our risen and ascended Brother and High Priest unto God once was, and we, according to his promise, by faith look and wait for his return, that we may behold his glory, which God hath given unto him, and be with him where he is. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. . . For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 8:9-12) This waiting and longing and hoping for the full revelation and blessing of God, while we worship him and magnify his reverend and holy name in this earthly tabernacle, was solemnly represented in type by the worshipping and praying congregation of the Lord in the sanctuary without, while the officiating high priest for them stood before the Lord within the veil. The inspiring music of the golden bells upon the border of his sacred robe assured them that God accepted and heard him on their behalf, and that he should surely return again and bless them in the name of the Lord their God. "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise we shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee, the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them." (Numbers 6:22-27)

This was a very great blessing, with which God blessed the children of Israel, because they were his chosen and redeemed people; yet all this was only an earnest of better blessings to come. Of these let us now read: "The blessings of thy father have prevailed above the blessings of my progenitors, unto the

utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." (Genesis 49:26) This overflowing blessing the Father put upon the head of his Son Jesus. "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." (Eph. 1:3-6)

This is the fullness of the blessing, the everlasting blessing in the Beloved, the Apostle and High Priest of all the chosen and predestinated sons and daughters of the everlasting Father, and it is unto all the saints and faithful in Christ Jesus. In the consummation of this perpetual blessing, they shall all be holy and without blame before the Father in love, and shall be taken home to himself, unto which holy and blissful estate he has predestinated or forordained them, "to the praise of the glory of his grace." And so, according to this appointment and blessing of God, their righteous Advocate with the Father asked, saying, "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." (John 17:24) So the apostle Peter likewise spoke of this infinite and accomplished blessing of the God of the everlasting covenant, saying, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept

by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter 1:3-5)

In the last time, therefore, all the heirs of this inheritance in heaven, who are thus kept by the power of God unto it, shall be brought into its full possession, and into the glorious revelation of the finished salvation and the fadeless inheritance of eternal life and holiness, and the perfection of beauty and love. And so John also speaks of this perfected salvation in all the predestinated children of God, the complete brotherhood of Christ, saying, "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) So long as we sojourn in this militant state, as strangers and pilgrims in our earthly house or mortal body, we cannot thus see our glorified and crowned High Priest and King, the first-born Brother from the dead among the many brethren, because our finite powers are too weak to bear the full revelation of the King in his beauty now. To the three apostles on the holy mount, and again to John on Patmos, was given a brief glimpse of the beloved Son of God as he is, but it was too great a weight of glory for them in the flesh, and they fell to the ground. And also to Paul, to whom was given an abundant revelation of heavenly things, when caught up into the third heaven or paradise of God, he heard unspeakable words. The martyred Stephen, too, was highly favored with his Lord's sufficient grace and the light of his face, to sustain him under his cruel torture as they gnashed on him with their teeth; and "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55-56) These are divinely blessed assurances and earnestings of the heavenly glory that awaits the redeemed of the Lord, after

they have received the adoption, unto which God predestinated them before the world was. Therefore, Paul was inspired to comfort the suffering brethren in Christ with these words: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Romans 8:28-34)

It has been proved that all for whom Christ intercedes shall be with him in his glory. And Paul shows above that all the predestinated people of God shall be justified and glorified, and thus shall be conformed to the image of his Son in his divine nature and life and holiness. Yea, with God this is as though they were glorified, and so Paul speaks of it in the perfect tense, as that which is done. He divinely assures his brethren that, as God had not withheld his Son from his people, but delivered him up unto death for us all, he would with him also freely give us all things. And that, having given his Son power over all flesh, and all power in heaven and earth, so that the Roman governor, who delivered him up to be crucified, could have no power against him, except it were given him from above, as the lamb-like Jesus told him; therefore Paul knew that all things work together for good to them that love God; because all things are under his omnipotent control,

and subject to his power. This is the divine protection and safety of all for whom Christ makes intercession, and whom God justifieth. Jesus assures us that heaven and earth shall pass away, but his words shall not till all be fulfilled. Paul was therefore bold to say that no peril, trial or foe, as tribulation, distress, persecution, famine, nakedness, or sword, shall separate us from the love of Christ, and he says, "Nay, in all these things we are more than conquerors through him that loved us. 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." (Romans 8:35-39)

O, how unspeakably blessed and confirming this is! To be conquerors over all these combined dangers and opposing powers would be very wonderful and seem impossible, but O! "In all these things we are MORE than conquerors." This is an infinite good, surpassing our utmost thought. We shall not only conquer all these things, but the least and feeblest child in the kingdom shall triumphantly rise up from the conflict into heights of infinite strength and glory and blessing, forever free from all weakness, shame, pain and death. All this, O living, glorious words, "THROUGH HIM THAT LOVED US!" That loved us, and gave himself for us! This love is mightier than all opposing powers and foes, and they were and are as nothing, when arrayed against the people whom the Lord loved with infinite, perfect, everlasting love. He who so loved them, through whom we are more than conquerors, and "who also maketh intercession for us," said to his loving and Almighty Father, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I IN THEM."

All this is infinitely lovely, blessed and heavenly, and our language can

never utter its wondrous fullness of divine goodness and beauty and power thus bestowed upon the chosen people of our Lord's priesthood and kingdom. For they are all equally embraced in the fullness and perfection of the immutable love of God for his holy and blessed Son, and both this love and the living and loving Son abideth in them; and so their life is hid with Christ in God, and the eternal God is their refuge. Jesus, therefore, comforted his disciples with the assurance that, "the Father himself loveth you;" and he also promised them that, during the time of his personal absence from them in the body of flesh, he would send the Comforter to abide with them and in them, the Spirit of truth, who should bring all things to their remembrance, whatsoever he had said unto them, and show them things to come. "He shall glorify me: for he shall receive of mine, and shall show it unto you", said the loving Saviour. It was because of this indwelling and ministration of the Spirit that Paul testified, saying, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." (1 Cor. 12:13) Paul says of Christ, "For through him we both" (Jews and Gentiles) "have access by one Spirit unto the Father. Now therefore we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an inhabitation of God through the Spirit." (Eph. 2:18-22) This is the fulfillment of a prophecy of old, saying, "Gather my saints together unto me; those that have made a covenant with my by sacrifice." (Psalms 50:5) "The sacrifice of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalms 51:17)

It has been abundantly shown that the Lord will build up Zion, his kingdom, and gather his people together in his spiritual house, that they should offer praise unto him. So there arises in their hearts the desire of David, when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me up upon a rock. And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. Hear, O Lord, when I cry with my voice: have mercy upon me, and answer me. When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." (Psalms 27:4-8) This is the way and work of the Lord, and this its blessed effect; and this is the heartfelt experience, desire and prayer of all who are taught of God.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2:2-4) All this reign of righteousness and peace is under the dispensation of the covenant of life and peace, the Mediatorial reign of the Prince and Saviour; and it is positively declared by the Lord that thus it shall be in his kingdom. Let us

observe, that the mountain of the Lord's house is exalted above the hills, and established or firmly fixed in the top of the mountains; that is, it is not earthly or worldly, but far above or superior to the hills of worldly wisdom, and the mountains of legal worship, as the law on Sinai. For the temple or house of the Lord is heavenly and spiritual, and it is firmly established upon the eternal mountain of his holiness; and all who are raised up through the divine power of the Holy Spirit to worship in his temple are holy; for they are in the life and righteousness of Christ, and are not in the flesh, but in the Spirit. "Yet have I set my King upon my holy hill of Zion", is the word of God. His holy Son said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32) "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." (John 6:44) It is thus that the Lord builds his church upon the immutable Rock, and the gates of hell shall not prevail against it. Zerubbabel, who rebuilt the temple of the Lord, was a type of Christ, God's Anointed, and it is written: "The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you." "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, Crying, Grace, grace unto it." (Zech. 4)

This brings us to the completion of the Lord's house, the time of the end, "the last day", so frequently spoken of by the Son of man, when he shall be revealed in his Father's glory, and "bring all the saints with him." For, as the High Priest of the kingdom of priests did not abide long in the tabernacle of his flesh, so neither will his brethren, who must come after him in his steps, and pass through the veil of

the flesh, then arise and ascend with him in the power of his resurrection from the dead. This will be the perfection of his priesthood in them. Then shall they be a kingdom of priests, an holy nation, the heavenly family, to joyfully worship their God and Father in the divine beauty of perfect holiness in his holy heaven, and make his praise glorious for ever and ever. His washed and sanctified and justified people now taste that the Lord is gracious, "To whom coming, as unto a Living Stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2:3-5) This is not only their acceptable and delightful service now, as grace is given them according to the measure of the gift of Christ, while they shall remain in this mortal house of their tabernacle, but it shall be more fully and gloriously their sweet and eternal employ when that which is in part is done away, and that which is perfect is come. And just as truly as the God of salvation has begun the good work in them by his Spirit of life and grace in his Son, he will also perform it until the day of the revelation of Jesus Christ, when he shall come to be glorified in all his saints, and the sons of God shall be manifested in the resurrection unto life and holiness, bearing the divinely lovely image of the glorified Son of God, their High Priest and Brother, First-born from the dead. For, speaking of the purpose and power of Christ's atoning death and risen life, Paul said, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." (2 Cor. 5:15) This word, "henceforth", goes on, and on, and still on, so long as they shall live the new life in Jesus, who is the resurrection, and the life; and all this endless life they shall live to him who died for all his people and brethren, and rose again. They cannot live to themselves in the flesh, but must

find their life, and their bread of life and water of salvation, in Christ, who is their life; for in the flesh there is naught but thorns and thistles, sin and death.

“Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise unto God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.” (Heb. 13:12-16) We seek a continuing city, an abiding home, “an house not made with hands, eternal in the heavens.” This is “to come”. In part we still bear the image of the earthy man; for we have not yet been glorified, neither have we yet been conformed to the image of God’s Son, unto which he predestinated us that we should be; nor have we received the adoption, for which we wait, to-wit, the redemption of our body. But God’s holy decree of predestination shall not fail, for his “wills” and “shalls” relating to his fore-known, chosen and predestinated people cannot fail, because his omnipotence will accomplish all the word that hath gone forth out of his mouth. It is true of us, as Paul says, “For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit.” (2 Cor. 5:4-5) The earnest is the faithful and strengthening assurance that God will bestow the full inheritance of life and immortality, unto which he hath wrought his people in Christ through the Spirit. Paul therefore says again, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should

be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” (Eph. 1:11-14)

It has been abundantly shown from the holy scriptures that the Lord’s redeemed people are the purchased possession, and that they now wait for their full deliverance from the bondage of corruption and mortality, into the glorious inheritance in light and immortality, when mortality in them shall be swallowed up of life. When speaking of the bodies of his brethren, Paul says, “Now the body is . . . for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? . . . What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” (1 Cor. 6:13-20) Paul therefore says again, “Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.” (1 Thes. 5:22-24) That is, the God of peace, who calls his people with an holy calling, will sanctify them wholly, and preserve their whole spirit and soul and body blameless unto the coming of Christ. The meaning is, the redeemed of the Lord cannot be condemned or perish, because God has justified them from all things, and keeps them by his own power unto salvation and eternal life in Christ. His holy decree of election is that they should be holy and blameless before him in love. This, therefore, they shall be; for they are “The holy

people", "an holy nation", "an holy priesthood", washed and made spotless and without blemish in the blood of the Lamb of God, and they are the righteousness of God.

We have seen that, when our atoning High Priest expired on the cross, the veil of the temple was rent in twain from the top to the bottom, and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection. And the inspired writer has instructed us that, when this was accomplished, the way into the holy heaven was opened, and the gateway of death was made the highway unto God and glory. For when the strong veil was torn away, then the way was made manifest out of the holy place or first tabernacle into the Holy of holies. This separating veil represented the veil of our mortal flesh, which must be rent and removed by the strong hand of death, before we can enter into the unseen heaven, "Whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec." (Heb. 6:20)

Then rending rocks, the rent veil, the opened graves, and the rising bodies of the sleeping dead, all are so many infallible proofs that the crucified Son of man made an end of sin, destroyed the power of darkness, and is death's conqueror. At the grave of Lazarus he said, "I am the Resurrection, and the Life." And thus did the conquering Man of the cross abolish death, and bring life and immortality to light. This is the holy light of heaven. All upon whom it shines are children of the Light, and shall not abide in darkness, but shall shine in the kingdom of their Father, and be forever joyful in the transporting Light of Life. Even now their most sacred employ is, "Giving thanks unto the Father, which 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: in whom we have redemption through his blood,

even the forgiveness of sins." (Col. 1:12-14)

In the dear Son of God we ourselves have redemption, so completely so that our sins are all forgiven, and shall never rise up to condemn us. Sin brought death, and shuts us up in its prison-house, the silent tomb. But our precious Christ was sacrificed for our sins, then taken down from the altar and laid in the boasting grave, which was both sealed and guarded. O how rich the mercy and compassionate the love of our dear Redeemer, that he was laid in the tomb for us! For here he conquered in the final conflict, and his victory was for us, and we shall be joint-heirs with him in the power of his resurrection. Hear the joyful news: "But now is Christ risen from the dead, and become the first-fruits of them that slept!"

"Eternal life, at his request,
To every saint is given;
Safety below, and after death,
The plentitude of heaven."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 126) "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:3) "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:10-11) He will surely come, therefore, at the appointed time of the Father, and receive his people unto himself in his Father's kingdom of glory. "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." (Hebrews 9:28) There is, therefore, the appointed second coming of Christ, as there was the first advent, when he came in the flesh as the sin-bearer of his people, and put away their sins,

when he through the eternal Spirit offered himself without spot unto God. And by the one offering of himself having perfected forever them that are sanctified, that God hath set apart for himself, and for whom the Son asks the righteous Father that they may be with him where he is, and behold his glory, which the Father gave him; therefore, before he went away in person to be with the Father, he left the above promise with them, that he would come again, and receive his dear people unto himself; that where he is, there they may be also. The night before the precious Christ was put to death in the flesh, he said to his Father, "And now I am no more in the world, but these are in the world, and I come to thee." The two angels in white testified to the wondering disciples, that the Lord Jesus, the resurrected Man of the cross, was taken up from them into heaven, and that he should so come again in like manner as they had seen him go into heaven. Now all this divine testimony gives us the fullest assurance that our glorified Redeemer will come down from heaven the second time, not to bear our sins again in his sacred body on the cross, but having washed us from our sins in his own blood, he shall appear the second time without sin unto the full salvation of his people. That is, when he shall appear the second time unto them that look for him, all his saved people shall then be without sin, for he shall have saved them from their sins, as testified the angel before the birth of Jesus. As yet sinful in his mortal body of dying flesh, Paul exclaimed, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." For Jesus should deliver him from death. He therefore testified again, saying, "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? 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." (1 Cor. 15:51-57) This full victory thus given us shall be over both death and the grave, founded upon perfect justification from the law and freedom from sin; and God will crown us with this glorious victory through the righteous priesthood of our Lord Jesus Christ, who took away all our sins, and shall therefore make us free from corruption and mortality, and raise us up to the glorified state of immortality and eternal life, "an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ," his holy and obedient Son.

Now, therefore, all this acceptable spiritual sacrifice, with every qualification and consecration thereunto, as God's spiritual house and priestly family, is entirely through the Lord Jesus, our Brother, our Redeemer, our Resurrection, our Life, our Advocate, and our perfected and glorified High Priest, who through the eternal Spirit offered himself spotless and holy unto God for us. So, then, we have nothing that is holy, spiritual, acceptable and well-pleasing unto God, only that which God hath given unto us in his righteous Son. He is our wisdom and righteousness, sanctification and redemption, God having made him all this unto us; and it is of God, and according to his choice and predestination, that we are in Christ Jesus. As it is only because we are in him, and God hath made him all this unto us, that we live to God, love him and serve him, and worship him in spirit and truth. Even the power of faith, by which we believe, is the power of God in the resurrection of Christ, as Paul testifies, saying, "The eyes of your understanding being enlightened; that ye

may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places," etc. (Eph. 1:18-20) And so the faith by which we believe on the Lord Jesus Christ is the inwrought power of his resurrection from the dead, the power by which he now liveth unto God, and also liveth in us. Paul could therefore say, that he was both crucified with Christ, and quickened with him from the death unto sin, and that Christ lived in him, and the life he now lived in the flesh he lived by the faith of the Son of God. He affirms the same truth thus: "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; that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:4-7) All this glorious salvation is through Christ and with him; yea, he is salvation itself, salvation from sin and death, the last enemy. And all this rich mercy and great love of God to his people is for the glorious purpose, that in the coming ages, ages upon ages, he might manifest the exceeding riches of his grace in his loving kindness toward his people through their Anointed Saviour, as the name Christ Jesus means.

Now Paul, having thus shown the inseparable relation of faith to the resurrection-power of Christ and his life, then speaks of this faith in the risen Christ as the assurance and earnest of our resurrection in the life and holiness of Christ, saying, "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 arch-angel, 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 Thes. 4:14-18) These are truly words of divine comfort, supported by the infallible word of the Lord that cannot be broken, and made sure to us by the victory of our faith in Jesus, that he died and rose again, which we verily believe, because God has given us this power to believe on Christ. Our faith is the gift of God, and a fruit of the Spirit; therefore it is the witness of the Spirit in our hearts that we are born of God, and are in Christ Jesus his Son. The inspired word of the Lord Jesus is, that he himself shall descend from heaven, and then shall the dead in Christ rise first, and the living saints be changed in a moment, and all, thus redeemed, shall be caught up together to meet the Lord, who has thus come the second time without sin upon them unto their glorious salvation and full redemption, to receive them to himself, to ever be with him and behold his glory. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:4) There is divine positiveness and absolute certainty in all these truths, for they are the word of the Lord, and shall be fulfilled at the time appointed, just as he hath spoken, because his omnipotent power will perform all his promises to his people. This is the perfection of the priesthood of the holy Son of God for his people and in them.

"To all eternity our Priest
And King shall be adored;
Sinners from Satan's power released
Shall ever praise the Lord."

(Chapter twelve next month)

CIRCULAR LETTER

(1912)

(Prepared by Elder J. M. Fenton)

Circular Letter from the Delaware River Association to the churches composing the same.

Dearly Beloved in the Lord:

The subject under consideration will be Associations. The first appearance of such a body we find recorded in Hassell's Church History, mentioning the Philadelphia Association in 1707. The Kehukee Association was formed in 1765, with seven churches, and is still in existence. On page 662, Hassell's History, is recorded as follows: "Before these churches were organized into an associate body they held yearly meetings, wherein matters of consequence were discussed and determined." In their articles of faith the Kehukee Association says: "We believe that every church is independent in matters of discipline, and that associations, councils and conferences of several ministers or churches are not to impose on churches the keeping, holding or maintaining any principle or practice contrary to the churches judgement." "Much discussion arose as to the power of associations over churches, which resulted in an understanding to leave the churches their entire independence, and permitting the association (which is but a collection of churches) to act as an advisory council only." — Hassell's History, page 702.

Continuing, it further says: "Should the churches ever allow the associations, or any body of men formed by their combination to dictate to them against their consent, it has ever been held that their liberties in such case will have passed away, and they become no longer churches of Christ, but tools of tyrants." "A church of Christ has ever been considered, by genuine Baptists, the highest ecclesiastical power on earth." — Hassell's History, page 702. Thus is seen clearly set forth by the Lord's servants in their day where the association as a body composed of sev-

eral churches of the same faith and order were to occupy. We do not understand that the associations acting as an advisory council implied that their advice was to church or churches, but only to embrace associational relationship. Associations receive church letters and observe the writing of circular letters and corresponding letters; should it be expedient for the association to withdraw correspondence from any church or association, it does not imply that there is any barrier for the servants of God to labor among the Lord's people from whom the association has withdrawn correspondence. There is no headship to the church but Christ; he is "the head over all things to the church, which is his body." (Eph. 1:22, 23) We "grow up into him in all things, which is the head, even Christ." (Eph. 4:15) "Christ is the head of the church: and he is savior of the body." (Eph. 5:23) "And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell." (Col. 1:17-19) "And ye are complete in him, which is the head of all principality and power." (Col. 2:10)

It would seem that the apostle, by the guidance of the Holy Spirit, was instructing the church in all ages by the above Scripture, that we fall not away to seek instruction or guidance from any power, principality, assembly, council or body as over the church of our Lord and Savior Jesus Christ. This would not imply that any church would seek independence from other churches, for the love of God would constrain them to seek the love and fellowship of sister churches, and their advice and counsel if necessary. The assembling of yourselves together for the worship of God is by command of the apostle, and we desire to see the same observed. The assembly of the saints we believe has ever been observed since the Savior set up his kingdom in the earth, and all

that was necessary in the observance of that worship was given by our Lord and Savior and by his apostles in the New Testament. Therefore we regard the associations as a creation of the churches, and subject to the churches, and not the churches subject to the association.

S. H. Durand, Moderator
William Hobensack, Clerk

(By request we re-publish the above Circular Letter of the Delaware River Association of 1912. We feel that the Letter expresses what all orderly brethren believe and maintain, and what we have expressed many times both in speaking and writing. There is, however, one statement in the Letter which we feel was not fully expressed so as to leave their eventual meaning clearly stated. This is in regard to an association finding it expedient to withdraw correspondence from a church or association, not implying that there is a barrier for the servants of God to labor among the Lord's people from whom the association has withdrawn correspondence.

If it is meant that the servants of God should labor to have removed the cause for withdrawing fellowship, and consequently correspondence, we give our heartiest endorsement.

If it is meant that some breach of doctrine or order serious enough to withdraw correspondence, and yet the servants of God are to act among them as if nothing had disturbed the peace of the brethren, we cannot grasp the implication.

We believe that the first of what we have supposed above, was the intention of the brethren in the Letter; and we feel that their subsequent manner of dealing with actual cases qualified their statement.

We feel to make this comment lest we be thought to have overlooked a vital point of order. — J. D. W.)

Danville, Virginia November, 1959

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**IS IT TIME TO RENEW
YOUR SUBSCRIPTION?**

EDITORIAL

“Sir, we would see Jesus.”

(John 12:21)

At any time it is a miracle and a wonder that a man or woman wants to see Jesus. The miracle is not lessened, even if it is a Herod that has nothing in view but His crucifixion. The hiding of the things of God from the wise and prudent, has not removed the fact that Nebuchadnezzar recognized the Son of God; that the devil knew Him for who He was; that the Herod knew that here in this Man was one who would dethrone him. This recognition is condemnatory instead of evidence of acceptance in Him. Job long ago was in agreement that God gave and that He removed; the Saviour was pleased and gave thanks that His Father hid and revealed; we today, if blessed in the Truth; know that

God is Sovereign, whether it is manifest in speaking peace to us, or in keeping hid these things from those that know not God.

There has not been a day when Jesus was not precious to believers. It matters not the length of time between the creation of the world and His coming; it matters not how long the world was without the ceremonial law; it makes no difference how long the law was austere in its ruling, Jesus was ever the life and light of the people of God. In types and shadows and figures, we see Him appearing to His bewildered little ones with bread and water, shelter and protection, shade and shadow, and He fed them and watched out for them and shielded them as much before being known in the flesh as He did while known in it. Job recognized Him as being his living Head; Abraham saw His day and was glad; the Hebrew children had Him to hinder not the fire in burning the bonds from them and then had Him to protect them from the fire.

Today, our dear Redeemer, means as much to a poor sinner as in the days of long ago. I think that I see evidence that not so many find Him precious in this day, but even in that I may be mistaken. I am a poor judge of the other fellow's feelings. I readily agree that it seems a sad day for the church, and that the love of many is waxing cold, and that the Lord's people are bent on biting and devouring one another, but when I turn on them, I am astonished and ashamed that the searchlight of Truth keeps turning on me. Foolish man that I am, sometimes I get to thinking that I have been told to examine my brethren as to whether they are in the faith, and the light will not stay on them; it just keeps turning on me. And what does it reveal? It shows my faults, my defects, my shortcomings; it shows my need of Jesus, and it brings me to say, "Thou art the man." (2 Sam. 12:7) Finding myself out of the way so much of the time, even so much, that I am fearful to make a claim as to being a follower of Jesus, I am not able to con-

demn the other fellow, because I have made a profession and have not lived up to it; I have said that I loved the Lord, and have not proved it; I have expressed delight in the law of Christ, and talked right much of His commandments as being joyous, and I have not lived by them; I have made a promise to forsake all others, and I have courted the fickle world.

It does seem that few are interested anymore, but maybe they are, and maybe they are diamonds in the rough, still to be polished by the fire of the Spirit as made manifest in persecution. However it is, the churches are having right much ingathering in congregations. Perhaps the harvest is getting ripe; perhaps He is becoming more precious to the Lord's people. But to those that He has become precious to, I am sure that He is as precious to them as He was to the three thousand on the day of Pentecost; as to the many that often believed in the early church; as to the churches of a hundred years ago when they had a hundred members and now less than a dozen. In searching out the history of the churches of yesteryear, I find that in those days, many were lingering on the outside; today, the same conditions prevails.

This may be because that the Lord has been gracious to many and they have found other interests, but this is not borne out by the Bible. God does not surrender nor abdicate in favor of some creature. If we have within our grasp the power to overthrow the work of Jesus in our lives, wouldn't we have the power to dethrone God? If not, why? If the work of the Comforter is weak, in that He keeps at the children of God instead of **keeping them**, isn't it likely that the redemptive work of Jesus is as weakly as the keeping work of the Spirit? If not, why? If the Comforter, which is the Holy Ghost, begins a work, a good work, in the children of God, will He perform it to the day of Jesus Christ? If He does, then the work of Jesus in redeeming, and the work of God in electing, will be as good as the

work of keeping.

Every text in the Bible breathes Jesus. Every life that has graced the kingdom of heaven is a spirit filled and spirit kept life. Every man or woman that has been born again, is as desirous to see Jesus as were the Greeks that came up to the feast to worship. This is not a one sided desire. In the religious world there has always been two thoughts about Jesus. One was that He was an inferior product of the workings of Mary and God; the other that He was God manifest in the flesh. In the church of Jesus Christ there has been two thoughts that have raised their heads from time to time. They have been here in America; they are seen as far back as we have any authentic history of the church; they were expected and answered in the days of the apostles. So many people are trying to ride to glory on the coattails of Jesus. One person desires him so that they may trade their works to Him for His blessings; another class of nominal followers desire him that they may pursue living in ungodliness, thinking that being in grace gives an immunity from sin.

Jesus is precious to the believer. He desires to see Him, to hear Him, to believe Him, to see Him, to obey Him.

My God, the spring of all my joys,
The life of my delights;
The glory of my brightest days,
And comfort of my nights;

In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And thou my rising sun.

The opening heav'ns around me shine,
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers I am his.

And this showing of Himself at the lattice, this whispering the sweet words of saving grace, is enough. "I will arise and go to my Father" becomes the watchword of poverty stricken sinners; "have you seen Him whom my soul loves" becomes the plaintive cry of poor burdened mourners. Seeing Jesus as running a trading post, is not worthy for Christians to mention; beholding

Him as saying unto us, "That seeing you are now an object of my love, it is now permissible to continue in sin" is as much the language of Job's fellows as the other.

Devils may be satisfied to dwell in swine; gainsayers may love the flesh satisfying doctrine of being able to accept or reject; nominal believers may imbibe the atrocious doctrine that God is as well pleased with sin as righteousness, disobedience as obedience; the little children of God may get the mistaken idea that the religion of Jesus Christ is "so much work, so much pay"; being, poor and needy, we may, and doubtless we do, endeavor to swap our goodness to Jesus for His blessings, but, when the chains and fetters are all broken, and the tombs, which signify a place among the dead, are all removed, and the nakedness is covered with the robe of Jesus' weaving, there will be, there must be, a crying out (not to be tormented before the time comes, but) for the blessing before the angel left, the tarrying of the Saviour, the begging of God to send out thy light and thy truth (Gen. 32:26; John 4:40; Ps. 43:3).

"We would see Jesus," and we would sit at His feet; we will trust in the Lord, even though that trust looks like, to Ashdod and the Bildad, destruction; we will, when seeing Jesus, see a morning clear of all clouds, clear shining after rain, having no desire to offer our filthy works to God as a means of salvation, nor have a desire to walk in sin because of the fixedness of salvation. Seeing Jesus, we will be as ready to go forward in our duty as was He to go on to Jerusalem, even though it means death to us, as it did to Him; we will be as ready to meet and endure the bonds and afflictions that await us, as was Paul when he went to Jerusalem; we will count it a joy and blessing to pass under the rod, knowing that, as He learned obedience by the things He suffered, so will we likewise learn.

We would see that dear Man as wounded for our sins, and we would see Him as bearing in His dear body

the stripes by which we are healed. All other names have failed us; all other things that we have seen are passing away, but this One comes a little closer day by day; His presence disperses our gloom, his touch cures our sinsick soul, his look of tender compassion causes us to weep bitterly at our denial, our sin, our lack; his beckoning hand, the head lifted towards heaven, his eye fixed upon that city that is built four-square, carries with it such weight and such power, that our business lies ahead and forward and upward, and the one obsession of our soul is to see Jesus without any veil, without any tabernacle of clay between.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

The Corresponding Meeting of the Old School Baptists, held with the Church at Bethlehem, Prince William County, Virginia, August 12 and 14, 1858, to the Churches, Associations and other Meetings Corresponding with us, desire grace, mercy and peace.

Beloved Brethren: — We would in return for your epistles of love, write to you also concerning the **common salvation**. The particular point on which we would now address you, is the exhortation found in Heb. 12th, 28, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." In ver. 26 it is said, "Whose voice then shook the earth, but now he hath promised, saying yet once more I shake not the earth only, but also heaven." The expression, **Whose voice then shook the earth**, refers to the giving of the law from Sinai, of which was spoken ver. 18-21. The promise, **yet once more, I shake not the earth only but also heaven**, is taken from Haggai 2d., 6. It was spoken by the Prophet in connection with the promise that **the desire of all nations, the Mes-**

siah, should come to that second temple which the Jews were then building, as is seen by the context.

Hence it is manifest, that this **once more shaking not only the earth, but also heaven**, refers to the shaking the Jews out from their good land, and also the removing or rolling up the legal dispensation by the coming of the Messiah. Hence in ver. 27 we are told, "And this word yet once more signifieth the removing of those things that are made, that those things which cannot be shaken may remain." The Sinai covenant was the heaven, which overshadowed and bedewed national Israel with those temporal blessings by which they were preserved as a distinct nation until Shiloh came. They were made, not created, but made of that which already existed, as the shadow is made by the pre-existing substance. When the purpose for which they were made was accomplished, they were removed. Those things which cannot be shaken are what relate directly to Christ, his body, and his salvation. They **cannot be shaken**; first, because the covenant in which Christ was set up and the whole salvation of his body secured was from everlasting, and not like things made in time and for a time purpose. Secondly, the declaration of these things was by the absolute promise of God who cannot lie. Hence, the law, which was four hundred and thirty years after the promise made to Abraham could not disannul the promise. If the giving of the law could not make the promise of none effect, the removal of the legal dispensation could not shake it.

Wherefore we receiving a kingdom which cannot be moved, let us have grace, &c. This is the gospel kingdom, the kingdom of heaven; it is established by a covenant ordered in all things and sure; a covenant established upon better promises than was the Sinai covenant, therefore it cannot be moved.

A kingdom signifies the dominion of a king, as well as the territories over which he reigns. As to its territories, it embraces **the dominion and the great-**

ness of the kingdom under the whole heavens. Dan. 7th, 27. Its dominion is not an earthly reign; it is a heavenly kingdom and therefore a spiritual dominion. It is exercised all by and through Christ the Head and Husband of his church.

The heirs of this kingdom, by nature as the children of Adam, are born in bondage under the law and are under its curse as transgressors. But the Captain of their salvation, has by his death obtained for them a complete redemption, has taken the curse out of the way, and with it removed all evil as flowing from it. And the law itself is made to them a blessing in that by it, is the knowledge of sin, and by its application to them, their hearts are prepared to receive with joy the glad tidings of salvation.

Satan is said to be the prince of this world, and is an enemy; but he is conquered and his enmity made subservient to the people and church of Christ. As the shepherd makes use of dogs to collect the scattered sheep to keep them from wandering, to fold them, so the Lord makes Satan's malice work for good. If Satan assaults with his temptations, if his minions watch for the haltings of the children of God, to reproach them or try to entrap them, or if his ministers annoy them with their false systems of religion, these all tend to drive the sheep of Christ back to their pastures and their folds; they make the preached gospel, the society of the brethren, the blood of Christ, the throne of grace, and the mercy and grace of God to appear more precious to them. The world is an enemy; but it is also overcome and made to work for the good of Zion and her children. Its snares, its afflictions, vexations and cares, as well as its flatteries, have a similar effect upon the subjects of grace, as had the oppressions of Pharaoh upon Israel in Egypt. This made them willing to leave Egypt and go forth at God's bidding. So the people of God are made willing by various trials here, to leave the world and go to be with Christ.

The flesh with its deformity is an enemy. But as the curse upon the ground is a blessing to man in his present state, his eating his bread in the sweat of his face makes his bread sweet and his sleep refreshing. So when we have been laboring and groaning under the burden of our corruptions, how sweet and refreshing it is to be enabled by faith to feed upon the **shew bread** of the gospel, the flesh and blood of Christ, and to rest upon his atonement. Israel loathed the manna in the wilderness; (Num. 21st, 5) they did not labor to produce it. So probably we should esteem the preached gospel insipid, if we were not from time to time, made to feel the grievous burden of our corruptions. In like manner, "All things are yours, and ye are Christ's, and Christ is God's." (1 Cor. 3d, 21-23) "And all things work together for good to them that love God, to them who are the called according to his purpose." "We receiving a kingdom &c." How do we receive it? Said our Lord to his disciples, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." We receive it then as a free gift from our heavenly Father. We do not receive it, as we do natural things so as to have the possession of it, made manifest to our natural senses.

We have noticed that the kingdom is spiritual. Hence it is only by that faith which is the fruit of the spirit that we receive it. And it is only when faith is in exercise that we can realize the possession of it, and feel that **we are made kings and priests unto our God**. Hence says John, "This is the victory that overcometh the world, even your faith." (John 5th, 4) **Let us have grace**. What is grace? It signifies the bestowing of favor freely; it is therefore opposed to works by which favor is earned. When spoken of in reference to God and his people, it relates to the everlasting love of God to them in Christ Jesus, which led him to provide salvation, and everything pertaining to it with eternal glory for them of his own good pleasure. It is frequently used to denote particular

gifts, strength, consolation, light, &c., bestowed of God upon his people individually, in fitting them for particular stations, in guiding, upholding, comforting, and strengthening them, &c.

When spoken of as relating to us, it must mean the same principle of free favor, or of action as flowing from love, in distinction from acting or doing for reward. It is action produced by the love of God shed abroad in our hearts. The expression, **Let us have grace**, does not imply that we can of our own selves be influenced in our actions by love to God, for "We love him because he first loved us;" and it is only as he influences us by his love that we act from grace. Neither does it imply that we can command by prayer or otherwise the grace of God to be communicated to us at our pleasure. But if we are the subjects of God's grace, we have the principle of grace or love in our hearts; while we have the principle of works in our old man. Hence the importance of the exhortation **Let us have grace**, that is, let us be actuated by the principle of grace; let us act from love and not from the idea of reward. In other words, let us walk **after the spirit, and not after the flesh**.

"Whereby we may serve God acceptably." In vain would we expect to be accepted of God, if influenced in our religious service by an expectation of being rewarded for it. That service can alone be acceptable to God which proceeds from love to him; and which instead of being as something meriting reward is offered only in reliance on Christ's blood for its acceptance. **We having received a kingdom which cannot be moved**, every ground is cut off for offering that selfish service which looks for reward, or for supposing that God needs any of our poor services to enable him to extend or establish his kingdom, when it is already given and fixed immovable. **With reverence and godly fear**. A proper reverence for God; for his greatness, his majesty and holiness, will lead us to desire to do those things which he has commanded in his word;

and which he has made manifest to us as our duty and privilege to do, and will prevent us from offering to him any service, or performing any thing in his name, which he has not required us to do.

Godly fear will lead us in approaching God with any of our services to be jealous of ourselves, to feel our vileness in his sight, to mourn over the imperfection and pollutions of all we do, and to ask acceptance for them alone through the blood and righteousness of Christ. If at any time we receive evidence of acceptance in our services, it will lead us to esteem it rich grace and to praise God for it. We will also notice the following verse in its connection with the above. "For our God is a consuming fire." It has been supposed that this refers to God out of Christ. But however it may be with others, we worship not a God out of Christ. "He that is our God, is the God of salvation" (Psal. 13, 20) and therefore God in Christ. The **fire that devoureth before him** (Psal. 50, 3) but it consumed all the sacrifices offered on the altar of Israel, even consumed not only the sacrifices of Elijah, but the wood, the stones and the dust, and licked up the water. How then can any of our will-worship, any of our services not appointed of God, or not offered in Christ's name, or accepted through him, escape being burned up? Nothing that is not of God and therefore nothing that is not of faith can stand the test of his fire. **Let us, then brethren, have grace whereby we may serve God acceptably with reverence and godly fear**.

The letters from the churches and from the associations, speak more encouragingly than they have been wont to in years past, not that they speak of greater increase to their numbers, but they manifest a greater and more unshaken confidence in the Great Head of the church, in his power, wisdom, and faithfulness to sustain his churches and cause, and to control all the rage and arts of the enemies of truth, so as to make their devices all work for the good of his cause and people. We would feel

grateful for the epistles of love received, and for the appointment of messengers, to visit us by the associations in correspondence with us. Though we much regret that so few of them attended our meeting. Those who did visit us, cheered our hearts by their preaching and kindly interviews with us. Our meeting was harmonious, the preaching was clear and faithful.

Our next meeting is appointed to be held with Mount Zion Church, Loudoun County, Virginia, to commence on the Thursday before the 3d Lord's day in August, 1859. We entreat the associations and meetings in fellowship with us, to continue their expressions of love to us, by sending us their ministers and messengers, and we desire that the brethren appointed may be directed by the good providence of our God to meet with us.

S. Trott, Moderator
R. C. Leachman, Clerk

(Copied from the Signs of the Times of August 15, 1858.)

STAUNTON RIVER UNION MEETING

The Staunton River Union Meeting is appointed to be held with Union Church the first Sunday and Saturday before in November, 1959. The church is located on Highway 605, West of Gretna, Virginia. All lovers of the truth are invited to meet with us.

H. M. Mattox

IF GOD SHOULD ANSWER PRAYER

If God should answer my prayer,
And hear my feeble plea,
These are the things I would do —
The soul I'd like to be:

I would smile instead of frown,
And laugh when my heart breaks.
I would praise when praise is due,
And ne'er a friend forsake.

I'd see light when dark prevails;
The sun on a dark morn;
The rainbow in the storm sky;
The rose and not the thorn.

I would forgive frowns and smirks;
Speak soft at a proud word;

Show mercy to cruel ones,
Who would my spirit gird.

I'd see the inward beauty,
Though outwards hurt the eye
Of human, object or place
I chanced while passing by.

I'd ne'er envy prosp'rous friends
But show humility,
And count blessings one by one
That God has given me.

I'd fix hope on spirituals
And not on earthly gain,
And have a thankful heart, for
God sovereignly reigns.

I'd speak kind words to the lame;
Help the blind in light walk;
Lend my ears to a deafness,
And help the dumb to talk.

I'd give food where hunger lurks,
And warmth where cold doeth dwell;
Hope when hope has taken flight,
And calm a stormy swell.

I'd cleanse the soiled, right the wrong,
And heal the sick of mind;
Lift a burden from some soul,
And help him peace to find.

I would still the mournful sounds;
Bring laughter, joy and glee.
No sorrow, pain or sadness:
No cause for aduers'ty.

I'd love my neighbors, friend or foe,
And do a kindly deed
To help them in their despair,
Or comfort them in need.

But of all things I would be,
I fondly think of none
That could exceed my desire
To be God's little one.

For in myself I know that,
Like all the lowly worms,
From dust I came to this world:
To dust I shall return.

Mrs. Willie M. Ratliff,
Norfolk, Va.

OBITUARIES

DEACON WILLARD HORACE CONNER

Since my father's obituary was not prepared when he passed away about two years ago, I feel that I would like to write it.

Willard H. Conner was born July 25, 1898, to Joseph F. and Sarah C. Conner, of Pilot, Virginia; and died February 25, 1957. He is survived by his widow, Maude M. Conner, to

whom he was united in marriage in 1920; three children: Banks H., Roanoke, Va.; Mrs. Alfred L. Ratliff, Norfolk, Va.; and Mrs. S. W. Yates, Check, Va. Also by seven grandchildren, six sisters and three brothers.

My father united with the Head of the River Church, along with my mother, and they were baptized by Elder S. L. Moran. He was ordained a deacon and served faithfully until his death. He was a strong believer in a sovereign doctrine, and therefore loved the Primitive Baptists dearly; and was fed by their able ministers many times. He was not a man of many words, and told me often that he could not express his feelings as he desired, but the sweet expressions and tears of joy often showed his love of the truth.

I still remember the loving and beautiful tributes of Elders S. L. Moran, B. O. Thompson and J. P. Helms when they preached his funeral; and all the lovely flowers, and the kind friends and neighbors. Although we miss him more than words can express, we believe he is at rest with the God he loved so much; and it is our prayer that though we be wretched and undone sinners, we may someday dwell with Christ at home. Written by his daughter,

Willie Mae Ratliff

MRS. MABEL O. BOONE

Mrs. Mabel O. Boone died at her home in Simms, Texas, November 16, 1958. She was born November 7, 1881, in Alabama, the daughter of Mr. and Mrs. W. A. Johnson, and later moved with her parents to Texas.

In 1897 she was united in marriage to Jack Floyd, and to this union three children were born — one girl and two boys. Jack passed away October 2, 1948. In 1950 she married Mr. R. L. Boone.

Sister Boone was a member of the Primitive Baptist Church at Prospect; and she was laid to rest in the church cemetery called Old Union, to await the resurrection of the dead when the Lord comes again.

Written by her sister,
Mrs. Jesse H. Daniel

MYRTLE CUMMINS DUNCAN

Myrtle Cummins Duncan, the daughter of J. W. and Amelia Cummins, was born May 19, 1895, in Elgin, Oregon; and departed this life December 5, 1958.

She leaves to mourn her departure, her husband, Wilford Duncan, and one son, Wilford R. and wife and four grandchildren. Also the following brothers and sisters: Dee, of Roseburg, Oregon, and Orville, of Pendleton, Oregon; Elva Spikes, Audra Williams and Thelma

Sherwood, of Elgin, Oregon; Lela Lockheart, Oxford, Nova Scotia; Katherine Dickenson, Medford, Oregon. Two brothers preceded her in death: Brother Luther Cummins and Guy Cummins.

Having known this dear one for over fifty-two years, I feel that I should call her Sister, though her name is not on any church book; yet I feel confident it is written in the most sacred book, which is the Lamb's Book of Life. Her life was the life of a subject of grace; and she defended the doctrine of Salvation by Grace. She had a clear understanding of the Predestination of all things, and defended the Articles of Faith of the church where she attended all her life. We know that one is taught such a belief only by the power of Almighty God, and that He always leaves a finished work. So we would say to the bereaved ones, not to mourn her death as one who had no hope. We know that God knows best, and he has just called home another one of his jewels. May we be reconciled to His will in all things, and wait patiently for that appointed time when the dead in Christ shall arise; when all his chosen shall say, "Oh, death where is thy sting; Oh, grave where is thy victory."

Written by one who feels his inability; and if I write or speak comforting words, it is all by the power of a just and holy God.

Ernest J. Attebery
Hermiston, Oregon

BERTHA ALICE (CHAMBLISS) SNIDER

Sister Snider was born at Bentonville, Arkansas, August 1, 1884, and died at Okemah, Oklahoma, June 27, 1959; at the age of seventy-four years. She leaves to mourn their loss four daughters: Mrs. Bernice Perry, Odessa, Texas; Mrs. Thelma Gratton, Monahans, Texas; Mrs. Bonnie Mae Wilson, Medford, Oregon; and Mrs. Lorene Collins, Okemah, Oklahoma; one son: Joe Snider, Oklahoma City, Okla.; nine grandchildren and six great grandchildren; a host of friends and her brothers and sisters of the church. She was the widow of the late Elder W. P. Snider, who passed away in May, 1942; they were united in marriage November 15, 1903.

They united with the Shiloh Primitive Baptist Church, near St. Louis, Oklahoma, on Saturday before the 4th Sunday in August, 1904, and were baptized by the late Elder G. M. Snider. Her husband was ordained to the full work of the gospel ministry on August 21, 1909. After Pleasant Hope Church, at Dustin, Okla., was organized, Brother and Sister Snider moved their membership there, as their home was at Dustin; and both died members of that church.

We feel that a mother in Israel has been tak-

en from our midst to something better than the tongue of man can describe; eternal life with Him, which the Father promised before the world was. She now awaits His second coming, to come into that "Perfection" which all of His children shall come into at his appointed time.

She was kind and considerate, and spoke in a way easy to be understood; and was an example in the home, in the church, and unto the world. She was a strong believer in Salvation by Grace, and in the eternal decrees and purposes of God — "All things working together for good for them that love God." Her presence, council and encouragement will be missed by the unworthy writer. May the God of all grace, and the Father of mercy, comfort her family and her brethren and sisters; and reconcile each of us to His will.

Written at the request of her children, by her pastor.

(Elder) C. U. Landers

ALTA SMALLRIDGE JOHNSON

It has pleased our Heavenly Father to call another of his children home. Sister Alta Johnson was born in Putnam County, West Virginia, August 16, 1901; and departed this life April 4, 1959, making her stay on earth more than fifty-seven years. She was united in marriage to H. C. Johnson August 26, 1922; and to this union were born two sons: Lee Villard, of Huntington, W. Va., and William Willington, of Hurricane, W. Va.; and one daughter, Ina Elsie Thornton, of Milton, W. Va.; all of whom survive. She is survived also by one sister, Catha Bird; one half-sister, Lena Wood; one half-brother, Lonnie Smallridge, all of Hurricane; and seven grandchildren.

Sister Johnson united with the Harmony Primitive Baptist Church July 30, 1950, remaining a true and faithful member until she passed away. She had been in poor health for several years and suffered much, but bore her afflictions with patience, willing to submit to the will of God, whom she served. She attended her church meetings many times when she seemed to be in so much pain she could hardly sit up. It was a joy to her to entertain her brethren and sisters in her home.

Her funeral was conducted at the Mt. Moriah Baptist Church by Elders J. P. Helms, George L. Weaver, and her beloved pastor, Elder J. R. Lane. Her body was laid to rest in the Church cemetery to await the resurrection morning. We miss her very much, but feel that our loss is her eternal gain. Oh, may we be made submissive to the will of our Heavenly Father, who doeth all things well.

Written at the request of the church by her

daughter-in-law and niece,

Lilly Johnson and Mildred Stanley

MRS. ELLA E. NELSON

The following information for the obituary of Sister Nelson was written to Sister Jesse H. Daniel by her son, Garrett H. Nelson:

"It is of you who are members of my mother's church who were of great consolation to me at my mother's funeral. She loved nothing more here on earth than her church and the members of that church. You people made her last years happy indeed.

In answer to your letter I give you the following information: Mrs. Ella E. Nelson was born September 30, 1874, in the State of Georgia. She moved to Texas with her parents, Mr. and Mrs. J. B. Whitaker, when she was twelve years of age. They moved directly from Georgia to Hughes Springs. She was married to Henry D. Nelson on the 16th day of May, 1893. Following their marriage they lived at Hughes Springs until December 1918, at which time they moved to Linden in order that he might assume the duties of County Judge of Cass County on January 1, 1919. Henry D. Nelson died February 6, 1952. To the marriage of these parties there was born five children as follows: (1) Gladys, a daughter, who died at the age of eight; (2) Garrett Hobert, a son, who now resides at Lubbock, Texas; (3) Hubert Henry, a son, who died in infancy; (4) Lorene, a daughter, now the wife of J. A. Holder of 4114 Ascot Lane, Houston, Texas; (5) Henry Thomas, a son, who was killed in an automobile wreck in 1938 and left surviving him a widow and an infant daughter. The daughter is now Mrs. Lorene Stewart, 8601 Winkler Drive, Meadowbrook Apartment No. 4, Houston, Texas.

Her death occurred on the 30th day of May, 1959, at her home in Linden, Texas. She was buried in the family lot in Hughes Springs cemetery at which place her deceased husband and three deceased children are buried.

Yours very truly,
G. H. Nelson"

TONEY OWEN MINTER

It has pleased the Lord to call from our midst Deacon Toney Owen Minter. Brother Minter was born May 23, 1895, and departed this life March 30, 1959. He was the son of Deacon William Silas Minter and Maranda Coleman Minter. Brother Minter is survived by his wife, Sister Ruth Jennings Minter of the home in Salem, Virginia; one son, Walter Madison Minter, of Virginia Polytechnic Institute, Blacksburg, Virginia; two brothers, Ave-

rett Minter and Leonard Minter; and one sister, Mrs. Jettie Barbour.

Brother Minter was a member of Bellview Church in Roanoke County. Shortly after he united with this church, they saw in him the gift of a Deacon. This office he filled faithfully and well until his death. He was very firm in the doctrine of salvation by grace and grace alone. He loved the truth and loved the church. We bow in humble submission to the will of our Heavenly Father who works all things after the counsel of His own will.

We feel that Bellview Church together with the many friends and brethren and sisters of that community will miss the gift that we feel that the Lord bestowed upon him, but we feel our loss will be Brother Minter's eternal gain. Our hearts are filled with sadness as we look at his vacant seat that he so faithfully filled. May it be the Lord's will to reconcile his wife and son, together with us, and may he give us grace to keep us in the way that he would have us to go until that great day shall come, and then raise us and fashion us like his own glorious body where we shall praise him worlds without end.

BE IT RESOLVED, That a copy of this resolution be sent to the *Signs of the Times* for publication; and a copy be spread on the church book; and a copy sent to the family and one sent to the *Old Faith Contender* for publication.

Done by order of Bellview Church while in conference June 21, 1959.

Written by his bereaved pastor,
Elder Leonard J. Brammer

OCIE LEE SCOGGINS

"Sunset and evening star, and one clear call for me."

In the early morning hours of December 19, 1958, while the stars were yet in the sky, O. L. (Ocie) Scoggins heard "the one clear call" and quietly "put out to sea." So quietly did he go that his companion lying by his side heard not the least moan. It was his wish to go that way. The entire community was shocked when the word went out that Mr. Ocie had passed away in his sleep.

Ocie Lee Scoggins was born May 15, 1890, in the Rock Hill community (Texas), the son of Willie and Fanny Corley Scoggins. He was 68 years, 7 months and 4 days of age. He, with his parents, moved to the Pleasant Grove community where he lived until manhood.

He was married to Minnie Turner June 20, 1909; to this union 5 children were born, one son dying in infancy. He with his family moved to the Cana community (Texas) in 1915, where he was living at the time of his

death. He was a farmer by trade, working hard to provide for his family, taking pride in his work, and doing his work in a neat, orderly way — not only in his fields but around the house. I have heard the remark "Mr. Ocie could keep house as good as any woman." He was a member of the Cana School Board for a number of years and worked diligently for the up-building of the school and community.

Mr. Ocie never united with any church but was a firm believer in the doctrine of salvation by grace; and his talk and many good deeds were proof of his convictions. He was a regular attendant at Hopewell and Cana churches. It was with his untiring help that the little church at Cana was repaired making it possible to have meeting there. Just recently he made arrangements to have preaching in a dear old sister's home, making it possible for her to hear the preaching she was longing to hear, since she had not been able to attend meetings for sometime. He and his good wife were never too busy to visit the sick and afflicted, especially the aged. The writer was a recipient of their many visits, and kind words spoken in trials we have passed through.

He will be greatly missed not only by his family but by the little church at Cana, where he always went early to make the building ready for services.

Having left the evidence of a hope in the glorious resurrection, we can say to the bereaved, Take comfort; and can say:

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting,
Calmly say, 'Thy will be done.'

By thy hands the boon was given,
Thou hast taken but thine own;
Lord of earth and God of heaven,
Evermore 'thy will be done.'"

He leaves to mourn his passing his widow and two sons: Valton and W. B. Scoggins, of Dallas, Texas; two daughters: Mrs. Frankie Taylor, Dallas, and Mrs. Beryl Freeman, Kilgore, Texas; three brothers: Elbert and Odis, Quitman, Texas, and Adrian, of Denison, Texas; two sisters: Mrs. Myrtle Pittman, Quitman, Texas, and Mrs. Missy Kramp, of California; also eight grandchildren and four great grandchildren, and a host of other relatives and friends.

He was laid to rest at Hopewell Church amid a large concourse of sorrowing relatives and friends; the beautiful mound of flowers speaking the high esteem in which he was held. Elder W. W. Taylor, of Dallas, spoke beautiful words of comfort to the bereaved.

His friend,

Mrs. Nevie Thompson

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 127

DANVILLE, VA., DECEMBER, 1959

NO. 12

R. F. D. 2,
Burlington, N. C.

New Church, Va.

Signs of the Times:

I would like for this to be published in the Signs of the Times. I visited in the home our dear Sister Walker shortly after our association, and she told me that as she lay on her bed, she was thinking about our association and all the brethren, and desiring to be with them, these words came to her forcibly and she had her daughter to write them for her.

She is afflicted and in bed most of the time. She is a lovely sister, and would be glad to see any of her brethren. Hope some of them will have a mind to visit her. She lives in Greensboro, near Guilford Dairy on Howard Street.

(Elder) J. Harvey Smith

BENEDICTION

We are gathered around the stand,
Soon to take the parting hand;
'Twas so sweet to mingle here,
And the parting brings a tear.

We may meet on earth no more,
But hope to meet on Canaan's shore.
Some of us will pass away,
As have those we miss today.

Soon the earth will melt like snow,
And the sun will cease to glow:
Moon and stars go out of sight,
For we will not need their light.

Lord prepare us for that day
When all things shall pass away.
May we all then be found
Safely on God's holy ground.

Now the parting time has come:
Gently Shepherd lead us home
To that bright celestial shore,
Where we'll meet to part no more.

Mrs. Evelyn Walker
Greensboro, N. C.

Elder and Sister Spangler,
Dear Ones:

Have been thinking of you dear people so much, so thought I would write a few lines. You have been on our minds and in our hearts more than you know. Do hope that you and dear Sister Mildred are both feeling better by now.

We were up to Welsh Tract Sunday, and heard Elder Griffin there, and at London Tract in the afternoon. I never heard him speak sweeter than he did in the afternoon. It was wonderful — the truth in its fullness and beauty, if I know the truth.

I find myself so much of the time, asking myself, Why? Why have I been so greatly blessed to have the joy of being among the dearest people on earth to me? There could not be anyone who deserves it less. Oh how unworthy I feel: it almost makes me tremble. Sometimes I look at the brethren and sisters, and see in them so much more than I can in myself, that I fear to call them brother or sister. My greatest desire is to walk before my brethren (if I am one of them) in a manner that will be becoming as a sister in the church; that I may never do or say anything that might reflect on the church. Even so, I more greatly desire to walk before my God, who has so richly blessed me with his great love, to have tasted that the Lord is gracious, and to have an ear to hear his precious truth; and to know that he is the great Deliverer.

But for the merciful grace of God, who knows all things, I would still be struggling along, trying to do all I could of my own works to inherit eternal salvation. For, as you know, I traveled in this way for a long time, close to thirty

years. I thought at that time I was doing great things for the Lord; but, Oh, I was so blind. I didn't know then that there was nothing I could do, but that Jesus had done it all for his people. He paid all the debt of his people with his spilled blood on Calvary, once and for all: a precious Redeemer, so good, so kind, so mighty and merciful, — a loving Saviour. There doesn't seem to be enough words to express all that's in my heart tonight, as I write of the wonderful love of so great and powerful a God that I hope I love. He has been so good to me and mine.

There is one thing for sure, my hope (even though it sometimes gets small) rests in this same God that I have been talking about in my feeble way. The Word of God is such a precious thing that I fear to try to speak of His great name; but, (I believe this with all my heart) if I am not embraced in His love, and if He has not provided for me in His eternal kingdom, (a kingdom not made by earthly hands) then I am lost forever. Because: There is nothing in my hand to bring; simply to the cross I cling; naked to the fountain fly: save me Saviour, or I die.

I had intended to write only a few lines, and here I have lost tract of time. I seemed to have a mind to write of these things that are precious to me. May it be of the Lord. We will be glad to see you again. Good night, and best regards.

Evelyn Davis

R. F. D. 4,
Fayetteville, Tenn.

Dear Editors:

It has been a long time since I tried to write a few lines, though many times I have desired to write, yet feeling so unworthy, I put it off, saying, Some other time. I remember that not long after I was given a home with these people whom I believe are the true people of God, I attempted to answer a let-

ter I had received from a dear Elder in California, I felt that he had forgotten more about these precious truths than I ever knew, and I said, "Lord what can I write that will be of any comfort to him." It seemed I heard a voice say to comfort others with the same comfort wherewith you yourself have been comforted. Then I thought of the words, "Without me ye can do nothing." and, "I can do all things through him that strengtheneth me."

We have just had another session of the Flint River Association. The three days were wonderful: surely it pleased the giver of all good to make his face to shine upon his servants who came many miles to be with us, for they so wonderfully preached Christ crucified, the way, the truth, and the life. I will not take the space to name each one, but perhaps someone else will write and give more information concerning the meeting. I wasn't really able to go each day, yet I begged the Lord for strength, and on Sunday I hardly felt my aches and pains which linger in my body each day; and it seemed that each word spoken was to the glory of God, and to the comfort of his people, causing tears of joy to flow down the cheeks of many.

Sometimes I can say that I know my Redeemer lives; but it does not last. Then I am in the dark and feel that he would not notice a poor, undeserving wretch like me. It will be thirty-eight years this December since I was led into the water and buried beneath the flowing waves. I was so happy, and I then felt my troubles were over, but soon found out differently. I think that is why His little children love to sing, "Mixtures of Joys and Sorrows." If we never had a cloudy day, we would not enjoy the sunshine so much. So when the Sun of Righteousness appears we have nothing to fear, for we feel that underneath are the everlasting arms.

All the years I have spent in suffering caused by ill health, and the loss of my dear ones, I still say, His loving kindness, O how great. I have been blessed beyond my expectation many times, and

feel that it was all by the hand of the true and living God, who knows our every need, and said that he would not leave nor forsake us. His promises stand sure, having this seal, The Lord knoweth them that are his. I hope I have a little place with them.

To all that attended our association, both elders and other dear ones, we were glad to see you, and would ask to be remembered in your prayers. May God bless the editors in their work that is food and comfort to all who have the pleasure of reading the Signs. My eyes are so weak sometimes that often it is days before I can get all of my paper read, but it affords me much joy when I read. A poor sinner saved by God's free grace, if at all.

(Miss) Willie Sisco

THE PRIESTHOOD OF THE SON OF GOD

(By Elder David Bartley)

CHAPTER TWELVE

THE GLORIFIED SAINTS

THE LORD will be glorified in all his saints, and he is the glory of all his saints. God will fulfill to his Son the prayer that they may be with him where he is, and behold his glory that the Father gave him. This shall be fulfilled in heaven, when his saints shall appear with him in glory. Before the death, burial, and resurrection of the holy Redeemer, John said of him, "For the Son of Man is not yet glorified." When his hour was come, he earnestly prayed to his Father, saying, "Glorify thy Son." So it behooved him to suffer and die, that he might enter into his glory. This was unto the end that his people, thus redeemed and saved from sin and death, might be glorified in him. Therefore, as it was with their Forerunner into glory, so also is it with them; and they must first be raised from the dead before they shall be glorified. They must follow their Master, who is the way, and be made like him. "Remember that Jesus

Christ of the seed of David was raised from the dead. . . It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him," wrote Paul to Timothy. The suffering and dying with Christ, then, are absolutely necessary to our living and reigning with him. Of this Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. . . Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." (Romans 6) Just so shall it be with all who are planted together with him in the likeness of his death, which was unto sin in the body of his flesh; for they shall be raised up out of death in their bodies in the likeness of his resurrection, which was in his buried body, "of the seed of David;" and death shall have no more dominion over them, but they shall live unto God. "Neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection." (Luke 20) This is word of Christ himself, and thus it shall be, as he taught. To be the perfected children of God, then, we must be the children and subjects of the resurrection from the dead. It was by the resurrection from the dead that the Son of David was "declared to be the Son of God with power, according to the Spirit of holiness," said Paul. To John on Patmos the Son of God in his glory said, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1:18) He has the power, therefore, to raise the dead; and he says of every one that the Father gave him, and that believeth on him, "and I will raise him up at the last day." For it was not possible that he should be holden of death, said Peter; so neither is it possible for one of his brethern to be holden of it. If it

were possible, then his priesthood would not be perfect, but would fall, and all would be lost, for death and the grave would have the victory.

But the word and power of the Lord says, "I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes." (Hos. 13:14) "The Ancient of days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed a kingdom." (Dan. 7:22) "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power." (Psalms 145:10, 11)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Romans 8:18-21) When the Lord by his inspired servants said, "shall be," it must be. We have seen that the sons of God shall be manifested in the resurrection from the dead. We shall then bear the image of the heavenly Man, the Son of God, and be like him. "If any man be in Christ, he is a new creature." Yet he is a man in the flesh, and is now unwillingly subject to vanity, but in hope of deliverance from the bondage of corruption, this body of death, into the glorious liberty of the children of God. This shall be blessedly realized when, "Death is swallowed up in victory," and "mortality is swallowed up of life;" and then the kingdom and dominion "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

The saints are now in the kingdom of grace, and in a militant state, in which they are called to "endure a great fight of afflictions," and to "sow in tears." Therefore, while in the mortal

body, they are not at home, being absent from their ascended and glorified Lord and High Priest, whose coming again according to his promise, they now await. Nor shall their waiting and watching for his coming disappoint them. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." (Heb 10:35-37) "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) "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 even to subdue all things unto himself." (Phil. 3:20, 21) Our confidence is in him who is thus able. We confidently look for him to come again, and when he comes, he shall perfect us in his own image. O glorious change in us! How unutterable the beauty, glory and rapture, when our now vile body shall be fashioned in the likeness of his own spiritual, immortal and glorious body! Then, transporting assurance, the bodies of the countless millions of the redeemed saints shall all be thus glorious! O that will be holy, lovely, blissful HEAVEN! O we shall all then behold with transports of love and joy our First-born Brother from the dead, our everliving and adored High Priest, who perfected us through his infinite sufferings in our flesh, and has thus made us an holy priesthood unto his and our Father and God! Our loving and altogether lovely Redeemer, when he shall present his sanctified bride to himself a glorious church, holy and without blemish, and shall present all his innumerable company of glorified brethren to his Father, saying, "Behold I and the children which God hath given me," will then be blessedly satisfied, and God will be well pleas-

ed for the righteousness' sake of his glorious Son. And this will be the fullness of the all spiritual blessings in heavenly places in Christ with which the God and Father of our Lord Jesus Christ blessed his saints according to his choice of them before the world was. His election and predestination thus gloriously consummated in them, they, though once so sinful and sorrowful on earth, shall be holy and without blame before him in love. "Then shall the King say unto them on the right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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 said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." (Rev. 19:5-9)

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12, 13) "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasures of his goodness, and the work of faith with power: 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." (2 Thes. 1)

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." (Rev. 5:9-12)

"Come, thou long expected Jesus!
Born to set thy people free;
From our fears and sins release us,
Let us find our rest in thee:
Israel's strength and consolation,
Hope of all the saints thou art;
Dear Desire of every nation, —
Joy of every longing heart.

Born thy people to deliver;
Born a child, and yet a King;
Born to reign in us forever,
Now thy gracious kingdom bring:
By thine own eternal Spirit,
Rule in our hearts alone;
By thine all sufficient merit,
Raise us to thy glorious throne."

Hymn 324, Beebe's Col.

"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 set before us; which hope we have as an anchor of the soul, both sure and stedfast, 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 Melchisedec." (Heb. 6:17-20) The hope of all the saints is anchored in Christ, the Rock that was

smitten for us; and he who is our hope, the hope of eternal life, is now in the presence of God for us. All whose forerunner unto the Father our highly exalted Prophet and Priest and king is shall as surely follow him through the veil of flesh, and be with him in the eternal glory of the Father, as that the Lord hath said of him, "Sit thou at my right hand, until I make thine enemies thy footstool."

This, O people of the living God, is the perfect work of the meek and lowly King of saints, who reigns in righteousness, and whose arm of power rules for him; and by him grace reigns through righteousness unto eternal life over all the children that God gave him, perfecting holiness in them. The enraptured John said, "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." (Rev. 6:2) Through this crowned Son of the Highest, that loved us, we are more than conquerors in all the conflicts which lie between the cross of suffering unto death and the crown of life that fadeth not away. Again, when the time of the end was shown to John, he says, "And I saw heaven opened, and behold a white horse: and he that sat on him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns: and he had a name written, that no man knew, but he himself. And he was clothed in a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." (Rev. 19:11-14) This shows the victorious and glorious reign of the crowned King in Zion; and that all his redeemed and conquered subjects shall be purified and made white, and blessedly follow him as soldiers of the Cross, the glorious heavenly army, so great that no man can number the ten thousand times ten thousand, and thousands of thousands. "And they sang the song

of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." (Rev. 15:3, 4)

Now, all this forbids the thought that this glorified Son of man, the crowned King of heaven and omnipotent Conqueror, either tries or strives to save and reign over his called and chosen people, or to make his foes his footstool; for the Most High proclaimed of him ages ago, that, "He shall not fail nor be discouraged." Even in his humiliation in the flesh, the irresistible power of the then uncrowned King was triumphantly manifested in all his word and work; for all to whom he spoke were subdued into submission, whether winds and plagues, madness and death, men or devils. At his voice or touch, the most loathsome and fatal contagion and disease vanished, and all sins were forgiven; yea, ghastly death fled at his approach and command, and legions of devils must go at his word. And shall it now be thought that, crowned upon the throne of universal dominion as he is, he has not sufficient power and grace to successfully and lovingly reign in his militant kingdom of grace, and in the hearts of his quickened and called people? This would be a reflection and reproach upon him, and an impeachment of both his wisdom and power. From his resurrection in triumph over his last enemy, and coronation upon the throne of God on high, the word of his Almighty Father to him is being unfailingly verified, saying, "Thy people shall be willing in the day of thy power."

We do well to remember, and let it humble and hush us, that the little line of finite or human judgement is infinitely too short to measure and judge the purpose and counsel, way and work of the Lord on high, whose arm rules for him. For his eternal purpose and

the counsel of his will cannot possibly be turned aside, frustrated or fail in anything or the smallest measure; for there is no disappointment with the unchangeable Lord God omnipotent. Moses was inspired to declare that the Lord rideth upon the heavens in the help of his people, and in his excellency on the sky. In this humble tribute of praise to the Anointed of God, the Man whom he made strong for himself, the clear and strong divine testimonies presented have shown us the glorious perfection and sufficiency of his mediatorial work and reign, as the absolutely successful Prophet and Priest and King, ordained of God before the world was, sent forth in the fullness of the time to do his righteous Father's perfect will, and invested with the fullness of the Godhead, though a sinless and perfect man in the flesh. Therefore, all that God appointed and sent his Son to do, with all things he has declared and written concerning the sinful and lost people of his new and everlasting covenant, shall absolutely be accomplished in them, because the omnipotent word of the Lord hath spoken it. With him there is not the shadow of a turn or change; neither is it possible for a fortuitous or uncertain event to arise in all the Lord's unlimited dominion to disturb his counsel and purpose, or surprise and disappoint him.

In these pages, devoted to the Priesthood of the Christ of God, it is important to say, the present life and state is fully shown in the Scriptures to be divinely appointed and designed as a preparatory place, and that the God and Saviour of his people, who knew all their sins and weakness, backslidings and failures, has an infinitely wise and merciful purpose towards them in it all, to successfully teach and convert and save them in these very things as needful truths and lessons of wisdom, which they could learn in no other way. Therefore to his dear people the Lord says, "Behold, I have refined thee, but not with silver: I have chosen thee in the furnace of affliction." (Isa. 48:10) This is the way, then, that he is forming his

people and preparing them for himself, that they should show forth his praise. Not perfectly now in the flesh, certainly, for none perfectly glorify him now; but when he has refined them through the fires and floods, and shall bring them forth as the pure gold, then shall they show forth his praise and his power to save, and shall be to the Lord an holy priesthood, and perfectly glorify him in their body and spirit. His people and children need not flatter themselves, therefore, that they can raise themselves up out of the furnace of affliction by any power or goodness that they possess, do and try as best they may; for the Lord has chosen his people and refines them in this hot furnace. So the man that lives so much to his satisfaction that he escapes the afflictions in the trying furnace does not prove that the Lord has chosen him at all. Such an one was the self-boasting worshipper who went up in the temple to pray; but the lowly man who asked for mercy was certainly in the furnace.

The Lord again says, "For then will I turn to the people a pure language, that they may call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my supplicants, even the daughter of my dispersed shall bring mine offering. . . I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. . . Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgements, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." (Zep. 3) This is like the word of Christ, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed

are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:3-6) The Lord also says, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? . . . But he chasteneth us for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. 12:5-11) It is in this way that the Lord prepares and leads his priestly people to approach unto his presence and worship him. And so in all the way that he dealeth with them, as well in his providence as in his grace, he is sifting them as wheat, and purifying them as silver and gold in the furnace, that they should show forth his praise. Of the coming and work of Christ Jesus the Saviour it is written: "But 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 fuller's 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." (Mal. 3:2, 3)

The Lord is now upon his mediatorial throne, the Prince and Saviour, and he is thus successfully performing his work of purifying the sons of Levi, the priestly family, in his own sure and good way; but not the way they would choose, for it is as silver and gold in the heated furnace, that melts the hard metals and consumes the baser part, the alloy and dross, the legal trust and fleshly confidence; that they may bring to the Lord the acceptable sacrifice of a broken and contrite spirit, an humble trust and hope in Jesus the only Saviour

of sinners. And as thus sifted and humbled, they come unto God by faith in his dear and holy Son, and plead his sacrifice and only righteousness, and God pardons and accepts and blesses them in his righteous Son, who is their salvation and holiness and life.

This is the good work of righteousness that our Saviour has begun in his people, and he will righteously and graciously perform it unto the perfect day; and in such a holy way and so glorifying to God that they shall be saved from themselves and their own way, so that they shall know and confess, with Jonah, "Salvation is of the Lord," and shall offer the true prayer that Jesus taught: "For thine is the kingdom, and the power, and the glory, forever. Amen." To thus save us from all that we need to be delivered from is not a light or easy work, for it is so difficult, owing to the innate and deep seated maladies of corrupted and self-reliant man, that none but our all-sufficient High Priest, who has all power in heaven and all power on earth, can save us from our sins and from ourselves, and prepare us and enable us to offer unto God an offering in righteousness, and worship him in spirit and in truth and in the beauty of holiness. Jesus only can save; and thus he is saving and will save his people from their sins. Not the least of our sins, that he shall save us from, is self-righteousness, self-sufficiency, self-dependence, and self-trust. A no less physician than Jesus, who had all wisdom, all grace and all power, so that he could save the raving Gadarene from himself, could have cured Peter of his strong and ruling passion of self-dependence, and it almost took his life away to save him; yet the gentle and lamb-like Jesus applied the bitter remedy, by letting Satan catch him in his snare, to shake him up and sift him, and Peter was effectually saved and taught to have no confidence in the flesh. "Wherefore he is able also to save them to the uttermost that came unto God by him, seeing he ever liveth to make intercession for them." And thus he interceded for his

apostle Peter, before he let Satan have him, that his faith should not fail. Christ our High Priest, as the Son over his own house and brethren, is faithful to God who glorified him to be made an High Priest after the power of an endless life. The power and virtue of Christ's life and holiness will, therefore, take away from his sinful people all their sinful maladies of every sort, and they shall be purified unto salvation and made acceptable unto God. This work of saving his people from their sins is being performed in them, and the Lord who begun it in them will complete it.

It should not be thought, therefore, that because the Lord's quickened people so often come short in outward or manifest gospel obedience, he is frustrated, hindered, or in the least disappointed; for he sees and knows it all, and will as surely accomplish his wise design to the glory of God and the effectual salvation of all his *s t r a y i n g* sheep and backsliding children, as in the awful fall of Peter, the prodigal son, or the great trial of Job. Let us not think for a moment that the Saviour of sinners is either wishing or trying to accomplish something for his people, or with and by them, but meets with sad failures and disappointments; for the adorable and perfect Saviour, whose arm rules for him, is not trying any experiments with his people, as many doctors do with their *w o r s t* patients, to see whether this or that will succeed and cure the patient. The world of religion, indeed, *s a v o r s* very strongly of this mere experimenting; and many sincere and zealous souls show that they believe that the glorious King of Zion is likewise experimenting and trying to accomplish much more than he succeeds in having done, and so there is failure with him as there is with man.

That we may have a far more exalted view than this of the reigning Son of God and his power to save, let us hear faithful Paul, who says, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justi-

fied by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God *t h r o u g h* our Lord Jesus Christ, by whom we have now received the atonement." (Rom. 5:8-11) This gives us the absolute assurance of full and blessed salvation from sin and death for all whom God loved and for whom Christ died. The apostle then goes on to say, "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." (Verse 17) Not only saved from wrath through Christ, and blessedly reconciled to God, but shall reign in eternal life as kings and priests through Christ and by him. This is divinely blessed to sinners and glorious to Christ. Now, let us notice also in what way Christ thus effectually saves us; that is, by the abundance of grace and the gift of righteousness. Then, "Not by works of righteousness *w h i c h* we have done, but according to his mercy he saved us." Paul then says, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." (Verse 19) Not by the obedience of many may they be made righteous; for the word declares of all the sons of Adam that there is not one righteous. "Shall many be made righteous." This is as positive and sure as that the Son of God as a man was righteously obedient. His infinite merit in his holy obedience shall absolutely make all his people and brethren the very righteousness of God in Christ. There is no power in the universe that can possibly hinder or prevent this perfect holiness of the countless many to whom God imputes the righteousness of Christ. The Immortal Son of man sits a King upon his holy throne; yea, King of kings, and in power and glory reigns as the Prince and Saviour.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the

Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed him."

(Concluded next month)

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zech. 13:8, 9)

I heard a young preacher use this text as a foundation for his sermon, and I could see that, if he was a God-called servant, he has a lot of fire to pass through, if he is to be used for the comfort of the saints, and God's glory. He said that in the division of 1832, one side went so far from the truth in absolute predestination that they went into Fatalism, and fell into the ditch on one side; and the other side went so far into Armenianism they fell into the ditch on the other side, — that these are the two parts that shall be cut off and die: that they were children of God, and that this was not eternal death, but death to joys of fellowship with the church and the saints; they were disobedient ones. Then he had a lot to say about the third part, but did not explain where they were to be found.

I have read a lot, and heard many of God's people talk of this division, but I have never heard of but two sides in this split: one side being those who stood firm on the principles on which the church was constituted. They did not go aside — did not depart from the old principles, but contended for the faith once delivered unto the saints, and the order handed down through the ages by the apostles. The other side departed from the faith and order, and completely lost their identity as the church, and has never regained it.

These being only two parts, where are we to find the third part? Let's trace back and see if we can find it. It seems plain to me that the two parts that are cut off, are not included in the covenant of grace; for they shall be cut off and die. They are not brought through the fire — which is positive proof. The third part, those brought through the fire, are tried and refined, and made pure, the dross being consumed; and they are able to say, "The Lord is my God." The other parts could not say this.

Mr. Smart, a Strict Baptist preacher in England, preached from this text in 1868, and said: "The profane world, and the professing world, so living and so dying, will find what an awful thing it is to die in their sins, and to be cast into the lake of fire where their worm dieth not, and the fire (the wrath of God due to sins) shall never be quenched; but the third part, His sons and daughters, loved and chosen from all eternity in Christ, separated for His own use and purpose, these He has promised, and evidences more or less to their souls, that they will be brought through the fire."

This profane world is those wicked ones who make no profession of religion, and the professing world are those who are religious in their own strength, with no thought of God's work in the heart, nor giving him any praise.

Mr. Smart also said, "For the most part, God's people in this world are poor people. What does worldly prosperity do? A man's riches are the very backbone of pride. Perhaps nothing makes a man proud and self-conceited sooner than wealth; and this brings more dross, and calls for more furnace. It is our work to collect this pride and rubbish; and God by his wisdom, for our sin and folly, sees fit to put us into another furnace."

I have seen this pride growing for several years — the more wealth, the more pride, and departure from the old paths. Many years ago our people were generally poor, and plain, more friendly

and spiritual. Love was more in evidence; and not having much of the world's goods to occupy their minds, they talked more about the Lord and his goodness to unworthy sinners.

Now a few words about God's sovereignty. There are people who declare they believe in salvation by grace, but if brought to the test, they do not know what salvation nor grace means. So it is with many who declare they believe in God's sovereignty: they deny God's purpose for the things he has made. What kind of a God is one who made the world and all in it, but has no purpose in and for them? He made all things, even the wicked for the day of evil, and pronounced all things good, — good for the purpose for which they were made. What purpose did he have for the wicked: for the serpent in the garden of Eden? It is needful that offences must come, but woe to that man by whom they come. He said the wicked are His rod to chastise his people.

Many people cannot see the difference in Absolute Predestination and Fatalism. They are in no way related; there is as much difference between them as there is between predestination and armenianism. Predestination and sovereignty are the same, as I see it, and influences all our life. If he was not a God of purpose, and all his works are for our good, how could we trust him? There is much said about time salvation; and it has been said that God's people everywhere are turning from the old "can't help it doctrine", and turning to the doctrine that **we can do** through the Spirit: If we obey God and work out our own salvation, we get the blessing stored in Christ for us; but if we disobey, we fail to get them — we are paid for our obedience. It seems from the way some people talk, they can do anything through the Spirit **anytime they choose**: If true, **THEY HAVE TO CALL** upon the Spirit.

There is no chance in the matter. Our "time salvation" is in His hands; and the "conditions" by which we get the blessings are in His hands, and He, and

He alone, works those conditions so that we receive the blessings intended for us. Not one is wasted, and not one is additionally supplied for the "over-obedient" ones. He has not left anything for us to do in our own strength; he has not said it is up to us to work out our own salvation. If left to us, what kind of salvation would we work out? Why, just like Adam and Cain! When left to our own strength, we begin to wander away, not knowing where we are going; and get farther away until the Good Shepherd of our souls comes and brings us back in the way.

Dear ones, I know by experience that it is not in me to walk in obedience, only as led by Him who rules all things according to his pleasure. Man's work is no good to the hungry soul. Our hope is in his sovereign power and rule; and it is the only doctrine that comforts His little people, and gives Him all the praise and glory.

George W. Jackson,
East Point, Georgia

CIRCULAR LETTER

The Lexington-Roxbury Association now in session with the Olive and Hurley Church, held at the meeting house at Holcottsville, N. Y., Wednesday and Thursday, September 23 and 24, 1959, sends love, fellowship and greetings to the several churches and associations with which we correspond:

In reading in the volume of the book, we find these words, "In this was manifested the love of God toward us." (1 John 4:9) As we dwell upon the words, "Manifested love of God towards us," the thought is in the word "Manifested." Let us dwell there for a time, as the word "Manifested" abides with us; as it is made known, perceived, revealed.

The Word says, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." "Whosoever abideth in him sinneth not;" "Here-

by perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." "Whosoever believeth that Jesus is the Christ is born of God, and everyone that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments." "And hereby we know that he abideth in us, by the Spirit which he hath given us." Then we say again, "In this was manifested the love of God toward us, because God sent his only begotten Son into the world, that we might live through him."

Is it manifested? Surely, for the Word continues to say: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Is it manifested?

Let us continue. "No man hath seen God at any time; if we love one another, God dwelleth in us; and love is perfected in us. Hereby know we that we dwell in him and he is in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father hath sent the Son to be the Saviour of the world." "We love him because he first loved us." Is it manifested? This is no new thing to you, beloved!

The Word says, "This is he that came by water and blood, even Jesus Christ; not by water only but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

In John's Gospel, the word says, "I am the way, the truth and the life." Jesus says, "No man cometh unto the Father but by me. If ye had known me, ye should have known the Father also." Is it manifested?

Surely it is; and you, dearly beloved brethren, know these things. Now Jesus further says, "I will not leave you comfortless; I will come to you." "If you ask anything" (and I repeat here again) "If ye shall ask anything in my name, I will do it." "If ye love me keep my commandments; and I will pray the Fa-

ther and he shall give you another Comforter, that he may abide with you forever."

Brethren, is it manifested? Truly such love the Father has overwhelms us — such is the manifested love of God toward us. Now it continues to say, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Now one of the twelve apostles, Judas, is speaking (not Iscariot), and saith unto Jesus, "Lord, how is it that thou wilt manifest thyself to us and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him; and we will come to him, and make our abode with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being present with you; but the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Behold what manner of love God has manifested towards us!

God has manifested life in the creature. In the gospel of Mark 4:22, it says, "There is nothing hid that shall not be manifested." He manifests forth his glory, and that in the Son, in that, "He was manifested to take away our sins." (1 John 3:5)

Now Jesus was manifested when he said, "I am the bread of life"; when he said, "I am the light of the world"; "I am the door"; "I am the good shepherd"; and when he said, "I am the resurrection and the life." What love then is so great, brethren? Is it manifested to you; to us?

Now James says, "Do not err, my beloved brethren: every good gift and ev-

ery perfect gift, is from above, and cometh down from the Father of Lights, with whom there is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethern, let every man be swift to hear, slow to speak, slow to wrath."

Brethren, we close with some words of Peter: "The Lord is not slack concerning his promises." "The day of the Lord will come as a thief in the night." "Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your steadfastness. But grow in grace, and the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."

(Written by Deacon E. K. Adsit)

REMEMBERS OUR VISIT

2713 White Oak Drive,
Houston 7, Texas

Dear Brother and Sister Wood:

It has been in my mind to write you ever since you were in our midst in February, but directly you were gone, even though I did try, our heart overflowed with such fullness that our effort of expression seemed so inadequate. Then, as days passed, the trials and cares of this life, the doubtings and misgivings of our poor heart, while not blotting out the savor of your gracious visit with us, did weigh us down 'till we have deferred until this present time to communicate our thoughts and love to you in some measure.

We are humbly persuaded that the

gracious and alwise, ever to be adored Lord God of Israel, who has led his people all the days of their lives, did direct, uphold and bring you His anointed servants to us at this certain time — his appointed time — filled with the very meat he himself alone provided and laid up in store to be dispensed to each and every little child of grace when he sees their needs. When we poor mortals are given to behold in the minutest measure His wonderous power and perfection made manifest in those things that concern depraved, poluted, sinful man, we can but be astonished, and stand in awe before such a longsuffering and beneficent Holy Redeemer; and are brought to say with Paul, "We are bound to thank God always for you."

The God of all grace who never forgets to be gracious, has promised (and cannot lie) to be with us always even to the end of the world. Yet how prone we are to forget; how dim our hope becomes; how darkened our hearts in unbelief like sheep gone astray, 'till He comes in his own time and manner, to raise us up and strengthen those he loves. And when the Holy Messenger comes in these times of love, though we stagger as drunken men and the needy and lame are ready to be turned out of the way, we are renewed as the eagle, and are carried on wings of love to lofty heights of praise and adoration to his Holy Name.

As said above, the savor of your visit, embellished with the goodness and severity of the gospel of our Lord and Saviour Jesus Christ, still lingers in our hearts. I think there is not a time when the little body of members of Shepherd Fold meet but some gracious word you spoke while here, is remembered and spoken of, either to instruct, reprove, or to comfort and stir up our pure minds to remember His word, and try to thank him who doeth all things well.

May God bless you both, and keep you as watchmen upon the walls of Zion, to edify, reprove, admonish and instruct; and give you grace to strengthen the weak, comfort the poor, and defend

His cause, who is the foundation and the author and finisher of our faith, is my desire to pray. When at the throne of grace, remember this chief of sinners in hope of mercy.

Mrs. Buena V. Wright

325 West Missouri St.
El Paso, Texas

Dear Brother Spangler:

I realize I have long neglected writing to many of those whom I esteem so highly in fellowship and love of and for the things pertaining to our Heavenly Father's house. We still enjoy reading after those we believe to be fellow travelers, whether they ever again read any of my puny efforts at expressing my feelings.

There are many I am sure who occasionally think of us in a kindly and perhaps a sympathetic way, and wonder as to our physical welfare as well as of our spiritual state. It is mostly for this reason I now take time to write a short letter. On June 1st of this year my wife was operated on for cancer of the breast. It was necessary for the doctors to remove the entire left breast. She has made a remarkable recovery and the doctors assure us that we have nothing to worry about so far as recurrence of the cancer is concerned. She has been dismissed already, but, of course, she will have to be checked on once a year for five or six years yet. It was only last year that I had a cancer removed from my mouth. I have been back for observation and check-ups several times and so far the doctors have detected no evidence of return of the malignancy.

In it all GOD has been most merciful and kind to us. Our blessings far outnumber our trials. Please pass this information on through the Signs of The Times.

Unworthily yours,
Hubert T. Faulk

R.F.D. 3,
Minco, Oklahoma

Dear Brethren:

I hope I am a brother through the grace and mercy of God, if not then I have no hope at all. My inquiry concerning my subscribing to the Signs of the Times brought me great joy. And the writings of Elder David Bartley brought me great joy; as did all the rest too. I never heard the Priesthood of the Son of God preached or explained so divinely. It was just what I was hungering for. I believe my inquiry was timed by our merciful God that I might have that explained.

Enclosed is \$5.00 for two year subscription to the Signs.

In bonds of hope,
G. B. Loyd

CORRECTION

In the November Issue it was stated that the STAUNTON RIVER UNION meeting would be held with Union Church, on Highway 605, West of Gretna, Virginia, the first Sunday in November. The time of this meeting is the fifth Sunday in November instead of the first Sunday. We regret the error.

We would remind the brethren that they should send in their notices at least five or six weeks before publication date, in order that we may have opportunity to proof-read all copy before printing. — J. D. W.

CONTRIBUTORS TO THE INDIGENT FUND

(To October 1st)

Bobby Snider, Va.....	\$5.00
Jim Carter, N. C.....	5.00
Mrs. Isaac L. Kip, N. J.....	1.00
Harry T. Vories, Cal.....	5.00
M. T. Smith, N. C.....	3.00
Eliza Turner, Va.....	1.00

In addition to the above, we have received the sum of \$1,000.00 which was bequeathed to the *Signs of the Times* by Mrs. Ellen Beebe, of New York.

Danville, Virginia December, 1959

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SIGNS OF THE TIMES, INC.

Route 5, Box 332F

Danville, Va.

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?

CLOSE OF ANOTHER VOLUME

As we come to the close of another volume (No. 127) of the Signs of the Times, we have been reflecting upon the grace of God that has sustained its publication these many years.

Brought forth of necessity, in the wisdom and purpose of God, the Signs of the Times made its first appearance November 28, 1832. This was just two months after the meeting held at Black Rock Church in Maryland, known as the Baptist Convention, which produced the Black Rock Address. The first issue of the Signs of the Times gave an account of this meeting, and published the Address. This served to show that the brethren of the Old School were fully aware of the innovations which had come among the Baptists, and that the time was come when they could no longer be identified with those who held

such innovations.

As to the name Old School, a footnote to the Address states as follows: "In reference to the epithet 'Old School', which we have used as a discriminating term, we beg leave to say that we were led to adopt it from its having been applied to us by others; and that in our use of it, we have reference to the school of Christ, in distinction from all other schools which have sprung up since the apostles' days."

The first paragraph of the Address reads as follows: "It constitutes a new era in the history of the Baptists, when those who would follow the Lord fully, and who therefore manifest a solicitude to be, in all things pertaining to religion, conformed to the Pattern showed in the Mount, are, by Baptists, charged with antinomianism, inertness, stupidity, etc., for refusing to go beyond the word of God. But such is the case with us."

Included in the second paragraph is the following: "For it is a well known fact that it was in ages past a uniform and distinguishing trait in the character of the Baptists, that they required a Thus saith the Lord, that is: direct authority from the word of God for the order and practices, as well as the doctrine, they receive in religion."

Those who are familiar with the Address (and all Baptist ought to be) will know the several vital points which separated one from the other in the division; and will know that the Signs of the Times had the support and recommendation of the brethren of the Black Rock meeting. The Proposals published in the first issue of the Signs (and re-published many times since), gave a summary of the doctrine believed by the Baptists who had not been carried away with new things; and which the Baptists of the Old School, and the Signs of the Times, would maintain.

Thus was the name of Old School Baptists applied to those who stood firm upon Bible doctrine; and thus the Signs

of the Times had its beginning. The doctrinal sentiments of the Signs of the Times is identical with the Old School Baptist doctrine; and the Old School Baptist doctrine is Bible doctrine. Some have departed from this Bible doctrine over the years, and have advocated things entirely foreign to the declarations of the Old School. Some, finding the bed too short to stretch upon, and the covering narrower than they could wrap themselves in: attempted a reforming to suit their own particular sentiments. This, of course, was away from the Old School. It behooves each one, therefore, to examine himself whether he is in the faith.

These are some of our thoughts as the 127th volume comes to a close. And we would have all to know that the present editors, and all connected with the publication of the Signs, stand firmly on the original principle on which the paper was founded; and endeavor to publish that which is God honouring, contending for the faith once delivered to the saints, knowing that these things are comforting and edifying to the redeemed family of God.

We humbly acknowledge our entire dependence upon our God; and pray, according to his will, that we may be sustained in the work, and that the Signs may continue in the hands of those who shall follow, in the same blessed truth.

The brethren in all parts of the country have supported the Signs by their subscriptions and contributions; and their continued support is necessary. New subscribers are necessary to fill the ranks of those who have finished their course in this world; and we appreciate the fact that many of our brethren in the ministry make mention of the Signs to their congregations, and often send in new subscriptions and renewals. These things, together with the writings of the brethren, help to make our labors easier; and we desire the brethren and friends to continue their support.

We trust we each have the same spirit

that caused Samuel to set up a stone, calling it Ebenezer; and saying, "Hitherto hath the Lord helped us."

J. D. W.

EDITORIAL

"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." Philippians 2:12-13

Paul, a prisoner in Rome, is writing to his beloved brethren at Philippi, who had sent Epaphroditus with such help and comfort that they knew their beloved Paul needed in his afflictions. Such kind thoughtfulness by his brethren caused his cup to overflow, which made him to say, "But I have all and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God."

For Epaphroditus the journey had been long and hazardous; Paul tells us that he had been sick nigh unto death, but he says, "God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." The letter is addressed to the saints which are at Philippi with the bishops (or elders) and deacons, to men and women who had been taught and baptized by the Holy Spirit into one body and had been all made to drink into one spirit, and who had openly testified of the Spirit's work done in them by freely submitting to the ordinance of believer's baptism. Being buried in a watery grave and being raised from that burial, they had begun a new life of fellowship one with another and with their Lord Jesus Christ their Redeemer.

They could set to their seal that God is true, that His Word, confirmed in them by the Holy Ghost, was the Word of life. Paul had, while with them, (perhaps ten years before,) witnessed how

they fashioned not their conversation according to the former lusts in which by nature, as individuals, they had lived in disobedience, but now as a body fitly framed together, they had obeyed from the heart that form of doctrine which was delivered unto them.

We say as individuals they were by nature children of wrath and had lived in disobedience, led captive by the Devil at his will. Paul had witnessed these things for himself, had been blessed with a vision of a man of Macedonia saying unto him, "Come over into Macedonia and help us," and there Lydia and her household believed and were baptized and there he cast out the unclean spirit from the damsel and there also the jailor and those that were his, were converted and were baptized.

No wonder that Paul loved them dearly, and could say, "I thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you, will perform it until the day of Jesus Christ." Thus he had first hand knowledge of their obedience while he was with them, and now no doubt the visit of Epaphroditus was also to inform Paul of their condition as a church and of the existing problems that the church had to face.

Now to come to our subject which begins with the word "Wherefore," i.e. on which account, from the preceding testimony of what Christ had done, Philipians 2:5-8, not on account of your constant obedience, for that would be looking the wrong way, but on account of what he had said in the previous verses of this Glorious Person Jesus, at whose name every knee should bow, and every tongue confess that He is Lord, to the glory of God the Father.

In the preceding Scripture, nothing is said about the devil's terrible effort to destroy Him, or of the apostate Jews whose wicked hands crucified Him, but

what Paul would set before them and us, is His willingly submitting to a life of reproach and an ignominious death, even the death of the cross. How well those words we often sing fit Him,

"Led as a lamb to meet the sword,
He bowed beneath the stroke.
Not one revengeful angry word
The dear Redeemer spoke.

O may His meekness be my guide,
The pattern I pursue;
How can I bear revenge or pride,
With Jesus in my view?"

He would have them whom he called "my beloved," (knowing that they had put off the old man with his deeds) to put on the new man, and be like-minded with Him whom God had highly exalted and given Him a name which is above every name; that they, with this mind in them, the mind of Christ, would willingly present their bodies a living sacrifice, which would be a painful sacrifice to the flesh, yet it became them on account of what their Lord had done for them.

In reading the Epistles we find few churches that stood as high in obedience to the Word as this church did. The Galatians were turned away from the truth they had received, by Judaizing preachers. Paul told them "a little leaven leaveth the whole lump," and he said, "I stand in doubt of you." The Corinthians also were reprov'd sharply by Paul in I Corinthians, chapter 5 and 6 for their disobedience in not holding forth the Word of life in their walk and conversation. Practical godliness finds much consolation in what Christ did and said, and gets comfort and satisfaction in the love that abounds among the brethren through the fellowship of the Spirit, which is love shed abroad in the hearts of believers by the Holy Spirit which is given unto them. It is this divine love that enables brethren that comprise the church of God, to put on "bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another, if any man have a quarrel

against any: even as Christ forgave you, so also do ye. Colossians 3:12-13.

This salvation then that is under consideration is the salvation of the church at Philippi, a church that was alive and walking in the doctrine and order it had received. Such a church, following the instruction of their beloved Paul, doing all things without murmurings and disputings, were blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shone as lights in the world.

Paul said, "Work out your own salvation." No man or body of men could do it for them, nor could they do that in their own strength, any more than Paul could remove his thorn in the flesh. There was only one way this work could successfully be done, it must have fear and trembling accompany it from start to finish, and not just one member to possess these two requisites, but the church as a body, and until that is so, the church should wait, wait on the Lord.

What fearfulness and trembling, with prayer, fasting and supplication there is in a church who has walked in obedience to the Word of life, and now finds itself up against problems that CONCERN THEM. How good it is that God's people have the testimony of God's Word today. Isaiah 30:20-21 says, "And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a Word behind thee, saying, this is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." This fear in our text is not a slavish fear, but it is a loving regard to what God has spoken, it accompanies faith. "Faith without works is dead." James 2:26, yet faith is not moved BY FEAR but it moves WITH FEAR. Paul tells us "By faith Noah, being warned of God of things not seen as yet, moved WITH fear." Brethren who watched over each other for each other's welfare,

like the Philippians, were faithfully warned to "beware of dogs, beware of EVIL WORKERS, beware of the concision," who would entangle them again with the yoke of bondage. Such admonition would make them desire to be prayerful and watchful, and whatever came up they would meet it with fear and trembling, endeavouring to keep the unity of the Spirit in the bond of peace. O, "How good and how pleasant it is for brethren to dwell together in unity." Remembering our first love, what a delightful place was God's house, the place where His honor dwelleth. We lived for our meetings and it was our highest joy when our brethren came to our home and we were favoured with heavenly things as the subject of our conversation, "On the wings of His love, we were carried above all sin and temptation and pain." Like the wild beasts that the Lord brought into the Ark, we were a living testimony to what our Lord had done. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them." It was wonderful to be seen that those creatures, who by nature would destroy each other, could come under such a spell and dwell together. It is just as wonderful today. The word Gospel in Old English was God's spell, yet when the wild beasts turned their backs on the battered Ark, their own nature became uppermost again. This should be something for all of us to remember, while here in this world. This orderly church had more than a spell, they had love, the love of God, shed abroad in their hearts, they had drunk into one Spirit, been baptized by one Spirit into one body. If Christ dwells in us, the body is dead because of sin. After our first love we were shown that we still had a body of death, which we carried about with us and which hindered and damped our joy, and we learned what Paul said, "That in me (that is, in my flesh) dwelleth no good thing."

Fear of oneself, with a consciousness of past follies, will make a person ap-

proach a problem with meekness, "considering thyself, lest thou also be tempted." We have to face things as they are, and whatever cross lies at our door, it cometh from the Lord. We wonder why things are as they are many times, but we believe there is a needs be, the error of brethren at Corinth and Galatia brought forth epistles that are the Word of God to us, Jesus said "It must needs be that offences come, but woe to that man by whom the offence cometh!"

Consider the strange way that Paul was moved to go to Philippi, and the things that took place there, show us how true it is that "His purpose will ripen fast, unfolding every hour." Paul and Silas did not need that certain damsel, who was possessed with a demon, advertising that they were servants of the most high God, and so he commanded the unclean spirit to come out of her. This enraged the men who owned her and used her for gain, who went and accused Paul and Silas before the magistrates, who rent off their clothes and commanded to beat them. If they had told them that they were Romans they would not have touched them, but that was not God's will, for there were prisoners and a jailer in God's purpose, so Paul and Silas had to go to jail and have their feet made fast in the stocks. Everything seemed against them but God was for them, "And at midnight (the darkest part of the night) Paul and Silas prayed and sang praises unto God: and the prisoners heard them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." The jailer would have killed himself, "but Paul cried out with a loud voice, saying, do thyself no harm: for we are all here." He knew if the prisoners escaped, his own life was forfeited, and he probably felt that a public death awaited him for sleeping at his post. The earthquake was sent, not so much to liberate the captives, as to liberate the jailer from his former life. God had a purpose of mercy in it all,

how mysterious are His judgments and His ways past finding out. The jailer, having as much to praise God for as Paul and Silas had, and as we all have, could, in gratitude to God, wash the stripes of His servants. Paul and Silas would feel it was worth all their stripes and suffering as they saw it was God who was working in them, both to will and to do of His good pleasure. We have spoken of the wild beasts turning their backs on the battered Ark. Not a few have through the flesh turned their backs on Christ and His Word. There were those of the Corinthian church who would be rulers rather than be ruled by His Word. Paul says in I Corinthians 4:7-8, "For who maketh thee to differ from another? and what hast thou that thou didst not receive, now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you."

We go back to Psalm 2. and there we may think that those kings and rulers were of the world! but would the Spirit tell the wicked that know Him not to "Kiss the Son?" Let us read that portion. "Be wise NOW therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord WITH FEAR and rejoice WITH TREMBLING. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him."

We know the Lord is able to abase the proud and it is a mercy to be brought low.

"He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide."

God worketh in all who are brought low, and when the eye of faith seeth Him we can say truly "I abhor myself in dust and ashes." Such a view of God by faith gives us also a sight of ourselves, so that we loathe ourselves, without this

self-loathing we cannot be His disciples. Such humbling experiences make us kiss the Son and we find the words of forgiveness are the kisses of His mouth. If a brother be overtaken in a fault, there is a way for those who are spiritual to first lay his case before the Lord, and by fasting and confession of our own short-comings open a spiritual approach for him to confess his sins before his God. Love will not let such an one go, any more than a person will let his hand be taken off without much effort to save it. There is a wilful sin, Hebrews 10:25, winked at by some, and not considered as serious as it really is by others, forsaking the assembling of ourselves together. A dear brother got cold and indifferent to the cause of truth and stayed home. The brethren missed him, they were very concerned about him, for they loved him, they prayed for him, more, they went out of their way to visit him, often going after meeting and telling him who was there and that brethren had missed him. God also took a hand. One day, in his business, he spoke unkindly to a person under him, when a large piece of masonry fell off a tall building and dropped beside him. He thought, "why didn't God cut me down as a cumberer of the ground? Their concern and God's mercy were all of one lump, and he was back in his place with fear and trembling that was also theirs.

This world is very alluring, have we not feared it will swallow us up like it did Korah, Dathan and Abiram? Numbers 16:1-34. The Word is sufficient for the man of God that he be thoroughly furnished unto every good work. Let us not love in word only but in deed and in truth. Can we stoop down sufficiently to wash another's feet? Our Lord washed ours if we came rightly into His house. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not great-

er than His Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." Many things are done unwittingly, affairs that are the church's business should be left to that church to work out. Where there is trouble in a natural family it is very wrong for any member of that family to peddle their trouble abroad, how much more it becomes an offense to spread church troubles from place to place. A church that obeys the Word of truth will not do that, and it will reprove its members that are found doing so. The Word of truth is very emphatic. "Thou shalt not go up and down as a talebearer among thy people." Leviticus 19:16. "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Proverbs 26:20.

What excellent admonitions there are in the Scriptures for the man of God, to encourage God's humble poor, as a body, to work out their own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

REMARKS ON MATT. XVIII 10

"Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Although we have on a former occasion expressed such views as we had on this text, yet at the request of brother Elias Newkirk, we will offer a few remarks further on the subject.

An ambitious spirit, unbecoming the followers of the meek and lowly Lamb of God, had been detected in the disciples, in agitating the question of their comparative greatness, and as they could not settle the matter to their mutual satisfaction, they appealed to our Lord for a decision; whereupon Jesus

called a little child unto him, and set him in the midst of them, and said, "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In this connection our Lord gave them such instructions and rules for their social government as should always be applicable to his church and people throughout all time. We shall not attempt in this article to comment on all the rules of order enjoined upon the members of the church of Christ in this chapter, but dwell particularly on what we understand to be embraced in the text proposed for consideration. In doing which we will call attention to the solemn admonition given to all the disciples, to **take heed** that they despise not one of these little ones. The command to take heed implies that through inattention, thoughtlessness, or without direct design, the error against which they are warned may be committed even by Christians. Care, and close and constant attention, is required, that the little ones be not overlooked, or their place and importance in the house or kingdom of God be not underrated. Aspirants for distinguishing positions will be apt to bring themselves into notice; but those who are more diffident and childlike may, unless great heed be taken, be overlooked, neglected or forgotten, or they may come to be regarded as of less importance in the church of God.

Two causes may tend to this result. First, the humble and childlike humility of the little ones make them unassuming and retiring; for they feel themselves to be less than the least of all the saints, and willing to be servants or door-keepers, and to let others whom they esteem better than themselves occupy more conspicuous or exalted places, and, secondly, the fleshly pride and vanity which is too frequently betrayed, unless closely watched and promptly checked, will predominate, as in the example presented in the first verse of this chapter, and in its ascendancy tempt us either to think more highly of ourselves than

we ought, or be attracted by the splendid appearance of some others, so that the humble, quiet, childlike little ones fail to be appreciated. Where the little ones are wantonly thrust aside, and that which is lame is turned out of the way, by the arrogance or wantonness of any one, God will avenge the oppressed; but wo to him by whom the offence cometh.

But while Christians are here in the flesh, the utmost vigilance is required to watch over our prejudices and partialities, lest, even undesignedly, we despise one of these little ones. It is not enough that we may say we have not wounded the feelings, disturbed the peace, or disregarded the expressed wishes of such. It may well be presumed that many a wound has been keenly felt in the heart of an humble child of God which has festered, unseen by any eye but that which watches over these little ones, causing grief untold, and perhaps unutterable, leading the wounded child to reason thus: O that I were worthy of the esteem of those whom I so dearly love, but while they show strong appreciation of the society, the gifts, or the conversation of others who are so far my superiors, they treat me, as I deserve, as though they have little or no confidence in me. We are commanded to be kindly affectioned one towards another, and to be especially careful in regard to those who are weak and tender; what care should we take lest we despise one of these little ones.

But, Who are these little ones? All who enter into the kingdom of our Lord Jesus Christ. This truth is not only declared by our Lord in the third verse of this chapter, but it is fully implied in his declaration to Nicodemus. (John iii. 3, 5.) "Except a man be born again he cannot see the kingdom of God;" and, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." All who are born again, of incorruptible seed, by the word of God, which liveth and abideth forever, become "new born babes." — 1 Peter i. 23, and ii. 2., and in that birth not only

are they manifested as children, but as very little children. Whatever may be their age in the flesh, or whatever may be their capacity, strength, physical or mental, if they are born again, that which is born of the Spirit is spirit, and among the fruits of that spirit will be found childlike humility; like little children, very small, they are dependent, reliant, and desire the sincere milk of the word that they may grow **thereby**. No other growth is compatible with their heavenly birth.

All who enter the kingdom of our God must enter as little children, and the more they learn, experience or know of God and of spiritual things, the smaller they will feel themselves to be, and the smaller they are in their own esteem, the higher they will stand in the estimation of their brethren. When Christians become vain in their imaginations, heady and high-minded, God will provide a way to humble them. They become sensitive, and if their importance is not acknowledged, they are mortified and offended. A gospel course, in such cases, will be very apt to offend them. But wo unto him who shall offend one of these little ones which believe in Jesus. "It were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea."

As a consideration calculated to impress the solemn admonition more deeply on the minds of the disciples, Jesus added the following emphatic declaration: "For I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The words **their angels** are the same in signification as **their spirits**. For spirits, when spoken of in distinction from the bodies, are called angels, as in the case of Peter when he had been delivered from prison, he came to the house of Mary, and knocked for admittance. When the damsel affirmed that Peter was at the gate, they thinking it impossible that he could be there in his body, concluded that it was his angel, or spirit, or ghost. In the same manner

the word was used by the Sadducees in denying the resurrection of the dead, &c.

God's presence is heaven to all who are born of him, and although our bodies are dead because of sin, the spirit within us, which is born of the Spirit of God, is life, because of righteousness, and although flesh and blood cannot inherit the kingdom of God, yet we worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. "In heaven," in the spiritual presence of God, the spirit, or angel, of the child of God is in communion with God, in his presence, enjoying his presence, and behold his face, for he reveals himself unto them as he does not to the world. No man hath seen the Father at any time, but the Father reveals his face to the faith of his elect, and every one that hath seen the Son hath seen the Father also; but not with their mortal eyes or natural perceptions. Only to their faith, spirit or angels, is he revealed. Always when in heaven, or in a heavenly frame, they behold his face, and derive all their consolation from his presence, in which they have fullness of joy, and at his right hand they have pleasure forevermore.

Seeing then that these little ones which believe in Jesus are in spirit held in communion with the God and Father of our Lord Jesus Christ, how presumptuously wicked for us to despise or offend them. God will avenge them, as his own elect who cry unto him day and night, and they shall certainly triumph over all their enemies.

(Editorial by Elder Gilbert Beebe, February 1, 1868.)

OBITUARIES

MISS IDA MARIE HICKMAN

Miss Marie Hickman answered the call of her Heavenly Father and departed this life on September 26, 1959, in Buckeystown, Maryland, where she made her home with friends.

She was the daughter of the late Thomas and Ida Hickman; and is survived by two

nephews: Thomas and William Hickman. She never united with the church but was a firm believer in the faith and doctrine of the Old School Baptists; and was faithful in her attendance when her health permitted.

The beautiful floral emblems and those assembled to pay their last tribute, showed their love and devotion toward a very dear and loving person.

Funeral services were conducted September 29, 1959, by Elder John D. Wood from the Hylton Funeral Home, in Barnesville, Maryland; and she was laid to rest in Bealesville Cemetery.

“Death is no more a frightful foe;
Since I with Christ shall reign,
With joy I leave this world of woe:
For me to die is gain.

To darkness, doubts, and fears adieu,
Adieu, thou world so vain!

Then shall I know no more of you:
For me to die is gain.

Fain would my raptured soul depart,
No longer here remain,

But dwell, dear Jesus, where thou art:
For me to die is gain.”

Written by a friend,
Janet Hawling

T. O. CARTER

Brother Thomas O. Carter was born October 28, 1873, and died December 8, 1958. He was married to Lucy Trent on December 26, 1906.

He spent a long, useful life near Reidsville, North Carolina. He was a farmer, and was a man with a friendly disposition and had good neighbors and friends, as was shown in his last years of feebleness, and in his funeral service and the floral offerings.

He died at the home of his and Lucy's good friends and was well taken care of in his last days. They left a good home on the farm with everything plentiful and pleasant for them both, but after his wife's death (in 1958), he remarked that he did not want to live there anymore. He leaves one sister, one brother and a number of nieces and nephews.

He joined Reidsville Primitive Baptist Church on August 26, 1956, and was baptized on October 28, 1956 by Elder John W. Gilliam, the pastor being out of the State at that time. No one doubted his firm belief in Salvation by Grace.

Brother Carter's funeral was conducted by Elders Spangler and Gilliam at Wilkerson's Funeral Home, and burial was at Trent's Cemetery near by Reidsville. The Reidsville Church feels that the lives of Brother and Sister Car-

ter stand as a memorial to them.

Read and approved by the Reidsville Church Sept. 12, 1959.

Written by,
Mrs. Kate Mitchell, Church Clerk

ROBERTA PAGE OAKLEY

Sister Oakley was born July 13, 1900, departed this life June 21, 1959, making her stay on earth 58 years, 11 months and eight days. She was married to Claude S. Oakley on January 1, 1919, and leaves to mourn her death her husband; one son, James Oakley of Sutherland, Virginia; three daughters, Mrs. Earl Heath, Hampton, Virginia; Mrs. Floyd Burton, Burlington, N. C.; and Mrs. Melvin Page of Route #2, Elon College, N. C.; one brother, Roy Page, Route #2, Burlington, N. C.; one sister, Mrs. Ira Stanfield, Route #3, Burlington, N. C.; two half-brothers, A. A. and H. C. Page, Route #2, Burlington, N. C.; ten grandchildren and a host of other relatives and many friends.

Sister Oakley united with the church at Bush Arbor on the second Saturday in May, 1949 and was baptized the following Sunday, and lived a most useful and faithful member, always attending her church meeting as long as she was able.

Sister Oakley was sick for several months, suffering much pain in her body. She often said that her sufferings were not to be compared to that of her Lord and Saviour, Jesus Christ, for poor lost sinners as she had felt to be. She was made reconciled to God's will to be done, stating that she didn't dread death, but was ready to depart to be with her Lord.

Her funeral was conducted by Elders Harvey Smith, Earnest Oakley, and W. C. King. Her body was laid to rest at Bush Arbor Cemetery, awaiting the coming of our Lord and Saviour Jesus Christ, who shall call the sleeping dead to arise from the silent tomb to be made like unto His glorious body, where sickness, suffering, death, and separation will be no more.

FIRST, BE IT RESOLVED, That the church at Bush Arbor bow in humble submission to the will of God who does all things right and makes no mistakes, and that our deepest sympathy be extended to Brother Oakley, her faithful and loving husband, and to each of the children who so loyally and lovingly administered to her every need. May they find the grace of God sufficient for them in the days to come, ever looking to God for comfort and strength.

SECOND, That a copy of this resolution be sent to the bereaved family; a copy to be spread upon our church records; and a copy be sent the *Signs of the Times* for publication.

Done by order of Bush Arbor Church at her regular conference meeting October 10, 1959.

W. C. King, Moderator
J. D. Simmons, Clerk

ELDER CHARLEY HOSTON EVANS

Elder Charley Hoston Evans was born May 29, 1892, in Elloitt County, Kentucky; the son of the late Elijah Evans and Easter Maggard Evans. He departed this life September 4, 1959, at the age of sixty-seven years. He was a retired employee of North American Refractories Company, of Hayward, Ky.

He is survived by his wife, Mrs. Jennie Conn Evans, Olive Hill, Ky.; four sons: Sterl, Ironton, Ohio; Alan, Niles, Ohio; Nigel, Dayton, Ohio; and Charles, Jr., Olive Hill. And by three daughters: Mrs. Ester Hall, and Mrs. Sherman Clark, Olive Hill, Ky.; and Mrs. Murl Shumake, Manisfield, Ohio; four brothers: Van, Grayson, Ky.; Bill, Cincinnatti, Ohio; Everett, Ashland, Ky.; and Code Evans, Portsmouth, Ohio; and one sister: Mrs. Ola Parsons, Chillicothe, Ohio. Also by fifteen grandchildren and two great grandchildren.

He united with the Rock Spring Church of Primitive Baptists about forty years ago. I do not have the date of his ordination to the ministry. He was an able gift in preaching, and loved by all who knew him. His request was that I and Elder H. J. Bird, of Charleston, W. Va., preach his funeral. He will be missed by the Baptists and his many friends.

We pray that the Lord will bless his bereaved wife and children.

(Elder) H. L. Rogers

MEMORIAL

WHEREAS, Since we last met in an associated capacity it has been the will and purpose of our heavenly Father, in his infinite wisdom, to remove from this low ground of sorrow our beloved brother and faithful and able minister of the Word, Elder Harold M. Bennett, of the Salisbury Association; and

WHEREAS, Elder Bennett often visited with us here in our Associations and churches, and came declaring the unsearchable riches of Christ, feeding the flock, both sheep and lambs, with the pure word of God, as manna from above, edifying and strengthening us in our most holy faith, and teaching us sound doctrine as believed by the elect; and

WHEREAS, We of the Lexington-Roxbury Association, deeply conscious of our loss and that of the other churches and associations where his gift was richly evidenced by his walk

and conversation, bow in humble submission to the omnipotent will of God, thanking him for the gift of Elder Bennett's ministry, and the welfare of Zion. We felt his comforting words as an expression of his having had some knowledge of the sufferings of Christ; and also felt he contended for the faith once delivered to the saints as a faithful minister of the Word. Therefore

BE IT RESOLVED, That we send this tribute in memory of him whom we have loved and cherished, to his bereaved wife, Mrs. Virginia Bennett; and that this Memorial be printed in our minutes; and that a copy be sent to the *Signs of the Times* for publication.

Done by order of the Lexington-Roxbury Association September 23, 24, 1959.

Elder A. J. Slauson, Moderator
Edward K. Adsit, Assn. Clerk

BETTIE LEWIS MOORE

The subject of this notice was born in Pitt County, North Carolina, November 12th, 1864, and died on the 9th day of March 1959. Sister Moore was married three times. Her first and second husbands were both named Lewis, but the writer does not know the first names of either. But to one of these unions was born four sons, Walter, Oswell, Herbert, and Hugh Lewis, and one daughter, Mrs. Thad Everette of Fountain, N. C.

According to the date of Sister Moore's birth, and the date of her death, as shown above, she was passed 94 years of age. Sister Moore united with Tyson's Primitive Baptist Church the third Sunday in April of 1932, and was baptized by Elder Joshua Ross, who was Pastor of Tyson's Church at that time. Sister Moore lived a faithful member and attended services when she was able. Sister Moore was in declining health for several years. Before her passing, she lived with her children most of the time. She was a firm believer in salvation by grace and grace alone. The writer and his companion, together with others, visited her in her last illness, tried to sing and pray with her for her comfort and consolation.

RESOLVED, First, that we the members of Tyson's Church bow in humble submission to the will of God our heavenly Father, who doeth all things well, and is too good to be unkind. Second, that a copy of this notice be recorded on Tyson's Church record. Third, that a copy be sent to the family.

This was done by the order of the church in conference, the third Saturday in September, 1959.

W. B. Barnes, Moderator
J. B. Tyson, Clerk